Imam Muhammad bin Ismail al-Bukhari

(194 - 256 H. = 810 - 870 A.D.)

MANNERS IN ISLAM

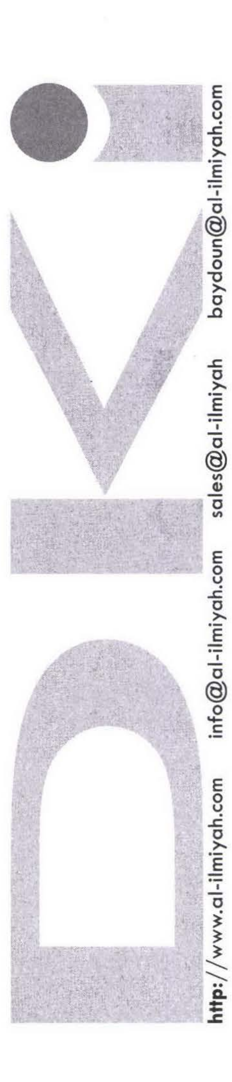
AL ADAB AL MUFRAD



English Translation by

Rafiq Abdur Rahman





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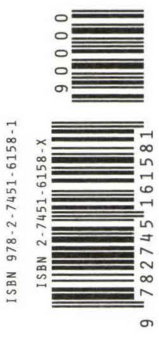


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AL-ADAB AL-MUFRAD
(Manners in Islam)

SUBMISSION
OF THE PUBLISHER'S FIRST EDITION

نحمده ونصلي على رسوله الكريم

Al-Adab al-Mufrad is a collection of *Ahadith* compiled by the Iman of al-Hadith Muhammad Ismail Bukhari. Its English translation with commentary is in your hands. Allah has bestowed on us His favour by enabling us to bring this book out so easily.

The *Ahadith* collected in this book pertain to everday etiquette taught by the Prophet ﷺ. We cannot find a comprehensive teaching of like manner anywhere else. A simple translation of the *Ahadith* does not always help the reader; hence an explanation is also presented. The translation and explanation was provided in Urdu by Mawlana Muhammad Khalid gahri مد ظلهم under the guidance of Mufti Wali Hassan رحمه الله and Mawlana Muhammad Ashiq Ilahi رحمه الله. It is thus very easy to understand the message of the *Ahadith* in the collection. Infact earlier, **Darul-Ishaat** had the honour to publish the Urdu edition too. May Allah cause us to conduct ourselves on the teachings.

Now, the English translation and commentary is presented by us. We have appended a glossary at the end of the work and an index of the subject headings in the book to make it easier to benefit from it. The English translation is done by Rafiq Abdur Rahman who has observed immense care in doing that and has not failed to obtain advice from the respect *Ulama* throughout the translation. He has done it as best as he could but the human elements is there and should any reader find something that needs to be corrected he may write to us kindly for necessary action.

From the translation to the final binding through composing, printing, etc. took us about two and half year. We have done our best to present a product worthy of the subject and pray to Allah that He may accept our effort in this world and the next. *Aameen*.

I request readers to include me, my parents, family and associates in their prayers.

Khalil Ashraf Usmani
Publisher of the first edition

(ENGLISH) TRANSLATOR'S SUBMISSION

Al-Adab al Mufrad is a work by the greatest Muhaddith, of the Islamic world, Imam Bukhari رحمه الله.

He has collected Ahadith and Aather form various sources reflecting upon personal manners, family affairs, human rights, social and national obligations, supplications at various times and Islamic principles of Day to day living. They number more 1300.

These have been divided into suitable chapters, 644 in all.

Mawlana Muhammad Khalid has explained these Ahadith in detail and, often quoted extensively from the sayings of the prophet ﷺ, thus adding to the number of Ahadith. He has also cited injunctions and rulings wherever it was necessary.

In translating the Ahadith and the explanation, the Urdu text has been followed discreetly and no outside comment is included. I have tried to do justice to the original within my abilities. I request readers to point out to me shortcomings in my effort -and they might be many- care of the publishers. May Allah reward them for that and may he accept my effort: *Aameen.*

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(URDU) TRANSLATOR'S SUBMISSION

الحمد لله رب العالمين والصلاة والسلام
على خاتم الأنبياء والمرسلين وعلى آله وأصحابه أجمعين

All praise belongs to Allah, lord of the worlds, and blessing and peace be on the seal of the prophets and Messengers, and on his family and his Companions, all of them).

The book in the hands of the readers is the Urdu translations of Al-Adab al-Mufrad the work of Imam Muhammad bin Ismail Bukhari is very well-known because of his al-Jami al-Saheeh which is better known as Saheeh al-Bukhari and is the most authentic of all books after the book of Allah. He has been very particular in verifying the authenticity of the chain of transmission.

Imam Bukhari has related 1329 Ahadith in this book divided into 644 chapters. (The Ahadith include the Nawqoof Ahadith too). However, often, chapter headings are repeated and there is also frequent repetition of Ahadith. The subject headings include one or more than one Ahadith and they clearly conform to the heading, but sometimes the Hadith has an obscure relationship with the text and is only clear after much pondering. It also happens that this relationship is so vague and unclear that even a deep probing cannot establish a relationship between the two. While chapters are often repeated, the Ahadith that are repeated number quite a many. It is also found that a Hadith belonging to a chapter is found under a different heading. The reason for the discrepancy seems to be the carelessness of the scribes. Unlike the Saheeh Bukhari this book of Imam Bukhari was not known from the earliest times and its manuscripts lay unknown to others. Later day scribes wrote them down according to their whims and when it was opportune to print out these manuscripts, the format adopted by the scribes was followed.However, this does not reflect on the soundness of the Ahadith in any way. A Hadith remains the saying or doing or approval of the prophet ﷺ no matter under which chapter it is narrated or even if it is reproduced with out a heading. It is in any case, a means of guidance and advice.

Al-Hafiz ibn Hajar al- Asqalani has enumerated about twenty works of Imam Bukhari in his foreward[1] to Fath al-Bari, al-Adab al Mufrad, being one of them. He has stated that Ahmad bin Muhammad bin Jaleel al Bazzar was the one to narrate it from Imam Bukhari and he has also mentioned the narrators of other books. Al-Hafiz Shahabuddin Ahmed al-Qastatani, author of Irshad al-Sari, the exegesis of Saheeh Bukhari has also given the list of Imam Bukhari's works[2], and he has written only this much about al-Adab al-Mufrad that Ahmad bin Bazzar was its narrator.

However, the question persists: Why was the book entitled al-Adab al-Mufrad? What does the word al-Mufrad mean? I could not find a clue to the answer although I did try much. It could not be ascertained, too, whether Imam Bukhari had named this book himself or someone else had suggested this name at a later stage. After I thought over it for some time, Allah put it into my heart that since this book does not deal with questions of prayer, fasting, hajj, marriage, divorce, jihad, and so on, but concerns etiquettes of life, hence the name. The meaning is that it deals only with adab, proprieties, etiquette or manners. It is composed merely to teach manners of living. We may also say that these manners are taught only by the last of all prophets ﷺ, Sayyidina Muhammad ﷺ and no one else has imparted such a comprehensive teaching and this book is based on these remarkable teachings. Hence, the collection of the Ahadith is a singular (collection of) etiquettes distinct from the everyday behaviour of the worldly people.

Allah has been much favourable to me by getting me to work on a Hadith book. I began to translate and write the exegesis of this book on the persuasion of my two teachers. Once, my teacher of the subject of Hadith, Mawlana mufti Wali Hassan visited Madinah after performing Umrah, and he instructed me to write a translation and exposition of al-Adab al -Mufrad on the pattern of Maarif al-Hadith. So I sought the advice of may mentor and dear teacher Mawlana mufti Muhammad Aashiq Ilahee (may Allah prolong his life). He too advised me to undertake the work. Of course, I was not qualified enough to translate the great work in every-day easy to understand language, and I did not have enough insight in the science of Hadith to be able to put down in writing the explanation of every Hadith. Hence. I wrote down the translation in my words as best as I could and then read out the transcript to my compassionate teacher who advised necessary revision and dictated the explanation of each Hadith. It is the result of his kindness and love that each Hadith is translated in simple, easy to understand language and thus a precious gift is presented to the common man as well as the elite.

(1) P492.

(2) V1, P316.

My position, therefore, is no more than that of a scribe while labour and attention were put in by my honourable teacher. May Allah shower his mercy on him abundantly and give him an increase in knowledge and sincerity and may he grow sincerity in me too through the instrumentality of my teacher. May he cause me to devote my life to the service of Quran and Hadith.

The holy prophet ﷺ came into this world as a teacher not only of belief, worship and religious rules but he also taught manners and conduct of living. He taught everything. But, he did not stop at teaching. He also gave a practical demonstration of his teachings so that the words that his Ummah hears may be supported by deeds. May blessings and peace be on him, he spent all his life teaching and training his people. He guided them how they should behave from birth to death and what manners they should adopt in their individual life and in their mutual dealings or social life. The manners and etiquette that he has taught us and put in a great effort for that are fully in conformity with human nature. Anyone who adheres to his teachings in matters of eating, drinking, sleeping, awakening and dressing up becomes a human being in the true sense of the word. He is then also dear to Allah for, in fact, the Quran says:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾﴾ [آل عِمرَان: 31]

[Say (O Prophet): " if you love Allah then follow me, Allah will love you and forgive you your sins, and Allah is forgiving, merciful." (Aal Imran, 3:31)]

They verse of the Quran declares explicitly that one becomes dear to Allah if he pursues the path of the messenger of Allah ﷺ the Quran also tells us:

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزَاب: 21]

[Certainly you have in the Messenger of Allah an excellent pattern (of conduct). (al-Ahzab, 33:21)]

And, it is an honour for us that we follow in the footsteps of our Master, Prophet Muhammad ﷺ, in every department of life and, simultaneously, give evidence of our servitude to him.

It is unfortunate, however, that Muslims of today have chosen to imitate the infidels of the west in manners of eating, drinking, dress and everyday living. They are only too willing to adopt the ways of those who have forgotten the Sole Deity and they observe those ways very diligently. It is surprising, indeed, that they profess belief in the chief of the two worlds but in practice they two the line of the atheists, the Jews and the Christians. Rather, many of the Muslims are so hyperbolic that they take it to be a blemish to follow the life-style of the Holy Prophet ﷺ. They fear that if they observer the unnah of the Prophet ﷺ other people will blame them and

ridicule them as conservatives or old-fashioned, not moving with times. Allah Akbar! How very insensible of them! What does it matter if someone laughs at you if you follow the path of the Messenger of Allah ﷺ. We are attached to him in whom we believe and he alone is our master and we must hold fast to his way of living. His appearance, get up, way of dress, etc. should be our uniform. We belong to him and he is ours. If we feel disgraced in sticking to ways of our dear master then we are suffering from an inferiority complex and that is foolish of us. Those people who are desirous of receiving honour and success in the hereafter endeavour to be identified with the community of the prophet ﷺ and they strive to preserve themselves from disgrace and failure in the next world. The greatest shame and ignominy is that of the hereafter. To protect oneself from that, it is necessary to grasp seize eagerly the conduct of the messenger of Allah ﷺ who is the Chief of the two worlds.

O Muslims! Give yourselves up to the ways of your beloved prophet ﷺ. Do not choose to be honourable in the eyes of the ignorant of this world at the expense of honour and high station in the hereafter. Remember, the honour in the hereafter may only be attaching firmly to the ways to the prophet ﷺ.

Muhammad Khalid Khan Garh
Al-Madinah al-Munawwarah
1st Jumadi al-Thani 1413 AH

PREFACE

By Allamah Mufti Muhammad Shafi, President, Dar ul-Uloom, Karachi

A very great part of the teachings of the Messenger of Allah ﷺ concerns man's social life, his days-to-day living, his conduct and his dealings with other men. In some ways, this department is more important and excellent than other affairs because it is instrumental in making man human or, in other words shaping him into a true human being. Without achieving perfection in this department, the other fields are meaningless even if anyone gains excellence in them. It is the policy of narrators of Hadith to collect the Ahadith on this subject in the Book of Adab and in every authentic book of Hadith this chapter is included under the heading Book of adab.

Imam Bukhari رحمه الله is correctly known as Ameer al-Muimineen fi al-Hadith. His position and rank is confirmed and well known among the high-ranking Ulama and scholars of Hadith, and the laymen among Muslims too are not unaware of his high standing. He recognised the importance of this section of the Hadith of the Prophet ﷺ and composed a separable book on social manners quite apart from the Saheeh Bukhari. Thereby he bestowed a great favour on the Muslim community and he gave to his book the title al-Adab al-Mufrad. This book was always well-known to the Ulama and it has been translated into other languages too. There was Urdu translation published a long time ago but its language was very difficult for the people of the present day.

May Allah reward my son, Muhammad Razi, proprietor of Dar ul-Ishaat, who requested an authentic scholar to translate this work into simple Urdu and to add explanations to the Ahadith. He retained the original Arabic text after getting it corrected. A translation without the Arabic text may give rise to misunderstandings, if the original is retained, at least the Ulama can verify the veracity of the translation. He has taken pains to produce a well-composed and set-up book so that together with a useful text, the excellent set-up, the readers have a valuable and beautiful book in their hands. May Allah grant him much sincerity and blessing in publishing religious books!

Some of the peculiarities of this book as described by the exegete of Bukhari al-Hafiz ibn Hajar al-Asqalani are:

1. About half the number of Ahadith in al-adab al-Mufrad match the

standard of soundess set for Saheeh Bukhari and the remaining half match the standard of Saheeh Muslim. They are stronger than the remaining books of Sihah sittah.

2. Those Ahadith that were narrated in Bukhari with out Sanad have been narrated in this book with proper sanad.

3. Some words or phrases in many of the Ahadith cause great scholars to ponder over their correct interpretation. In this book, they have been very clearly defined.

4. There are many narratives in this book that are not found else where.

Same technical terms do appear in this book and they puzzle the common reader. Hence, they must be explained and defined for their benefit.

It was my intention to define those words in the preface. However, the principles of Hadith and the technical terms used in this science have been explained in brief, in simple Urdu in khayr al-Usool by my brother-in-religion Mawlana Khayr Muhammad, the Chancellor of Khayr al-Madaris, Multan. I feel that it should be included in this book as it is and that would serve our purpose. May Allah approve it and make it advantageous to the readers. In short this book with the Urdu translation has been an invaluable asset of Islamic etiquettes of life. Let no Muslim family go without reading it. It should be enough in schools and Madarasah to use this book to impart the teachings of the Messenger of Allah ﷺ.

والله الموفق والمعين

(And Allah is the One who reconciles and the One Who helps).

Muhammad Shafi.
President: Dar ul-Uloom, Karachi.

COMMENDATION

(By Mawlana Wali Hassan mufti Azam, Pakistan)

We praise Allah, and call for blessings on his noble Messenger.

The most well-known of the works of Imam Bukhari رحمه الله is al-Saheeh al-Jami. His works number about twenty, al-Adab al-Mufrad being one of them. He has not touched upon the injunctions of worship in this book. Rather, he concentrated on collecting Ahadith on numbers and etiquette and this book consists of a little more than one thousand three hundred Ahadith, most of which are marfoo, but there are some Mawqoof too. The book is devoted entirely to good social living and it teaches it and encourages readers to adopt it. It answers the question: how should a Believer live and deal with the creatures of Allah and what deeds should he perform in the different fields of life. Some writers have translated the book (before) but there are mistakes in translation and explanation of the text is not given. Hence, the common man cannot derive full benefit from them. May Allah reward our student Mawlana Muhammad Khalid khan Garhi who toiled for three years to produce a good translation in simple Urdu language. He explained the Ahadith and studied the commentaries on Ahadith and referred to Majma al-Bihar and al-Qamoos al-Muheet to solve language difficulties. He endeavoured to make the whole book easy to understand in simple language.

Praise be to Allah, the entire book is translated and explained for the benefit of the common man and the specialist. All Muslims are requested to derive benefit from it. Let them read it over in mosques, homes, schools and Madarasah. Let them abide by its teachings and get those associated with them to follow suit.

I pray to Allah that he accept the effort of the translator and enable him to pursue other tasks of piety. And may He reward the publisher too.

Wali Hassan
10 Jumadi al-Thani 1413 AH.

INTRODUCTION & COMMENDATION

(Mawlana Mufti Muhammad Aashiq Ilahee Buland Shahri)

الحمد لله الذي أوضح سبل الهداية وبين الأحكام وميز بين الحلال والحرام وهدى أهل الإيمان إلى مكارم الأخلاق ومحاسن الأفعال، والصلاة والسلام على من جعل أتباعه ذريعة للصعود إلى ذروة الكمال ووسيلة لرضا الله المتصف بنعوت الجلال والجمال وعلى آله وأصحابه الذين جاهدوا بأموالهم وأنفسهم لرضا الكبير المتعال وشيدوا أركان الدين بمساعيهم المشكورة عند ربهم ذي الإكرام والفضائل وعلى من تبعهم في سلوكهم ومنهاجهم فاختار الصالحة من الأعمال، وتخلق بمكارم الأخلاق ومحاسن الأفعال.

Allah the Glorious created Sayyidina Aadam ﷺ and sent him to earth. He is the first man and also the first messenger. His children spread over the world and the earth continued to be inhabited. So as the children continued to increase in numbers and the land to be populated, the prophets ﷺ continued to come. Every prophet and Messenger conveyed to his people the commands of Allah and taught them how to live and please their Creator and Master and earn the blessings of this world and the next. No one other then the Prophets and Messengers ﷺ thought man ta human values. Those people who kept themselves away form the teachings of the Prophets ﷺ became tamed by base desires. They lost track of human ethics and found themselves driven along with the beasts. They are the ones described in surah al-furqan.

﴿ إِنْ هُمْ إِلَّا كَالْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾﴾ [الفرقان: 44]

They are but as the cattle-nay. They are even further astray from the way. (Al-Furqan, 25:44)

The Prophets and Messengers continued to be sent to mankind until Allah sent the last of the Prophets and Messengers, Sayyidina Muhammad ﷺ. Allah ended the series of Prophets and Messengers with him and granted him a comprehensive and prefect shariah and announced that he had completed the religion with him. He has said in Surah al-Maidah,

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: 3]

[This day have I perfected your religion for you and completed My blessings on you and have approved al-Islam as a seen, (code of life) for you.} (Al-Maidah, 5:3)

The religion of Islam is a perfect religion. Its teachings encompass belief, worship, noble manners, praiseworthy deeds and best etiquette in

social life. The Messenger of Allah ﷺ said.

بعثت لأتمم مكارم الأخلاق

[I am sent to perfect good character.] (Ahmad, Bayhaqi, Hakim).

He also said:

إن الله بعثني لتمام مكارم الأخلاق ومحاسن الأفعال

[Surely, Allah has sent me to perfect good character and praise worthy deeds] (Sharah Sunnah).

Sayyidina Muhammad Rasool Allah ﷺ taught comprehensive good moral conduct and deeds and principles and etiquette individual and social life, and he demonstrated his teachings by putting them into practice. His teachings have no like in any other society either practically or in theory. The Shariah of Islam encompasses all aspects of Islamic life. It has given rules on all aspects of life from birth to death, and shown ethics of living, which are then classified as fard, Wajib and Sunah Muwakkadah. Also there are some which may be omitted without fear of being questioned for the omission, but they are, nevertheless, virtuous deeds and excellent manners. Just as the do's are classifed so too the don'ts are graded according to the degree of prohibition. The absolutely disallowed is Haram it corresponds to fard. Just as it is fard to do the compulsory so too it is fard to avoid the harm and it is punishable to perpetrate it. The next degree is makrooh tahreemi corresponding to Wajib. It is Wajib to forsake makrooh tahreemi and it is also answerable. This is followed by makrooh tanzeehi and it corresponds to Sunnah ghair Mu'akkadah and mustahabb. It is better to abandon anything that is makrooh tanzeehi and it is rewarding. But if anyone perpetrates it then he is not being sinful though he will deprive himself of a reward. However, it has become a common practice to regard all rules and commands on living apart from fard and Wajib as part of etiquette and manners.

Adab (courtesy, etiquette, manners) is a very comprehensive word. It describes behaviour of living of man. A man's living encounters rights of Allah and rights of fellow men. The beliefs that a man is required to hold regarding Allah and the injunctions of Allah that he is bound to observe form aadab (plural of adab, Manners). He has to abide by them to keep his relationship with Allah on a correct track. The observance of fard Wajib, Sunnah, Mustahabb delivers the rights of Allah.

As far as dealings with fellow creatures are concerned, there are again certain injunctions that must be observed and they too are classified as fard and Wajib and mustahabb.

Many people imagine adab to be just what it means in common parlance. They restrict its application to ways of sittings, standing etc.(everyday living). However, it is a comprehensive word encompassing every aspect of

human life. The honourable scholars and narrators of Hadith have taken care to include a chapter on this subject, kitab al-Aadab[1] just as they have included chapters on other subjects; Kitab al-Iman, Kitab al-Salah, etc. (Book of Faith, Book of Prayer, etc.). Each of these books comprise Ahadith on a related topic, the guidance of the Holy Prophet ﷺ on the subject is collected in every book entitled according to the subject. Accordingly, Bukhari has a kitab al-Adab and Imam Tirmzi has narrated many Ahadith under this heading. Imam Abu Dawood has this chapter in his Sunah as does the Mishkat al-Masabih. Some of the Honourable Muhaddith, (narrators of Hadith) have composed separate books on this subject. Hafiz Ahmad bin Shuayab al-Nasai the composer of the Sunah (died 303 AH), and after him his student, Hafiz Abu Bakr Ahmed Known as ibn al-sina (died 364 AH), both wrote books entilled Amal al-Yawn wa al-laylah. Hafiz Abu Bakr Ahmad bin al-Husayn al Bayhaqi al-Shafi (d 458 AH) had also written a book entitied al-Aadab. Hafiz ibn Abu al-Dunya (d 282)had also composed many thesis and journals on this subject but, until recently, they were unknown and unpublished, entitled Kitab al-Shukr, Zamm al-Hasad, Zamm al-Ghadab, Zamm al-Ghibah, Zamma al-Matahi, and soon.

Also Hafiz Muhammad bin Jarir Tabari (d 310 AH) wrote a book entitled al-Aadb al-Haneedah wa al-Akhlaq al-Nafeesah. Many other renowned religious scholars have composed books on this subject.

While Imam Bukhari رحمه الله had already included Kitab al-adab in his al-Jami al-Saheeh, he devoted himself further on this subject and composed a separate book entitled al-Adab al-Mufrad. The book is very important but its publication was delayed too much. Hand-written manuscripts were available in ancient libraries but they were not much used, and when books came to be printed, publishers diverted their attention to this title too but, in comparison to other books of Hadith, this book did not get a large print order. Apart from the exposition of Mawlana Fadlallah al-Jilani رحمه الله, entitled FadlAllah al-Samad, no other exposition in Arabic is heard of and it seems that either our predecessors did not pay attention to this book or their works did not catch the eye of the scribes and publishers. Only Allah knows the true facts.

Nevertheless, we know of some Urdu translation of this books, some of which were published with the Arabic text and some without it, only as translations. These translations did not account for factors necessary to

(1) Hence, Bukhari #78 kitab al-Adab (Book of Good Manners), Muslim #38 Kitab al-Aadab (Book of General Behaviour), Abu Dawood #40 Kitab al-Adab (Book of Good Manners), Tirmzi #41 likemise), Ibn Majah #33 Kitab al-Adab (Book of Etiquettes), Nasa #49 Kitab Aadab al-Qada. (Translator)

explain the Ahadith and the thirst of the readers in this regard remained unquenched.

Besides some translators erred in interpreting many Ahadith. May Allah reward my honourable friend, Mawlana Mufti Hassan (formerly Shaykh al-Hadith at Jamiah al-Islamiyah, Allamah Banori Town, Karachi) for having instructed his dear student Mawlana Muhammad Khalid khan Garhi (who is my student too) to translate al-Aadab al Mufrad. He sought my advice and I encouraged him to go ahead with the venture and seconded the instructions of respected Mufti Wali Hassan.

Mawlana Muhammad took great pains to translate the whole book from cover to cover in simple, easy to understand Urdu. In fact, he did not stop at that but also wrote down the explanation of the Ahadith alongside the translation. Wherever he felt that Imam Bukhari ﷺ had chosen to be brief, or something had been left out from inclusion, or it was necessary to add material to the explanation for the sake of the readers, he verified text and explanation of Hadith from sources such as Hafiz Ibn Hajar Asqalani al-Shafi's (d 852 AH) fath al-Bari, Hafiz Badr ad-Deen 'Aynee Hanafi's' (d 855 AH) Umdah al-Qari, Imam Muhee al-Deen Abu Zakariya al-Nawawi's explanation to Saheeh Muslim. He also consulted Mulla Ali Qari's (d 1014 AH) Mirqat Sharah Mishkat sometimes. He also completed the incomplete accounts with necessary explanation and removed all possibilities of doubt. He consulted al-Qamoos al-Muheet, by Majd al-Shirazi (d 807) and Majama al-Bihar by Muhammad Tahir Patni (d 986) to solve language difficulties. The dear translator regularly showed me his work and took may advice often. Within my abilities, I offered my advice frequently and he accepted that willingly and on many accassions I dictated the translation to make it simple and easy. Praise be to Allah, the translation an exposition are, at once, easy to understand and comprehensive yet reliable. This effort is an excellent gift for the common man and the learned. May Allah bless it with his approval and let the Urdu knowing Muslims derive benefit and profit from it.

It is observed that many people ignore the ethics of Islam on the plea that they are no more than standards of behaviour and hate is no harm in overlooking them. This is nonsense. Is it not wrong for a believer, and harmful to him that he deprives himself of adhering to the teachings and behaviour of the Teacher of mankind, the seal of prophets ﷺ for, truly, it is required of us that we lay ourselves out to abide by every saying of the messenger of Allah ﷺ. We must remember that Allah has set obedience to the Prophet as a sign of love for Allah and has assured us that whoever adheres to the teachings. Then, surely, it is against the demand of faith and niceties of love to neglect a Sunnah on the plea that it is neither fard nor Wajib to do so.

Also, the teachings of the beloved prophet ﷺ in this regard include some

aspects, going contrary to which is sinful to a great degree. Examples of this are: Women adopting male habits and get-up, eating in gold or silver utensils, dragging garments on the ground behind oneself, not responding to a Muslim's greeting, etc. There are some other teachings neglecting which may not be sinful but would, nevertheless, be harmful to the individual. Examples include, drinking directly from the water-skin (the risk of insects being swallowed with water, going to sleep after eating without washing hands (with the risk that an animal might bite), sleeping on a roof which has no boundary walls or barriers (to prevent anyone falling down). The Prophet ﷺ was very compassionate. He taught us such things too, which sensible man could fathom himself, yet he did not rely on us to ourselves take precautions and his love and compassion prompted him to teach us these things explicitly.

It is repoted by Sayyidina Abu Hurayrah رضي الله عنه that the messenger of Allah ﷺ said:

«إنما أنا لكم مثل الوالد أعلمكم»

"I am to you like a father, I teach you." (Mishkat P 42)

An idolater made fun of Sayyidina Solman Farsi رضي الله عنه telling him, "Your prophet has taught you every thing, even how to pass urine and stool!" Sayyidina Solman Farsi answered soberly. "Yes, he has taught us these things (otherwise who else would have taught us?)". He added, "Our Prophet had told us that we should not face the Qiblah while we sit to pass urine or stool and we should not use the right hand to cleanse ourselves after that, and we must not use less than three stones to cleanse ourselves. He has also told us that we must not use dung or bone to cleanse ourselves."[1] (Mishkat P-144)

The non-Islamic ways are not Aadab (manners, standards of behavior)! Many people teach their children etiquette but they attempt to imitate the ways of living of the enemies of Islam. Anything that is against Islam is not etiquette but that is what stifles humanity. We find today that our society is bereft of Islamic values, the attribute of modesty is extinct, no one cares to respect the elders and the distinction between the lawful and unlawful is ignored. The consequences are obvious. Relatives are after each other's blood. Girls are being kidnapped. Unmarried girls deliver babies. Parents are being reprimanded by their offspring, and in fact, there have been cases of a father being put out of the way to seize his property and wealth. Different kinds of vices are taking roots in our society and people take pride in adopting shameless ways of life. They boast that they have taken to modern ways of life and their children have donned the western attire and aped the

(1) Mishkat, P-44, Chapter How to act when relieving oneself. (Translator).

Americans! Such people do not regard evil as evil, let alone forsaking it.

There are such people too who realize the truth, but they fail to teach their children true knowledge and the accepted standards of behaviors, adab. They do not teach their children Islam. Their children grow up to young age but do not know the kalimah and they do not know how to offer prayers what to speak of its faraid and wajibat. (Obligatory essentials). They do not know the basic Islamic believes and what Islam is. Parents of such children perfect them in western ways. They know the finer points of putting on a dress suit and the knots of the tie, the varieties of dance, the customs of marriage and they trek along the polytheist path. In doing this, parents join hands to kill their children but, the worst part of it is that they feel happy and proud of that. They arrogantly say, "Our son and daughter have become modern. They are English. They count among the progressive". But they never give a thought to the hereafter and how they will fare there. They are devoid of righteous deeds, wonting in good manners, lacking in Islamic values and miss knowledge of correct beliefs, they do not realize, though, that success and salvation in the life after death depends on correct belief and righteous deeds.

The correct belief, righteous deeds and perfect manners are only those that the guide of mankind, Sayyidina Muhammad, RasoolAllah ﷺ explained to us from the teachings of the Book of Allah, the Quran. Anyone who lacks them will face torment in the hereafter. The ephemeral spring of this world is of no value against the punishment of the next world. Many who profess Islam do not heed this fact.

May Allah, the Glorious, elevate the ranks of Imam Bukhari رحمه الله and shower his mercy on the translator and publisher.

I request the Muslims, the common man among them, to read over from this book in the meetings with other people and to organise circles of learning in their homes. They may learn from this book in their gatherings and circles. They are requested to pray for everyone who has put in even a little in promoting this book, preparing it and publishing it.

والله الموفق والمعين

(And Allah is the Reconciler and the Helper)

The Slave of Allah:
Muhammad Aashiq Ilahee.
Boland Shahri,
(May Allah forgive me and cause my hereafter better through my children).
Al-Madinah al-Munawwarah
5 Jumadi al-Thani 1413 AH.

Note: This is a translation of the Urdu edition.

A BRIEF ACCOUNT OF THE LIFE OF THE GREAT NARRATOR OF HADITH IMAM BUKHARI رحمه الله *194AH - 256 AH*

Name, Descent, Date & Place of Birth, and Education & Training.[1]

His name was Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Jufi al-Bukhari. He was born on 13th Shawwal 194 AH at Bukhara the famous centre of Islamic sciences (about 10 miles to the west of samorqand).

Even before he was born, his father had died, so the responsibility of training fell on his mother who sent him to the neighbourhood Madarasah to get education. He was gifted with an exceptional memory and while he was nine years old, he had memorised the entire Quran. In the tenth year of his life, he devoted himself to the science of Hadith. By his sixteenth year, he had attained excellent ability in the science of Hadith.

In those days, a man could gain world and religion through the science of Hadith. Only the scholars of Hadith attained high governmental appointments and worldly positions and ranks. However, Imam Bukhari رحمه الله was always a devoted worshipper, an ascetic and a pious man. Hence, he had no selfish ends in mind while he devoted himself to Hadith. He never approached high officers or sought worldly position or honour.

Hajj, Education & Death

In 210 AH, he travelled with his brother and mother to Makkah to perform Hajj. His brother and Mother returned home after performing the pilgrimage but Imam Bukhari loved the place so much that he stayed behind at Makkah. He learnt the science of Hadith at the Hijaz, Yaman, Syria, Iraq and other Islamic centres. He attained such perfection that he was regarded as the greatest Muhaddith of his times and today he is known to every Muslim as a great, glorious man. He had more than a hundred thousand students including Imam Tirmizi who came to be considered as great scholars of Hadith of their times. Meanwhile he kept visiting his native land. One day, the governor of the province summoned him and asked him to teach his sons the science of Hadith but he should not let other students come to him when he taught his sons, or he should visit his home and give private tuitions to

(1) *Adapted from Bustan al-Muhaditheen* Shah abdul Azeey Dahlari.

his sons. Imam Bukhari declined to do so emphatically saying that the science was the legacy of the prophets ﷺ and he would not disgrace it. The Ummah, as a whole, was a partner in that and anyone who had an interest should visit his gathering.

This attitude displeased the governor who expelled Imam Bukhari from Bukhara. He died at khaotank, a village between Samarqand and Bukhara on the night of Eid al-Fiter in the year 256 AH 1st Shawwal 256 AH). May Allah fill his grave with light and elevate his rank. Aameen!

His Well-Known Works

The most well-Known of his works is al-Jami al-Saheeh which he completed in sixteen years after an arduous labour and deep study and research. He collected 3761 Ahadith with authentic lines of transmission. This book is known to us today as Saheeh al-Bukhari. This book has the honour of being regarded as the most excellent after the kalam Allah, the Quran. This book has been translated and commented upon in many languages and more than a hundred translations are known to have been made.

There is another of his well-known works, Tareekh al-Kbaeer which is devoted to the scholars of Hadith.

This book of his, al-adab al-Mufrad is an unrivalled book on manners and social living.

Besides these, there are other works ascribed to him. May Allah reward him well. *Aameen!*

THE JOURNAL KHAYR AL-USOOL FI HADITH AL-RASOOL

By: Mawlana Khayr Muhammad,

The Chancellor, Khayr Al-Madaris, Multan

الحمد لله وكفى وسلام على عباده الذين اصطفى

Praise belongs to Allah who is Sufficient and peace be on his chosen slaves.

I present here in brief, some terminology peculiar to the science of Hadith. May Allah enable me to define them correctly and the young scholars or beginners to benefit from them. Aameen!

Definition of Usool Al-Hadith:

The science of Usool al-Hadith is the science through which the principles, foundations and circumstances of Hadith are known.

Objective of Usool Al-Hadith:

The objective of the science of Usool al-Hadith is to act on the approved after learning the principles, foundations and circumstances, and to abandon the disapproved.

Subject of The Science of Usool Al-Hadith:

The subject of the science of Usool al-Hadith is Hadith.

Definition of Hadith:

A saying of deed or practice of or silent approval (of another's action) by the Prophet ﷺ, his companions (Sahabis) or their successors (Tabieen) is called Hadith, and sometimes it is also called Khabar or Athar.

Kind of Hadith:

There are two kinds of Hadith, Khabar Mutawatir and Khabar Wahid.

Khabar Mutawatir:

Is a Hadith whose narrators are many in every period and intellectually it is not possible that all of them tell a lie.

Khabar Wahid:

Is a Hadith whose narrators are not as many and it is distinguished in many ways depending on different aspects.

1st Dinctinction of Khabar Wahid:

In terms of source to which it is traced Khabar Wahid is of three kinds: Marfoo, Mawqoof and Maqtoo. Marfoo' Hadith is one in which a saying, deed or tacit approval of the Prophet ﷺ is mentioned.

Mawqoof Hadith is one in which a companions saying, deed or approval is mentioned, and Maqtoo' Hadith mentions a saying, deed or approval of a successor of the companions (known as a tabiee).

2nd Distinction of Khabar Wahid:

In terms of its reliability too Khabar Wahid is of three kinds: Mashhoor, Azeez, Ghareeb.

Mashhoor is a Hadith whose lines of narrators are never less than three.

Azeez is a Hadith whose lines of narrators have never been less than two.

Ghareeb is a Hadith which is narrated by only one line of narrators.

3rd Distinction of Khabar Wahid:

In terms of reliability of character of its narrators, Khabar Wahid is of fifteen classification: Saheeh Lizatih, Hassan Lizathih, da'eef, Saheeh lighayrih, Hassan lighayrih, Mawdoo, Matrook, Shaz, Munkar, Ma'roof, Mu'allal, Mudtarib, Maqloob, musahhaf and Mudraj.

1. Saheeh Lizatih is Hadith all whose narrators are distinguished for their integrity are distinguished for their integrity and are perfectly precise. The Sanad of the Hadith is carried back without interruption and it is not contradicted or defective.
2. Hassan Lizatih is Hadith matching up to Saheeh Lizatih except for that the narrators do not approach the preciseness of those of Saheeh (that is they are imperfectly precise).
3. Da'eef is a Hadith whose narrators lack the characteristics of those of Saheeh and Hassan.
4. Saheeh Lighayrih is that Hadith Hassan Lizatih that has innumerable chains of narrators.
5. Hassan Lighayrih is that Hadith daeef which has innumerable chains of narrators.
6. Mawdoo is the Hadith whose narrator is already accused of telling lies in relating a Hadith.

7. Matrook is the Hadith whose narrator is accused of falsehood, or the narrative is contrary to the general rules of religion.
8. Shazz is that Hadith whose narrator is trustworthy but contradicts other narrators more trustworthy than himself.

Mahfooz is a Hadith the obverse of Shazz.

9. Munkar is one whose narrator although he is weak yet contradicts the narration of trustworthy narrators.
10. Ma'roof is a Hadith the obverse of Munkar.
11. Mu'allal is a Hadith with a concealed defect that is a scar on its soundness and only an adept can know it not every one.
12. Mudtarib is a discarded Hadith meaning that there is a disagreement in its chains of narrator or text so that it cannot be compromised or made to agree.
13. Maqloob is a Hadith in which the text or chain is inverted unintentionally meaning what precedes is made to follow and what follow is given precedence, or a narrator is named instead of another by mistake.
14. Musahhaf is a Hadith in which the correct words are retained in their form but the diacritical marks[1] are wrongly placed and so there is an error in pronouncing them.
15. Mudraj is a Hadith in which the narrator puts in his own words somewhere.

4th Distinction of Khabar Wahid:

In terms of omission or lack of it, Khabar is divided into seven classifications: Muttasil, Musnad, Muallaq, Mudal, Mursal, Mudallas and Munqati.

1. Muttasil is the Hadith whose chain of narrators includes all the narrators.
2. Musnad is a Hadith whose line of transmission is traced right up to the Prophet ﷺ uninterrupted.
3. Muallaq is a Hadith in whose sanad one or more narrators are omitted.
4. Mudal is a Hadith in which narrator is omitted from the middle stage of its line of narrators or more than one narrator are omitted one after another.
5. Mursal is a Hadith from the end of whose line of transmission a narrator is omitted.

(1) Diacritical marks mean the fatha, Kasra, damma, sukun, or dots(.).

6. Mudallas is a Hadith whose narrator conceals the name of his Shaykh, or of the Shaykh of his Shaykh.
7. Munqati is a Hadith that is not uninterrupted or Muttasil but one in which a narrator is omitted at any stage.

5th Distinction of Khabar Wahid:

In terms of manner of narration, Khabar Wahid is of two kinds, Mu'annan and Musalsal.

1. Muannan is a Hadith, which has the word عـن in its Sanad, and it is also called "an".
2. Musalsal is a Hadith in which the manner of narration, or the characteristics of narrators, or the circumstances are similar.

In narrating a Hadith, the narrators use the followings words frequently:

حدثني . اخبرني . انبأني . حدثنا . أخبرنا . أنبأنا . قرأت . قال لي فلان . ذكر لي فلان . روى لي فلان . كتب إلي فلان . فلان ذكر فلان . روى فلان . كتب فلان .

Difference Between أخبرني وحدثني

In the sight of the predecessors, the two words were synonymous but succeeding authorities made a distinction between the two words. According to them, if a teacher teaches and the students listen to him and if there is only one student, the word حـدثـني (he narrated to me) is used, and if there are many students, the word حـدثـنـا (he narrated to us) is used. If the students read and the teacher listens and there is one student, the word أخبرني (he informed me) is used, but if there are many students, the word أخـبرنـا (he informed us) is used. (Umdah al-Usool).

About Kitab Al-Hadith:

The Book of Hadith (Kitab al-Hadith) is classifed in two ways.

1st Division:

In terms of how they are compiled and their subjects arranged, the Books of Hadith are of nine kinds: Jami, Sunan, Musnad, Mujam, Juzz, Mufrad, Ghareeb, Mustakhraj and Mustadrak.

The Jami is a Book that includes exegesis, beliefs, ethics, injunctions, virtues (commendable acts), Seerah, (biography) trial or mischief, signs of the Last Hour, and so on. In other words, it contains Hadith of all kinds of subjects. These are described thus.

سير آداب وتفسير وعقائد فتن أحكام وأشراط ومناقب

(Bukhari and Muslim are examples of Jami).

The sunan is a book that includes the Ahadith on injunctions in the sequence of chapters of fiqh, examples are: sunan Abu Dawood, Sunan Nasai and Sunan Ibn Majah.

The Musnad is a book in which Ahadith are complied in accordance with the names of the companions arranged either in order of identification or in the alphabetical order of their service to or acceptance of Islam. Examples of Musnad are Musnad Ahmad and Musnad Baram.

The Mujam is the Book that records Ahadith according to the teachers, like Mujam Tabarani.

The Juzz is the book that narrates Ahadith on only one topic and examples are: Juzz al-Qirah, Juzz Rafa, Yadayn by Bukhari and Juzz al-Qirah by Bayhaqi.

The Mufrad is the Book that records only one-person's narrative.

The Ghareeb records the selections of a single narrator Shaykh.

(Ajalah Nafih P-14).

The Mustakhraj extracts the additional chains of narrators of Ahadith in other Books, e.g. Mustakhraj: Abu 'Awanah.

The Mustadrak observes the conditions of another book and includes the Ahadith omitted by that book (although they measure up to those conditions). Example is Mustadrak Hakim.

2nd Division:

These are books of Hadith divided into five kinds on the basis of their acceptance or otherwise. They are:

The First Kind are the books in which all Ahadith are Saheeh. Examples are: Muwatta: Imam Malik, Saheeh: Bukhari, Saheeh: Muslim, Saheeh: Ibn Hibban, Saheeh: Hakim, Mukhtarah: Diya Maqdisi, Saheeh: Ibn Khuzaymah, Saheeh: Ibn Awanah, Saheeh: Ibn Sakan and Muntaqa: Ibn Jarood.

The Second Kind are the books that include Ahadith that are Saheeh, Hassan, Daeef and all other types, but they are all maintainable because even the daeef Ahadith included by them approach the Hassan Examples are: Sunan: Abu Dawood, Jami: Tirmizi, Sunan: Nazi and Musnad: Ahmad.

The Third Kind are books that include all types of Ahadith, Hassan Salih, Munkar, etc. Examples are: sunan: Ibn Majah, Musand: Tiyalasi, Ziyadat: Abdullah Ibn Ahmad bin Hanbal, Musnad: Abdur Razzaq, Musnad: Saeed bin Mansoor Musannaf: Abu Bakr bin Abu Shaybah, Musnad: Abu Yala Musali, Musnad: Bazzar, Musnad: Ibn Jarir, Tahzeeb: Ibn Jarir, Tareekh: Ibn Mardawyah, Tafgeer: Ibn Mardawiyah, Tabarani's Mujam Kabir, Sagheer and Awsat, Sunan: Daraqutni, Gharaib: Daraqutni, Hilyahl: Abu Nuaym, Sunan: Bayhaqi and Shub al-Imam: Bayhaqi.

The Fourth Kind contains all daeef, Ahadith with rare exceptions. Examples of this kind are: Nawadir al-Usool: Hakim Tirmizi, Tareekh al-Khulafa, Tareekh: Ibn Najar, Musnad: al-Firdaus, Daylami, Kitab al-Du'afa: Uqayti, Kamil: Ibn Adi, Tareekh: Baghdadi, and Tareekh: Ibn Asakir.

The Fifth Kind are the books that disclose the Mawdoo, Ahadith. These include Mawdoo'at: Ibn Jawzi, Mawdoo'at: Muhammad Tahir Nahrwani, and so on. Nazir by Shah wali Allah Muhaddith Dahlam).

About The Sahah Sittah:

These are six books, Saheeh Bukhari, Saheeh Muslim, Jami, Tirmizi, Sunan Nasai, Sunan Abu Dawood, Sunan Ibn Majah. Some Scholars of Hadith include Muwatta Imam Malik instead of Ibn Majah while some replace it with Musnad Darami. These six books are termed Sahah only by way of a description for only Bukhari and Muslim are Saheeh. (Muqaddimah Mishkat).

Ranks of Sahah Sittah:

Bukhari ranks first followed by Muslim. Abu Dawood is the third, Nasai is the fourth and they are followed by Tirmizi (fifth) and Ibn Majah (Sixth).

School of Thought of The Compilers of Sahah Sittah:

Imam Bukhari ﷷ was a Nujtahid (NaMi: Kashaf al-Hijab) or a Shafaee (Tabaqat Shafaiqah V2 P2). Imam Muslim ﷷ was a Shafaee (al-Yalih al-Jani P 49). Abu Dawood was a Halabi (al Hittah p125) or a Shafaee (Tabaqat Shafa iyah v6, p48). Imam Nasai was a Sahfaee (al- Hihah p127). Imam Tirmizi and Ibn Majah were also of the Shafaee school (A'raf al-Shouti).

About Investigation & Judgement:

When the scholars of Hadith confirm or verify and pass judgment on a narrator of Hadith, they use certain words to describe them. Some rank high in confirmation, and others average or low. On this basis the words of confirmation or criticism vary accordingly.

Words of Tadeel. (Repair)

ثبت حجه، ثبت حافظ، ثقه متقن، ثقه ثبت، صدوق، لا بأس به ليس به بأس محله الصدق جيد الحديث، صالح الحديث، شيخ وسط، شيخ حسن الحديث، صدوق إنشاء الله، صويلح وغيرها

Words of Jarah (Criticism)

دجال، كذاب، وضاع يضع الحديث مهتم بالكذب، متفق على تركه، متروك ليس بثقة سكتوا عنه، ذاهب الحديث فيه نظر، هالك، ساقط، واه سمرة، ليس بشيء، ضعيف جداً، ضعفوه،

ضعيف رواه، يضعيف، فيه ضعف، ليس بالقوي، ليس بحجة، ليس بذاك، يعرف وينكر، فيه مقال، تكلم فيه، لين سهل، الحفظ، لا يحتج به، اختلف فيه، صدوق لكنه مبتدع وغيرها،

Division of Jarah & Tadeel:

Each of them is of two types: Mubham, Mufassar.

It is Mubham (ambiguous) when there is no reason for examining and censuring the narrator but it is Mufassar when it is a known reason to examine and censure him.

Acceptance or Otherwise of Jarah & Tadeel:

Both Jarah, Mufassar and Tadeel Mufassar are unanimously regarded as acceptable. As for Jarah Mubham and Tadeel Mubham some scholars are not agreed on their status, but it is more correct to say that Jarah Mubham is absolutely not acceptable while Tadeel Mubham is acceptable. This is the opinion of Imam Bukhari, Imam Muslim, Tirmizi, Abu Dawood, Nasai, Ibn Majah, and of Most of the Scholars of Hadith and jurists of the hanafi school of thought.

Conditions Against Which Jarah & Tadeel Are Accepted:

The common conditions for the Jarah Mufassar and Tadeel to be accepted or recognised are that the one who makes the Jarah (criticism, censure, investigation) and the one who makes the Tadeel (repair, correction) must possess the following virtues:

Knowledge, Taqwa (God-fearing, attitude) abstinence, truthfulness, an unpre -judiced attitude awareness of means of Jarah and Tadeel.

Further, for Jarah to be acceptable there is this additional condition that apart from being unpre judiced the one who makes the Jarah should not be obstinate and violent and stern.

Names of Some Muhaddith Who are Prejudiced in Making Jarah:

Dara Qutni and Khateeb Baghdadi.

Names of Some Muhaddith Who are Obstinate in Making Jarah:

Ibn al-Jawzi, Umar bin Badr Uoosili, Rada Saghani Lughawi, Juzqani: author of kitab al- Abateel, Shaykh Ibn Taymiyah Hurrni, Majd al- deen Lughawi: compiler of the Qamoos.

Names of Some Muhaddith Who are Violent and Stern in Making Jarah:

Apparently there can be four aspects of inconsistency in Jarah

and Tadeel in one narrator. They are:

1. Jarah Mubham and Tadeel.
2. Jarah Mubham and Tadeel Mufassar.
3. Jarah Mufassar and Tadeel Mubham.
4. Jarah Mufassar and Tadeel Mufassar.

In the first and second cases Jarah is unreliable while Tadeel is reliable. In the there and fourth cases Jarah is reliable while Tadeel Mufassar is not done by someone who is prejudiced violent or obstinate.

OBSERVATION: Some books of those who deprecate him censure Imam Abu Hanifah but their Jarah is not acceptable at all. This because every kind of Tadeel about him is very much approved and apparent but the Jarah of some Muhaddith is Mubham and some of them who pass the Jarah are themselves prejudiced obstinate and violent. We have seen in the preceding lines that such people are not entitled to pass Jarah.

The weak Slave of Allah
Khayr Muhammad Jalandhri

TERMINOLOGY OF HADITH

Marfoo:

It is the Hadith whose line of transmission is traced right up to the Prophet ﷺ. In other words, it is a saying or practive of the Prophet ﷺ

Mawqoof:

It is a saying or deed of a Companion ؓ

Maqtoo:

It is a Saying or deed of one of the Tabi'een.

Muttasil:

It is a Hadith from whose chain of narrators, none is missing (from the first saying or performance to the time of recording).

Munqati:

It is a Hadith from whose chain of narrators someone is missing somewhere in between.

Muallaq:

It is a Hadith from whose chain a narrator (or narrators) are omitted from the beginning of the chain.

Mursal:

It is a Hadith that does not go beyond the Tabi'een and the companion's name does not appear (in the chain of narrators).

Mudal:

It is a Hadith in which two successive narrators are missing from its chain.

Shazz:

It is a Hadith that contradicts another whose narrators are trustworthy while its own narrator is also reliable.

Munkar:

It is a Hadith that contradicts another whose narrators are reliable but its own narrator is not reliable or trustworthy.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نحمده ونصلي على رسوله الكريم

In the name of Allah the Compassionate, the Merciful
We praise Him and call for blessings on His noble Messenger.

كتاب الأدب المفرد

KITAB AL-ADAB AL-MUFRAD TRANSLATION EXPLANATION

١ ـ باب قوله تعالى: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ [العنكبوت: ٨]

1. Chapter: The Saying of Allah: {And We Have Enjoined On Man Kindness to His Parents}[1]

١ ـ **حدَّثَنَا** أبو الوليد قال: حدثنا شعبة قال: الوليد بن العَيزار أخبرني قال: سمعت أبا عمرو الشَّيباني يقول: حدثنا صاحب هذه الدار، وأومأ بيده إلى دار عبد الله، قال: سألتُ النبيَّ ﷺ أيُّ العَمل أحبُّ إلى الله عز وجل؟ قال: «الصلاة على وقتها»، قلت: ثم أيٌّ؟ قال: «ثم برُّ الوالدين»، قلت: ثم أيٌّ؟ قال: «ثم الجهادُ في سَبيلِ الله». قال: حدَّثني بهن، ولو استزدته لزادني.

1. Sayyidina Abdullah bin Masood ﷺ has said that he asked the Prophet ﷺ, "Which deed is more dear to Allah, the Mighty, the Glorious?". He said, "To offer the prayer at its time?" Then he asked again, "Which deed after that (is more dear to Allah)?" He said, "To behave with parents kindly". He asked again, "Which deed (is more dear to Allah) after that?" He said, "To wage jihad in the cause of Allah." The narrator (Abdullah bin Masood ﷺ) said that (on his asking) the Prophet ﷺ mentioned these (three deeds in particular) but if he had continued to ask, he would have kept answering[2].

EXPLANATION: Deeds are of two kinds. The first kinds are those deeds

(1)1. al-Ankaboot, 29:8

(2) The author has reproduced it from his Saheeh 140, 417, 82. Also found in Muslim (Kitab al-Imam) Chapter 36#139, Nasai Sunan (Kitab al-Mawaqeet) chapter 49). Ahmad Samai 1410 and 439).

that are dear to Allah and the second kinds are deeds that Allah does not like. Piety and sin are also defined in this way. The deeds that are dear to Allah are pious deeds, and those that Allah does not like are sins. Besides, whatever a Muslim does in following the Holy Prophet ﷺ is dear to Allah Iaala. The more a Muslim devotes himself in doing anything that the Prophet ﷺ did, the more he will be dear to Allah, It is just as Allah has said in the Quran:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى﴾ [آل عمران: 31]

Say (O Prophet), "If you love Allah then follow me." (Aal Imran, 3:31)

It is thus clear from this verse that following the Prophet ﷺ is itself the most dear deed in the sight of Allah.

The companions ﷺ were eager to do good deeds and wished to excel in piety so that they could become more dear to Allah than anyone else. It was with this thought that Sayyidina Abdullah bin Masood asked the messenger of Allah ﷺ what deed most pleased Allah and the Prophet ﷺ told him that it was to offer prayers at their right time. Prayer is a strict obligation on every Muslim. It was the practice of the Prophet ﷺ that when anyone become a Muslim, he first taught him the prayers. The Prophet ﷺ is quoted as saying in another Hadith that the first act of worship that Allah made obligatory was prayer; and of the deeds to be presented, prayer will be the first; and on the Day of Resurrection, reckoning will begin with (questions about) prayers. If that is found to be satisfactory and complete, the remaining deeds will also measure up to the standard, but if prayers turn out to be deficient then the other deeds will also fall short of the standard. There is a saying of the Prophet ﷺ, "To abandon prayer is to touch infidelity." He has also said, "What lies between a man and infidelity is the abandonment of prayer." The Prophet ﷺ is also quoted as having said, "The difference between faith and disbelief lies in forgoing prayers." How very serious it is that the Prophet ﷺ declares that to forgo prayers is to become a disbeliever. The Saying of the Prophet ﷺ is conveyed to us through yet another Hadith that if anyone misses a prayer (even once), it is as though the folk of his house and his wealth and property are seized from him. Thus, to overlook a prayer is like having one's wife and children and possessions appropriated and the amount of bereavement and loss one suffers in this way is identical to what one suffers if he forgoes a single prayer. In yet another Hadith, Sayyidina Ali ﷺ reports the Prophet ﷺ as saying, "There are three things which you must not postpone: prayer when its time comes, a funeral when it is ready, and (the marriage of) an unmarried woman when a suitable match is found for her".

One day, the Prophet ﷺ mentioned prayer and said, "If anyone keeps to prayer (meaning that he observes it at its proper time) then, on the day of Resurrection, prayer will be light, evidence and means of salvation for him

when the accounts are presented. But if anyone neglects to keep it then, on the day of Resurrection, there will be, for him, no light, no evidence and no means of salvation, and he will be associated with Qroon, Firawn, Haman, and Ubayy bin Khalaf.

Sayyidina Abdullah bin Masood ﷺ then again asked the Messenger of Allah ﷺ what other deed was dear to Allah next and he said that kindness to parents was the deed next dear to Allah. The Quran speaks frequently of Allah's command to show kindness to parents. For instance, the Quran says:

﴿۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿23﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿24﴾﴾ [الإسراء: 23-24]

And your lord has decreed that you worship none but Him, and that you be kind to parents, if either one or both of them attain old age with you, say not to them, "Fie" nor chide them, And speak to them a respectful word. And lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (infant)".

(al-Isra, 17:23-24)

Then, again, we read in the Quran:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿14﴾﴾ [لقمان: 14]

And we have enjoined upon man concerning his parents - His mother bears him, in weakness upon weakness, and his weaning is in two years-Saying, "Give thanks to Me and to your parents. To Me is the eventual return." (Luqman, 31:14)

In these verses, Allah has first reminded Muslims of His own right that they should worship Him alone and join no one as a partner with Him. Immediately thereafter, He has mentioned the rights of the parents. The mother carries her baby in her womb, delivers it and then suckles it for two years. She undergoes much hardship at these three stages, and the parents together sustain their child until it grows and attains young age. If they do not look after him and nourish him, he will not grow but they endure all pain and protect their child from suffering any pain. Hence, Allah has said that when both parents, or one of them, become old and they need help then their children must serve them in every way possible. They must speak to them kindly and pray to Allah to show mercy on them in the same way as they had shown mercy and looked after their children when they were young. And the children must pray to Allah to enable them to serve their parents.

It is true that if continue to help and serve our parents all our lives, we will yet not be able to repay their rights. Besides, the Ahadith on the rights of

parents that will follow actually explain the verses of the Quran cited in the preceding lines.

The narrator of the Hadith. Sayyidina Abdullah bin Masood ﷺ then asked the Prophet ﷺ a third time about the deed dearest to Allah after that, and he informed him that it was to engage in jihad for the sake of Allah. In the terminology of Shari'ah, jihad is the collective labour and effort aimed at establishing and raising in the world the laws of Allah and if anyone has to lay down his life and give up his wealth and property as part of the labour and effort then he should not desist from doing that. However, as commonly understood jihad is to struggle to the utmost of one's capacity to raise aloft the word of Allah and Islam physically, mentally,(by speech or in writing), and financially, (spending one's wealth) against the disbelievers. The objective should be that Islam over- whelms all false religions and reigns supreme. Jihad is a very significant duty among the obligations imposed by Islam and it is a means and guarantees Islam's supremacy and glory. It is a fact that as long as Muslims engaged in jihad against the disbelivers, they held sway and were dominant over non-Muslims but when they discarded this duty and began to fear death, the infidel forces crushed them. Today, Muslims are disgraced all over the world and live as victims of tyranny. That is why the Messenger of Allah ﷺ is quoted to have said, "Those people who keep away from jihad, will be smitten by Allah with a calamity that will engulf all of them." Today, we can see that Muslims all over the world are surrounded by calamity and trial. The reason is simply that they have neglected jihad and they are scared of death. This Hadith tells us that jihad is dear to Allah and the Muslim who risks his life for the sake of Allah is also dear to him. The more effort one puts in towards a deed, the more reward he gets from Allah for that deed. One Hadith tells us that if anyone engages in jihad in the cause of Allah then he is assured of paradise. In another Hadith, the Messenger of Allah ﷺ is quoted as having said,

"If anyone is wounded in the path of Allah he will be raised on the day of resurrection in such glory that his wound will have the odour of musk and the colour of saffron and a stamp of the martyrs on it".

Yet another Hadith quotes him as saying,

"To guard the frontier for a day for the sake of Allah is better than the world and what it contains. And to go out only once and come back once in the path of Allah is better than the world and "there all its blessings".

The Messenger of Allah ﷺ has also said, 'there are two eyes that will never be touched by the fire (of Hell): an eye that weeps from fear of Allah and an eye that spends the night on guard in the path of Allah".

In another Hadith, the Messenger of Allah ﷺ is reported having said,

"Shall I not tell you of a night that is more excellent than Laylah al-Qadr (Night of Power)?" He then himself explained, "It is the night during which a person stood guard at such a place from where it seemed that he would never return to his family".

These Ahadith speak of the reward awaiting the ghazi and the mujahid of the Islamic forces. Allah will bestow on them the reward. Every state in the world ranks its soldiers higher than those who are engaged in other work. In Islam too the Ghazi enjoys a Station not enjoyed by anyone else.

٢ ـ **حدثنا** آدم قال: حدثنا شعبة قال: حدثنا يعلى بن عطاء، عن أبيه، عن عبد الله بن عمر قال: رضا الرب في رضا الوالد، وسخط الرب في سخط الوالد.

2. Sayyidina Abdullah bin Umar ﷺ has said, "Allah's Pleasure lies in the pleasure of the father and Allah's displeasure lies in the displeasure of the father."(1) (Bazzar, Suyuti in al-Dur al. Manthur, Hakim, Tirmizi, Tabarani).

EXPLANATION: The Hadith is very explicit. If you wish to gain Allah's pleasure then you must keep you father pleased. In other words, he who pleases his father, pleased Allah and he who displeases his father, displeases Allah.

This Hadith mentions the father alone, but al Dur al-Manthur transmits from Hakim and Bayhaqi a narrative which has the word 'parents' instead of father. Accordindly that would imply that if anyone pleases both parents then he has pleased Allah and if anyone displeases both of them then he has displeased Allah. The Hadith, there fore, says the pleasure of Allah lies in the pleasure of the parents and the displeasure of Allah lies in the displeasure of the parents.

However, this presupposes that parents do not give a command contrary to Shariah. If their command is against the command of Allah and his messenger then they should not be obeyed and it does not matter, in that case, if parents are displeased. When parents are displeased at such conduct it does not displease Allah, rather it earns his pleasure. This must be understood well.

٢ ـ باب برّ الأم

2. Chapter: Kindness to Mother

٣ ـ **حدَّثَنَا** أبو عاصم، عن بهز بن حكيم، عن أبيه، عن جده . قلت: يا رسول

(1) [٢] أخرجه البزار وفيه عصمة بن محمد متروك، وأخرجه السيوطي في الدر المنثور، وأخرجه الحاكم والترمذي عن عبد الله بن عمر ومرفوعاً، وفي الطبراني، عن عبد الله بن عمر وموقوفاً بلفظ (رضا الرب في رضا الوالدين. . . .) وفي المشكاة رواية عبد الله بن عمر مرفوعاً.

الله، من أبرُّ؟ قال: «أمك» قلت: من أبَرُّ؟ قال: «أمَّك» قلت: من أبَرُّ؟ قال: «أمَّك» قلت: من أبَرُّ؟ قال: «أباك ثم الأقربَ فالأقرب».

3. Sayyidina Bahz bin Hakim, on his father's authority, reported his grandfather as saying, "Messenger of Allah, to whom should I show Kindness?'' He said, "Your mother!" He asked again, "Who may I show kindness? " He said, "Your mother!" he asked the third time, "To whom shall I be kind?" And, He said, "Your mother!" then, he asked once again, "To whom should I show kindness?" He said, "Your father. And then your close relatives and then the next close relatives"(1). (from his Saheeh 8/2, Muslim. Kitir al Birr wa al-Shalah, Nasai, Abu Dawood, Tirmizi, Ahmad, Hakim)

EXPLANATION: This Hadith tells us that the person most deserving to be shown kindness is a mother. She endures the period of pregnancy and travails of birth and she nourishes and rears the infant. The hardship she undergoes because of that is greater than any one else does. She is also deserving because she is weak and she cannot earn her livelihood by her own effort. A father can go out of the house and do something or the other; hence, a mother enjoys a greater right to be shown kindness than a father. The next person who ranks after a mother is a father and after him the relatives and they are to be treated according to nearness of relationship. The nearer the relationship, the greater the right.

It is stated in Fadail Sadaqat (Excellences of Charity) that some of the Ulama have concluded from this Hadith that a mother enjoys three portions of right while a father has one portion of right to be treated kindly. This is why the Prophet ﷺ spoke of the right of the mother three times before he spoke of a father's right. The Ulama say that a mother endures three kinds of hardship for her children: during pregnancy, at the time of delivery of a child and while she suckles the child. The Scholars, therefore, hold that a mother enjoys in being treated kindly. If an unfortunate person cannot be kind to both at the same time then he should choose to be kind to his mother. Nevertheless, a father has more right than mother to be respected and honoured.

٤ ـ **حدَّثَنَا** سعيد بن أبي مريم قال: أخبرنا محمد بن جعفر بن أبي كثير قال: أخبرني زيد بن أسلم، عن عطاء بن يسار، عن ابن عباس أنه أتاه رجل فقال: إني خطبتُ امرأة فأبت أن تنكِحَني، وخطبها غيري فأحبَّت أن تنْكِحه، فغِرتُ عليها

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(1) [٣] أخرجه المصنف في الصحيح ٨/ ٢، ومسلم في الصحيح (كتاب البر والصلة) ١ و٢، والنسائي في السنن (كتاب الطهارة) ب ١٣٣ والحيض ب ٣، وأبو داود (الطهارة) ب ١٠٣. والترمذي في السنن ١٨٩٧، وأحمد في المسند ٤/ ١٧٩ ـ ٨/ ٢ و٣ والحاكم في المستدرك ٤/ ١٥٠.

فقتلتها، فهل لي من تَوْبة؟ قال: أمُّك حيَّة ؟ قال: لا. قال: تُبْ إلى الله عزَّ وجل، وتقرَّب إليه ما استطعت . فذهبت فسألت ابن عباس: لم سألته عن حياةِ أمه؟ فقال: إني لا أعلم عملاً أقربَ إلى الله عز وجل من برِّ الوالدة.

4. [Sayyidina Ata bin Yasar ﷺ has said that someone approached Sayyidina Ibn Abbas ﷺ and said to him, "I sent a proposal of marriage to a woman but she rejected my proposal. Then, Someone other than me proposed to her and she accepted his proposal of marriage. I felt hurt and I killed her. Now, do I have a way to repent (for the sin)." Sayyidina Ibn Abbas ﷺ asked him if his mother was alive and he said that she was not alive. So, Sayyidina Ibn Abbas ﷺ said to him, "Turn to Allah in repentance and (do righteous deeds abundantly to) gain nearness to Him."(The narrator of the Hadith, Sayyidina Ata bin Yasar ﷺ said" (When I learnt of it,) I went to Ibn Abbas and enquired from him why he had asked the man whether his mother was alive, and he said that he did not know of any deed other than kindness to a mother which is more instrumental in bringing near ness to Allah (so that a man's major sins are forgiven because of that)."[1] (Tabari Asdur Ramaq, Khari iti).

EXPALNATION: Tawbah or repentance is to feel sorry within oneself for having committed a sin and to seek Allah's forgiveness. It is through repentance that a man saves himself from punishment to which he had become otherwise entitled. If Allah forgives his and becomes pleased with him then it means that him repentance is accepted. Besides, righteous deeds too obliterate sins, and they attract the mercy of Allah. In fact. Allah has said:

﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود: 114]

[Surely good deeds will drive away the evil deeds. (Hud, 11:114):

Some righteous deeds are such that, because of them, Allah forgives major sinners and feels with them. This Hadith tells us exactly the same thing and being kind and helpful to one's mother is one of those deeds which are a means of having major sins forgiven.

٣ ـ باب برِّ الأب

3. Chapter: Kindness to Father

٥ ـ **حدَّثَنا** سليمان بن حرب قال: حدثنا وهيب بن خالد، عن ابن شبرمة قال: سمعت أبا زُرْعة عن أبي هريرة قال: قِيلَ يا رسول الله! من أبَرُّ؟ قال: «أمَّك» قال: ثمَّ من؟ قال: «أمَّك». قال: ثمَّ من؟ قال: «أمَّك». قال: ثمَّ من؟ قال: «أباك».

(1) [٤] أخرجه الطبري في التفسير، وعبد الرزاق والخرائطي في (مساوىء الأخلاق).

5. [Sayyidina Abu Hurayrah ﷺ said that someone asked, "Messenger of Allah, Who is most deserving of Kindly treatment?" He said, "Your mother." He was asked (a second time), "Who is next entitled to kindly treatment?" He said, "Your mother." (Ther third time again) he was asked "Then, to whom shall I show kindness?" And, he said again, "Your mother!" Then, he asked (the fourth time). "To whom shall I show kindness?" And the Prophet ﷺsaid, "Your father!"(1)

٦ ـ **حَدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا يحيى بن أيوب قال: حدثنا أبو زُرعة، عن أبي هريرة: أتى رجلٌ نبيَّ الله ﷺ فقال: ما تأمُرني؟ قال: «بِرَّ أمَّك». ثم عاد فقال: «بِرَّ أمَّك». ثم عاد فقال: «بِرَّ أمَّك». ثم عاد الرابعة فقال: «برَّ أمك» ثم عاد الخامسة فقال: «برَّ أباك».

6. [Sayyidina Abu Hurayrah ﷺ has reported that someone came to the Prophet of Allah ﷺand said, "what do you command me?" (He meant what pious deed he should practice?) He said to him, "Treat you mother kindly. "That man repecated (his question, what should he do?) He said (again), "Be kind to you mother." He repeated the question (the third time) and he said, "Be good to your Mother. "Then, he asked 9thhe fourth time), and he again said, "Be good to your mother. " When he repeated (the question the fifthe time), he said, "Be kind to your father."(2) (Ahmad)

EXPLANATION: We have seen the Hadith narrated by Bahz in Chapter 2.

The meaning and explanation of the two Ahadith of this chapter, number 5 and 6 are identical to the Hadith of Bahz (above and we have penned down a detailed explanation under that Hadith. Recourse may be had to that explanation.

٤ ـ باب برّ والديه وإن ظلما

4. Chapter: Being Kind to Parents Even if They are Oppressive

٧ ـ **حَدَّثَنَا** حجَّاج قال: حدثنا حمّاد ـ هو ابن سلمة ـ عن سليمان التَّيْمي، عن سعيد القيسي، عن ابن عباس، قال: ما مِن مُسلم له وَالدانِ مُسلمانِ يُصْبِحُ إليهما مُحتسباً، إلاَّ فَتَحَ له الله بابين ـ يعني من الجنة ـ وإنْ كان واحدٌ، فواحد. وإن أغضبَ أحدهَما لم يرْضَ الله عنه حتى يَرْضى عنه. قيلَ: وإن ظَلَماه؟ قال: وإن ظَلَماه.

7. It is Stated by Sayyidina Ibn Abbas ﷺ, "If both the parents of a Muslim are alive and they begin the morning treating both of them kindly then Allah opens for him two doors of paradise. But, if one of them is alive (and he

(1) [٥] سبق تخريجه في الحديث رقم ٣.
(2) [٦] أخرجه أحمد في المسند ٢/ ٤٠٢.

behaves kindly with the surviving parent) then Allah opens for him one door of paradise. And, if he displeases them then Allah will not be pleased with him until he makes them happy." Someone asked, "If they are oppressive (then what)? Ibn Abbas said, "Even if they are oppressive."(1) (Bayhaqi Shabal - Iman)

EXPLANATION: This Hadith emphatically relates the merits of service, obedience and kind treatment to parents. If both parents of a Muslim are alive and he gives them respect, serves them and obeys them then Allah opens two gates of Paradise for him. However, if only one of the parents is alive and he is respectful, loving and caring to the surviving parent then, because of his pious deed, one gate will be opened for him. In the some way, the Hadith is very explicit in describing the plight of one who is undutiful to his parents. It cautions very clearly that if anyone displeases his parents then he earns the displeasure of Allah and does not regain it until he makes amends and pleases his parents.

The concluding portion states that the parents are oppressive and hard on their child even then disobedience and hurting them will open the doors of hell for him. But, this does not imply that parents are permitted to be cruel to their offspring. If parents abuse their children then they will face punishment for that and they will be made to pay for their misconduct.

The offspring must realise their own responsibilities and if parents do not fulfil their obligations it is their lookout, not the offspring's. In fact, this is a great advice and useful instruction to live a collective life. Everyone must pay attention to his own responsibility and not worry how other people freat him. If everyone, Young and old is mindful of this advice then Inasha Allah life will be peace full. وبالله التوفيق (And Allah alone enables).

٥ ـ باب لين الكلام لوالديه

5. Chapter: Speak To Parents Softly

٨ ـ **حدَّثَنَا** مسدَّد قال: حدثنا إسماعيل بن إبراهيم قال: حدثنا زياد بن مِخْراق قال: حدثني طَيْسَلة بن ميَّاس قال: كنت مع النَّجدات فأصبتُ ذُنوباً لا أراها إلاَّ من الكبائر، فذكرتُ ذلك لابن عمر قال: ما هي؟ قلتُ: كذا وكذا. قال: ليست هذه من الكبائر. هنّ تسع: الإشراكُ بالله، وقتل نَسَمة، والفرَار من الزَّحف، وقذفُ المُحْصنَة، وأكلُ الرِّبا، وأكلُ مال اليتيم، وإلحادٌ في المسجد، والذي يستسخر، وبكاء الوالِدين من العقوق. قال لي ابن عمر: أتفرَقُ من النار، وتحبُّ أن تدخل الجنة؟ قلت: إي والله! قال: أحيٌّ والداك؟ قلت: عندي أمي. قال: فوالله لو أَلَنْتَ

(1) [٧] أخرجه البيهقي في شعب الإيمان.

لها الكلام، وأطعمتها الطعام لتدخلنَّ الجنة، ما اجْتَنَبْتَ الكبائر.

8. Tayslah bin Mayyas said. "I was with Najdah (the chief of Khawarij) and I happened to perpetrate some sins which I thought nothing less than major sins. I spoke of that to Sayyidina Ibn Umar ﷺ and he asked me what they were. I disclosed to him the nature of the sins and he assured me that they were not among the major sin. The major sins (Kabair) were nine. (He said).

1. To associate a partner with Allah.
2. To take a life (unnecessarily).
3. To flee from the battlefield (of jihad).
4. To Slander an innocent woman.
5. To receive interest earnings.
6. To appropriate the wealth of an orphan.
7. To do in the mosque something against religion.
8. To get somebody to practice magic.
9. To worry parents by disobeying them.

Then ibn Umar asked me if I fear hell and love to go to Paradise, and I replied to him in the affirmative, saying, by Allah I did wish What. He asked me if my parents were alive and I told him that only my mother was alive. He asserted placing Allah as witness that if I spoke to my mother mildly and fed her food then I would go to paradise surely as long as I refrain from major sins."(1) (Tabari in his Tafseer, Abdur Razzaq, Kharaiti).

EXPLANATION: It is stated in Saheeh Bukhari that Sayyidina Abdullah bin Amar ﷺ has reported that the Messenger of Allah ﷺ said that the major sins are:

i To ascribe partner to Allah,

ii To hurt parents,

iii To kill someone (Unnecessarily),

iv To swear a false Oath.

(Mishkat al-Masabeeh P-17).

It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Save yourselves from seven destructive things." The companions ﷺ said. "Messenger of Allah, what are they?" he said that they were: to ascribe partners to Allah, to practice sorcery, to kill someone (without reason) which Allah has forbidden except that there is a plausible reason to kill him, to devour interest earning, to misappropriate the property of an orphan, to flee from the field of jihad turning one's back to it, and to slander

(1) [٨] أخرجه الطبري في التفسير، وعبد الرزاق والخرائطي في (مساوىء الأخلاق).

believing, innocent women who are unaware (of evil deeds). (Mishkat al-Masabeeh, P17 from Bukhari and Muslim).

These Ahadith mention the grave sins but they are not limited to these enumerating. Other Ahadith mention some other sins. Thus, the enumeration of Sayyidina Ibn Umar ﷺ has also the words والذي يستسخر (he gets magic practiced) and the word cnNnÍ is recorded in three ways as stated in Fad/Allah al- samad. Generally, the word is يستسخر with d (Kha), in some it is يستسحر with (ha), and Khateeb Baghdadi has said that word is السحر (al-Sihr, Magic) and quoted Ibn Umar ﷺ as Saying that the Major sins are seven, In view of that, it seems that the word in *al-Adab al-Mufrad is* يستسحر whit ha, because سحر (magic) is counted among the seven destructive things according to a marfoo, Hadith (as recorded from Mishkat al-Masabeeh). In the marfoo' Hadith narrated by Sayyidina Ibn Umar ﷺ the word السحر is sued. Therefore, we have followed the version of يستسحر and translated accordingly.

The Hadith concludes with Sayyidina Ibn Umar ﷺ telling Bin Mayyas that if he wished to enter paradise then he must serve his mother saying, " By Allah! If you speak to your mother softly and feed her then you will surely go to paradise " In other words, serving one's mother is a pious deed because of which Allah will send that Muslim to paradise to live there forever.

Another Hadith tells us that paradise lies under the feet of the mother.

May Allah enable all of us to be dutiful to our parents so that he is pleased with us and sends us to paradise.

٩ ـ حدَّثَنَا أبو نُعيم قال: حدثنا سُفيان عن هشام بن عُروة عن أبيه: ﴿وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ﴾ [الإسراء: 42] **قال: لا تمتنع من شيء أحبّاه.**

9. [Sayyidina Hisham bin Urwah has quoted his father Urwah as explaining the verse of the Quran.

﴿وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ﴾ [الإسراء: 24]

«And lower to them the wing of humility out of mercy......(al-Isra, 17:24)» thus: Do not go against what is dear to them].[1]

EXPLANATION: ﴿وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ﴾ This is a small verse of surah Bani Israil (al-Isra) and it means that one must lower oneself to the parents with humility and submissiveness all the while. This Hadith cites Sayyidina Urwah ﷺ (the nephew of Sayyidah Ayshah ﷺ and the so of Sayyidina Zubayr ﷺ) as explaining this verse that whatever is dear to one's parents one must not do anything against that. One should behave with them in such a way that they should feel convinced that their offspring

(1) [٩] أخرجه ابن جرير الطبري بألفاظ.

would not interfere with the materialisation of their desires.

Sayyidina Ata bin Abu Rabah ﷺ has explained this verse thus: Do not raise and lower your hands while speaking to your parents (as one does while speaking to an equal).

Sayyidina Zubayr bin Muhammad ﷺ has said in explanation of this verse that if parents abuse their children and curse them, all that they should say in response is "May Allah show mercy to you!"

In another version Sayyidina Urwah ﷺ was reportedly asked what the Quran meant by commanding children to bow before them (lower themselves before them). He replied that if they said something that was unpleasant to the children, they should not cast a protesting glance on them for a man's displeasure is detected initially from his glance. Sayyidah Ayshah ﷺ has quoted the Prophet ﷺas Saying that if anyone looks at his parents with a stern glance then he is not obedient. (From: Huqooq al-Waldayn and Fadi Sadagat).

٦ ـ باب جزاء الوالدين

6. Chapter: To Repay the Kindness of Parents

١٠ ـ **حدَّثنَا** قبيصة قال: حدثنا سُفيان، عن سهيل بن أبي صالح، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: لا يجزي ولدٌ والدَه، إلا أن يجدَه مملوكاً، فيشتريه فيُعتقَه.

10. [Sayyidina Abu Hurayrah ﷺ has said that the Prophet ﷺ said, "No son can repay (fully the favours of) his father (or, give him his rights) except that if he finds him (his father, as someone's) slave then he should buy him (from his master) and release him."][(1)] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad).

EXPLANATION: When Muslim fought, the Shariah ordained *jihad*, they used to take infidels as captives. The Ameer al-Mumineen (the commander of the Faithful) was authorised to either exchange them for Muslim prisoners or enslave them. The slaves saw their Muslim masters offer prayers and perform other rites and embraced Islam on being impressed with that. In fact, many of the emancipated slaves had become great scholars. It also happened sometimes that a son was freed but his father continued to be a slave and if the son purchased his father he too would become free. This is what the Hadith describes as the only way in which one could repay the favours off one's father who nourished and sustained him toiling his life towards that. There can be no other way to repay a father's favours in full.

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(1) [١٠] أخرجه أبو داود (كتاب الأدب) ب ١٣، والترمذي في السنن ١٩٠٩، وابن ماجة في السنن ٣٦٥٩، وأحمد في المسند ٢ (٢٣٠، ٢٦٣، ٣٧٦، ٤٤٥).

There are other ways too in which a son spends wealth and property to serve his father and there is great reward in that as we learn from other Ahadith. But, full recompense is possible only in this one way, when one finds in this one way, when one finds one's father enslaved and he buys him. It must be remembered that when a Mahram buys his Mahram he becomes free promptly on his buying him.

١١ ـ **حدَّثنا** آدم قال: حدثنا شُعبة قال: حدثنا سعيد بن أبي بُردة قال: سمعتُ أبي يحدِّث أنه شهدَ ابنُ عمر ورجلاً يمانياً يطوفُ بالبيت، حمل أمَّه وراء ظهره يقول: إني لها بعيرها المذلل ان أذعرك ركابها لم أذعر. ثم قال: يا ابن عمر! أتراني جَزَيتُها؟ قال: لا، ولا بِزَفرَةٍ واحدةٍ. ثم طاف ابنُ عمر فأتى المقام فصلى ركعتين ثم قال: يا ابنَ أبي موسى، إن كلَّ ركعتين تُكفِّران ما أمامَهُما.

11. [It is reported by Syyidina Abu Burdah that he heard his father say that Ibn Umar ﷺ say a Yamani man perform tawaf (circam umbulate the Kabah) carrying his mother on his back reciting the while:

إنـي لـهـا بـعـيـرُهـا الـمـذلَّـلْ إن أُذعِـرت ركـابـهـا لـم أُذْعَـرْ

"I am mother's camel reined in if its riders are threatened then I am not frightened"

(Meaning I am resolute in obedience to my mother and taking her round the Kabah on my back with no fear and not being sorry or regretful).

Then the Yamani man asked Ibn Umar if he thought that he had repaid his mother for her favours and he replied, "No! Not even worth one breath." Then Ibn Umar circumambulator the Kabah and offered two rakaat prayers at the Maqam Ibrahim. Then he said (to Abu Burdah), "O son of Abu Musa every two Rakaat atone for what has happened before that (meaning, the sins committed before the two rakaat)."(1) (al-Mubarak: Bir wa al-silah, Bayhaqi: shab al-Iman).

EXPLANATION: This Hadith tells two things. First, no matter how much effort children may put in to serve their parents yet they cannot repay their right. This is because the parents devote their lives in looking after their offspring and do not waver to expend money for their sustenance and upbringing.

The mother particularly undergoes extreme hardship in rearing her young ones. This is why Sayyidina Ibn Umar ﷺ said was that the blessings of two rakaah prayers obliterate sins committed by a Muslim before offering the prayers. The Ulama in commenting on similar Ahadith which assure that

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(1) [١١] رواه ابن المبارك في البر والصلة، وأخرجه البيهقي في شعب الإيمان.

sins are effaced say that they refer to minor sins. The minor sins are perpetrated frequently and Allah bestows His mercy and uses a Muslim's Pious deeds to forgive his minor sins. As for major sins, it is the unanimous opinion of the scholars that a sincere repentance by the sinner gets them forgiven. When a slave is truly sorry for his sins and turns to Allah in repentance and weeps before him while seeking forgiveness, He forgives him his sins and becomes pleased with him.

١٢ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني خالد بن يزيد، عن سعيد بن أبي هلال، عن أبي حازم، عن أبي مُرَّة مولى عقيل، أن أبا هريرة كان يستخلفه مروان، وكان يكون بذي الحُليفة. فكانت أمه في بيت وهو في آخر. قال: فإذا أراد أن يخرجَ وقف على بابها فقال: السلام عليك يا أمَّتاه ورحمة الله وبركاته. فتقول: وعليك يا بنيّ ورحمة الله وبركاته. فيقول: رحمكِ الله كما ربَّيْتِني صغيراً. فتقول: رحمكَ الله كما بَرَرتَني كَبيراً. ثم إذا أراد أن يدخل صنع مثله.

12. [Sayyidina Abu Murrah ﷺ, the freed slave of Sayyidina Aqeel ﷺ said that Marwan used to depute Sayyidina Abu Hurayrah ﷺ as Governor in his place and he (Abu Hurayrah ﷺ) uses to reside at Zu al-Hulayfah in a house while his mother resided in another house. Abu Murrah added that when Abu Hurayrah intended to set on a journey he would stand at the door of her house and say, "As- Salamu alayki (peace be on you), O my mother, wa rahmat Allahi wa barakatuh (and the mercy of Allah and his blessings)." She would say in response, "Wa alayka ya bunayya, wa rahmatallahi wa barakatuh (and, you, O my son, and the mercy of Allah and his blessings)." And he would say, "may Allah have mercy on you as you brought me up when I was a little (infant)." She would respond, "May Allah have mercy on you too as you show kindness to me at this old age." Then when he (returned from the journey and) intended to enter (the house) he would do the same thing (meaning, stand at the door of his mother's house and say as before).][1] (Musnad Ahmad)

EXPLANATION: One of the ways in which people can repay somewhat the favours of their parents is to supplicate Allah to bestow mercy on them always.

Indeed, Allah has commanded mankind to keep praying for their parents. He has said in the Quran:

﴿وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿24﴾﴾ [الإسراء: 24]

{And say, "My Lord have mercy on them both as they brought me up when I was a little (infant)."} (al-Isra, 17:24)

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(1) [١٢] بعضه في المسند أحمد، الجزء ٤ ص٤٠٩، ص٤٣٠: ٥٢٧.

When one enters one's house and says as-salamu alaykum to one's parents, he, in fact, calls for the mercy of Allah on them and His peace. These words actually mean, "You may be preserved from every kind of hardship, sorrow and difficulty." Thus when we say As salamu alaykum to our parents we pray to Allah that he preserve them from every hardship, sorrow and difficulty and if we add wa Rahmat Allahi wa Barakatuh we beseech him to bestow His mercy and favours on them. This is a very comprehensive supplication and nothing can be more complete than it.

١٣ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا سُفيان، عن عطاء بن السائب ، عن أبيه ، عن عبد الله بن عمرو قال: جاء رجل إلى النبي ﷺ يبايعه على الهِجْرةِ ، وترك أبويه يبكيانِ فقال: «ارجع إليهما وأضحِكْهما كما أبكَيْتَهمَا ».

13. [It is reported by Sayyidina Abdullah bin Amr ؓ that a man came to the Prophet ﷺ to swear allegiance to him on emigration and he had left behind his parents who wept for him (over his separation). The Prophet ﷺ said to him, "Go back to them and make them laugh as you had made them weep."][(1)] (Abu Dowood, Nasai, Ibn Majah, Hakim).

EXPLANATION: This man had journeyed to the Prophet ﷺ with the intention of taking an oath of allegiance to him on migration. Undoubtedly, both, his intention to embark on migration and swear allegiance to the prophet ﷺ, were auspicious and virtuous deeds. However, his parents were not agreeable to his separation. They became very restless on the prospect of his journey and wept in sadness. When the prophet ﷺ learnt of it, he instructed the man to return to his parents and make them laugh just as he had made them weep. This underlines the significance and merit of kindness to and love for, parents. This case relates to the times when hijrah was not an obligatory duty (hijrah is to migrate). Islam had spread over the Arabian land and Muslims lived in peace and security and passed their lives according to the dictates of Islam. We also learn from this Hadith that it is a sin to do something which causes sadness to parents and makes them weep. It is virtuous and rewarding to do what makes them happy and laugh. Sayyidina Ibn Umar ؓ has said:

بكاء الوالدين من العقوق الكبائر

"It is an act of disobedience and a major sin if parents weep when their children do something that hurts them and causes them to weep".

Sayyidina Uways al Qarni ؒ was a resident of Yaman. The Holy Prophet ﷺ called him the best of the Tabieen (successors) and he also said, "Get him to pray for your forgiveness." He had embraced Islam during the

(1) [١٣] أخرجه أبو داود في السنن كتاب الجهاد ب٣٣، والنسائي في السنن (كتاب البيعة). ب١، وابن ماجه في سننه ٢٧٨٢، والحاكم في المستدرك ٤/ ١٥٢.

life-time of the Prophet ﷺ but he could not present himself before the Prophet ﷺ because he looked after his mother and thus remained deprived of the honour of Companionship. The Prophet ﷺ did not take him to task for that but approved his conduct and advised other people to ask him to pray for them. It is thus clear from the conduct of Sayyidina Uways al-Qarni that to be mindful to parents is a very high ranking deed. It is stated in Saheeh Muslim that the Prophet said. "Uways has his mother. He has treated her kindly. If Uways claims (anything) on Allah then Allah will surely let him have what he claims." (Huqood al-Waldayn)

١٤ ـ **حدَّثَنَا** عبدُ الرحمن بن شَيبة قال: أخبرني ابن أبي الفُديك قال: حدثني موسى عن أبي حازم، أن أبا مرَّة ـ مولى أم هانىء بنت أبي طالب ـ أخبره أنه ركب مع أبي هريرة إلى أرضه بالعَقِيق . فإذا دخل أرضه صاح بأعلى صوته: عليك السلام ورحمة الله وبركاته يا أُمَّتاه. تقول: وعليك السلام ورحمة الله وبركاته. يقول: رحِمكِ الله كما ربيتني صغيراً. فتقول: يا بنيّ، وأنت فجزاك الله خيراً ورضي الله عنك كما بَرَرْتني كبيراً. قال موسى: كان اسم أبي هريرة عبد الله بن عمرو.

14. [It is narrated by Sayyidina Abu Hazim from Abu Murrah[1] the freed slave of Umm Hani daughter of Abu Talib that he rode with Sayyidina Abu Hurayrah to his fields near Aqeeq. When Abu Hurayrah entered his lands (that is, his home) he called out in a loud voice saying (to his mother), "Peace be on you and the mercies of Allah and His blessings, O my mother!" His mother said (in response), "And on you too be peace and the mercies of Allah and His blessings!" Abu Hurayrah then said, "May Allah have mercy on you just as you looked after me in infancy." Then, his mother said (in response), "And, O my son, on you too (may Allah have mercy) and may Allah bestow on you a better recompense (than this) and may He be pleased with you as you have treated me well having grown up" Musa said that the name of Abu Hurayrah was Abdullah Ibn Amr[2].] (Abdul Rahman, etc).

EXPLANATION: The author of Maarif al Quran, Mufti Muhammad Shafi has said that it is with every civilised society that when two people exchange greetings or salutation in some words expressing mutual affinity and love, but if we make a comparison we shall find that the words of Salam taught by Islam are more comprehensive than any other form of greeting. It is

(1) According to this Hadith, he was the freed slave of Umm Hani and he is also known as the freed slave of Aqeel as we saw in Hadith #12..., his name was Yazeed. (Tahzeeb al-tahzeeb vii p 374).

(2) [١٤] عبد الرحمٰن بن عبد الملك بن شيبة، الحزامي، صدوق يخطىء، من كبار الحادية عشرة راجع تخريج الأثر رقم (٧).

not only on expression of the right of love in the prayer that Allah's may keep the addressee safe from Allah difficulties and hardships. It is also a confirmation that the speaker and the one spoken too are all dependant on Allah and none can benefit the other with out his permission. Thus the utterance of these words is a form of worship as well as a reminder to the addressee Muslim brother of the existence of Allah. Besides, if anyone prays to Allah that his companion may be safe from calamity and harm then he also assures the companion that he is safe at his hands and with his tongue and he is the guardian of his companion's life, wealth and honuor.

Sayyidina Abdullah Ibn Umar ﵁ said that someone asked the Messenger of Allah ﷺ, "Who is the best among Muslims?", and he said, "He from whose tongue and hands other Muslims are safe and secure".

Imam Tirmizi has transmitted a Hadith of the Prophet ﷺ as narrated by Sayyidina Anas ﵁. Sayyidina Anas ﵁ said that the Prophet ﷺ said to him, "Son, when you go to the folk of your house, offer them the Salam. Your Salam is a source of goodness and blessings for you and your family members." This Hadith tells us that Salam is to be offered not merely to strangers and to those whom we meet after a time lag, but also to our parents, wives and children and we must first offer Salam to our family on entering our house. This is because the Holy Prophet ﷺ has declared that Salam is productive of goodness and blessings. It is the consequence of the omission of the Sunnah, (the Salam on admittance) that there is discord and an uncongenial atmosphere in our homes day by day, and we are trapped in economic pressures. There is a lack of blessings in every thing and an inauspiciousness in what ever we do. Would that we change our attitude and begin to observe it. The first thing that we should do on entering our homes is to offer Salam. Inasha Allah we will receive its blessings and a marked change in our lives.

٧ ـ باب عقوق الوالدين

7. Chapter: To Be Disobedient To Parents

١٥ ـ **حدَّثَنَا** مسدَّد قال: حدثنا بشر بن المفضل قال: حدثنا الجُريري عن عبد الرحمن بن أبي بكرٍ، عن أبيه، قال: قال رسول الله ﷺ: «ألا أنبئكم بأكبرِ الكبائر؟» ثلاثاً. قالوا: بلى يا رسول الله!، قال: «الإشْرَاكُ بالله، وعُقوقُ الوَالِدينِ» وجلس وكان متكئاً «ألا وقول الزُّور» ما زال يكررها حتى قلت: لَيْتَهُ سكتَ.

15. [It is reported by Sayyidina Abu Hurayrah ﵁ that the Messenger of Allah ﷺ said. "Shall I not tell you about the major sins? They are three." He said, "Do tell me about them, O messenger of Allah!" (So) the Prophet ﷺ said, "To associate anyone with Allah, to disobey parents" (and to explain it well)

he sat down straight while before that he was in a reclining posture (and added). "Beware (and) to tell lies." He kept repeating it. Abu Hurayrah (the narrator) said that he wished (to himself) that he would stop repeating it[1].] (Bukhari, Muslim, Ahmad).

EXPLANATION: The list of the major sins is quite lengthy but this Hadith mentions only the very grave ones. The very next one after polytheism is to show disobedience to parents. The Arabic word used here is Uqooq عقوق and it is a very exhaustive word. It means to annoy parents in any way, to hurt them by word or deed, to cause them anguish of mind, to be disobedient to them and not to spend on their needs.

It is very clear from this Hadith how great a sin it is to disobey parents and to harass them. At the same time as telling us that is a higher-ranking piety and a means to paradise and pleasure of Allah to obey parents and make them comfortable is a worst kind of sin, Akbar al-Kabair. The sequence in which the Holy Prophet ﷺ has narrated it shows that is second only to associating partners with Allah and is graver than killing a soul.

١٦ ـ **حدَّثَنا** محمد بن سلام قال: أخبرنا جرير، عن عبد الملك بن عُمير عن ورّاد كاتب المغيرة بن شُعبة قال: كتب معاوية إلى المغيرة: اكتب إليَّ بما سمعتَ من رسول الله ﷺ. قال ورّاد: فأملى عليَّ وكتبتُ بيدي: إني سمعته ينهى عن كَثْرَةِ السُّؤالِ، وإضاعَةِ المالِ، وعن قِيلَ وقال.

(١٦ ب) ـ وعن المغيرة رضي الله عنه قال قال رسول الله ﷺ إن الله حرم عليكم عقوق الأمهات ووأد البنات ومنع وهات وكره لكم قيل وقال وكثرة السؤال وإضاعة المال.

16. [Sayyidina Mughirah ؓ has said that the Messenger of Allah ﷺ said, "Surely, Allah has made it unlawful for you to be disobedient to your mothers, to bury your daughters alive, to withhold what should be given and to demand things from others. And Allah has disapproved that you engage in vain conversation (qeel wa qal قيل وقال), putting many questions, and that you squander property."][2]. (Bukhari, Muslim)

EXPLANATION: In the Arabic text of this Hadith (#16), as reproduced in al-Adab al-Mufrad, the scribe had missed the words عقوق الأمهات (being undutiful to mothers) and the translation would not have done justice to the chapter heading without those key words. Hence, we also reproduce the Hadith from the original text of Bukhari and Muslim (#16 ب).

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(1) [١٥] أخرجه المصنف في الصحيح ٢٥٣، ٨/ ٤، ومسلم في الصحيح (كتاب الإيمان) ١٤٣ و١٤٤، وأحمد في المسند ٣/ ١٣١، ٥/ ٣٦ و٣٨.

(2) [١٦] عبد الملك بن عمير بن سويد اللخمي، حليف بني عدي الكوفي، ويقال له الفرسي نسبة إلى فرس له سابقة، كان يقال له القبطي، وربما قيل ذلك أيضاً لعبد الملك ثقة فقيه، تغير حفظه، ربما دلس، من الثالثة مات سنة ست وثلاثين وله مائة وثلاث سنين.

This Hadith forbids many things. The first statement is: "Allah has disallowed you to be disobedient or undutiful to mothers." Like disobedience to mother, disobedience to father too is unlawful and that is mentioned in other Ahadith. This Hadith speaks of disobedience to mothers in particular because being women they are weak, while fathers use their authority or the rod and get their work done. Mothers are unable to have done. Mothers are unable to have their say; hence, it is more necessary to accommodate them.

The second statement of the Hadith is that daughters should not be buried alive; it is unlawful to do that. In the pre-Islamic days, the age of Ignorance, the Arabs regarded birth of daughters a shameful event. If a daughter was born to anyone, he would conceal himself from other people and would drown in sorrow and grief. Many of them would inter alive female new borns. Islam put an end to their ignorant practices. It encouraged upbringing of daughters, assuring parents of tremendous reward on that. Islam gave women a rank of honour and respect. The women who keep themselves aloof from the duties imposed on them by Islam do not realise that they had a very poor life before Islam. They were promoted to a place of honour by Islam and treated with compassion and respect. They should show their gratitude by obeying the commands of Islam willingly and with heart and soul. However, it is unfortunate that women seem to be in the forefront in opposing the injunctions of Islam.

The third statement of the Hadith is that Allah has forbidden us to withhold and to demand. It is unlawful to keep back what Allah has declared as Wajib to spend or give. Similarly, it is unlawful to seek or demand what Allah has disallowed us to take.

Then, the prophet ﷺ said that Allah has disallowed us to engage in gossip and to ask many questions. The Arabic words for gossip are قيل qeela and qaala. The former is the passive voice of past tense and the latter is active voice of the past tense and the expression qeela wa qaala means to pass on conversation from one to another and to listen to someone and repeat that to another: this behaviour is not permitted. Some people are given to relay whatever they hear from others, and sometimes the person to whom the words are ascribed is unknown but the report is accepted at pace value and passed on. At other times, the person who is the source of the reports is known to be a sinner and wrongdoer who is not careful to speak the truth or verify what he passes on. In this way, reports are circulated carelessly to other people in cites, suburbs and villages, and they may even create misunderstandings and result in quarrels.

Man must pay attention to what he does and must not heed unconfirmed tales. If he happens to hear some gossip, he must not communicate it to other

people. . It has become a common practice that people while wasting their time in gatherings in worthless and obscene talk. They backbite and slander ruthlessly. How sad! They waste their time fruitlessly although they could have spent it in remembering Allah so that the time could have been an asset for the Hereafter. What an unnecessary waste! This is as long as they refrain from sinful talk and indulge in meaningless conversation but if they advance further and occupy themselves in sinful talk then they are not merely guilty of wasting time but those precious moments become a means of punishment for them. It is like paying a big chunk of one's wealth to buy poison, which he swallows little by little. May Allah protect us!

The prophet ﷺ has disallowed us to ask many questions but this interdiction dose not include necessary religious question. Man has to say what is necessary but it is not preferred or praise worthy to put vague and unnecessary questions. Some people enquire the philosophy, prudence and wisdom of the injunctions of shariah and if a scholar explains that to them, they protest that they cannot understand, and they do not need to know in this world or the next. What they ask is not pertinent to faith and neither does their salvation in the hereafter depend on that, often those who put such questions are ignorant of the basics of religion. These people do not know even the fard and Wajib (obligatory) parts of prayers, and they do not offer prayers correctly. The devil convinces them into believing that they seek more knowledge and actually keeps them away from learning what is fard and Wajib in prayers. وفقنا الله وإياهم لما يحب ويرضى (May Allah cause us and these people to observe what He loves and what pleases Him).

The Prophet ﷺ also disallowed us to waste property. Lowful possession is a blessing from Allah. It is forbidden to scatter it to the winds and to squander it carelessly. Let no person imagine that because he has earned his wealth, so it belongs to him and he may do with it what he likes. This is a foolish thought. The true owner is Allah. He alone owns the property and he alone owns those who have the wealth and He has the right to forbid abuse of His creation a misspending of His property. Allah has said about those who are spendthrifts:

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴿٣١﴾﴾

[الأعراف: 31]

{O Children of Aadam! Take (goodly apparel for) your adornment at every place of worship, and eat and drink, but be you not prodigal: surely He loves not the prodigal.} (Al-Araf, 7:31)

He has also said:

﴿إِنَّ ٱلۡمُبَذِّرِينَ كَانُوٓاْ إِخۡوَٰنَ ٱلشَّيَٰطِينِۖ وَكَانَ ٱلشَّيۡطَٰنُ لِرَبِّهِۦ كَفُورٗا ﴿٢٧﴾﴾ [الإسراء: 27]

{Surely the squanderers are ever brethren of satans and satan is ever

ungrateful. To his Lord.} (Al-Isra, 17:27) (Zuban ki Hifazat)

٨ ـ باب لعن الله من لعن والديه

8. Chapter: The Curse of Allah is on Him Who Curses His Parents

١٧ ـ **حدَّثنَا** عمرو بن مرزوق قال: أخبرنا شُعبة، عن القاسم بن أبي بَزّة ، عن أبي الطفيل قال: سُئِل علي : هل خصكم النبيُّ ﷺ بشيء لم يخصَّ به الناس كافةً ؟ قال: ما خصنا رسول الله ﷺ بشيء لم يخصَّ به الناس؛ إلا ما في قِراب سيفي . ثم أخرج صحيفة فإذا فيها مكتوب: «لعنَ الله من ذبح لغير الله . لعن الله من سرق مَنار الأرض . لعن الله من لعن والديه. لعن الله من آوى مُحْدثاً » .

17. [Sayyidina Abu al-Tufayl ﷺ said that Sayyidina Ali ﷺ was asked if the Prophet ﷺ had told them something exclusive which he had not disclosed to the people as a whole. He said that the Messenger of Allah ﷺ had not told them anything at the exclusion of other people except what lay (written on a piece of paper) in the sheath of his sword. He then drew out a writing, which conveyed (this) Message, "Allah curse him who slaughters an animal mentioning other then Allah. May Allah curse him who steals a landmark (so that he may encroach on another's land) and Allah curse him who curses his parents. And, Allah curse him who shelters one who innovates in religion (a bidati)."] (1)(Muslim, Nasi, Ahmad, Hakim)

Note: The saying of Sayyidina Ali ﷺ that the Prophet ﷺ had not disclosed to them anything at the exclusion of other people except certain things, according to his own knowledge. Actually, even those things were not set apart for him (and his family), but he only said that the Prophet ﷺ had preferred them with those disclosures because the Prophet had mentioned them emphatically and he had been very careful to preserve the written piece of paper.

A misled sect holds that Sayyidina Ali ﷺ was the legatee of the Prophet ﷺ and was informed of some exclusive affairs. This Hadith clearly rejects their contention. If these things were singled out for him then he would not have disclosed them to other people, besides, it is clear from these things that they do not say anything about legacy or vice gerency. This Hadith is also found in Saheeh Muslim (v 2, P160) with these words:

قال ابو الطفيل قال كنت عند علي بن أبي طالب فأتاه رجل فقال ما كان النبي ﷺ يسير إليك قال فغضب وقال ما كان النبي ﷺ يسر إلى شيء يكتمه الناس.

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(1) [١٧] أخرجه مسلم في الصحيح (كتاب الأضاحي) ب٨ رقم٤٣، ٤٥، والنسائي في السنن (كتاب الضحايا) ب٣، وأحمد في المسند١٠٨ والحاكم في المسند١٠٨، والحاكم في المستدرك ٤/ ١٥٣ و٣٥٦.

[Abu Tufayl said that he was with Sayyidina Ali ؓ when someone came to him and asked Sayyidina Ali ؓ if the Prophet ﷺ had confided a secret to him (which he concealed from others). Sayyidina Ali ؓ was much angered at this and asserted that the Prophet ﷺ had not disclosed to him anything at the exclusion of other people.]

Imam Nawawi ؒ explains in his commentary on Muslim that this exposes the falsehood of the beliefs of the Rawafidah Shia and the Imamiyah (the spurious sects) when they claim that the Prophet ﷺhad left a legacy with Sayyidina Ali ؓ (At the exclusion of other people from whom it was hid). This claim is invented by these spurious sects. If this thing was correct then why should Sayyidina Ali ؓ lose His temper when the visitor put that question to him.

EXPLANATION: Some people have been cursed in this Hadith.

FIRST: The person who slaughters an animal for someone other than Allah. In other words, just as an animal is slaughtered for the sake of Allah or as part of the rites of Hajj, so too, he slaughters is for the sake of an idol, a grave (shrine) or a mentor, a faqeer or a Shaykh, to gain their pleasure. This deed is accursed and it is and obvious polytheism. There is an example of this practice in Punjab where people carry the new-born to the shrine of a saint and shave the hair on his head and slaughter a goat mentioning the name of the saint lying in the grave (so that he might be pleased). They declare that they had vowed to the saint in the grave that if a child was born to them, they would bring a goat to his shrine and slaughter it. At the same, they are convinced that the saint had blessed them with the child. Some ignorant people also name the child Peeran ditta (saint-given) imaging that the saint had blessed them with the child, not Allah: May Allah preserve us from such belief. So, this is polytheistic belief and to vow in that manner is also a polytheistic practice, and it is polytheism to visit a grave and slaughter an animal mentioning the name of the grave dweller to please him. The Holy prophet ﷺ has cursed anyone doing such a thing.

SECONDLY: Also cursed is one who steals landmarks. The word غَيَّرَ (Ghayyar) also appears in Saheeh Muslim, that is, "The curse be on him who changes the landmarks." It is mostly village farmers who do it. They cut the distinguishing marks between fields and try to enclose neighbouring fields into their own and destroy the landmarks after stealing them or replace them at other points to confuse and alter boundaries between fields. In this way they add land belonging to other people to their own holdings. In cities, apart from cultivated fields, properties are appropriated and annexed by fiddling with demarcation marks and site plans which are then approved wrongly by authorities. These things fall under the purview of the accursed deeds. There is a Hadith in Bukhari quoting the Messenger of Allah ﷺ as saying, "If

any one mis appropriates another person's land then, on the day of resurrection, he would be pushed beneath seven (layers of) land".

THIRDLY: The person who curses his parents is accursed. The words are very explicit. When a man is not allowed to utter uff to parents, how can he be permitted to abuse and curse them. Many uneducated as also educated and civilised people, are involved in this grave sin.

This Hadith is also carried by Al-Dur al-Manthoor (v 4, p175) on the authority of Mustadrak Hakim. Its word are:

لعن الله العاق لوالديه

[The curse of Allah be on him who harassed his parents]

FOURTHLY: Such a person is cursed by Allah who gives shelter to one who introduces new things in religion on his own. If something is introduced in religion on one's own then that conduct is bid, ah. Bid, ah is of two kinds: that pertaining to belief and that which is practiced. Both kinds are rejected by the Islamic Shariah. Thus, one who shelters anyone who innovates in religion (that is, practices bidah0 is cursed because he is helping the bidati and strengthens bid, ah. (Hukook al-Walidayn)

٩ ـ باب يبرّ والديه ما لم يكن معصية

9. Chapter: Give Parents a Kindly Treatment As Long As No Sin is Committed

١٨ ـ **حدَّثَنَا** محمد بن عبد العزيز قال: حدثنا عبد الملك بن الخطاب بن عبيد الله بن أبي بكرة البصري، لقيته بالرَّملة ، قال: حدثني راشد أبو محمد ، عن شهر بن حَوشب ، عن أم الدَّرداء ، عن أبي الدَّرداء قال: أوصاني رسول الله ﷺ بتسع: «لا تشرك بالله شيئاً وإنْ قُطِّعْتَ أو حُرِّقتَ . ولا تتركنَّ الصلاة المكتوبة متعمداً، ومن تركها متعمداً برئت منه الذمة . ولا تشربنَّ الخمرَ فإنها مفتاح كل شر . وأطع والديك . وإن أمراك أن تخرج من دنياك، فاخرج لهما. ولا تُنازعنَّ وُلاة الأمرِ ، وإن رأيت أنك أنت . ولا تفرِرْ من الزحف ، وإن هلكت وفرَّ أصحابك. وأنفق من طَولك على أهلك، ولا ترفع عصاك على أهلك ، وأخفْهم في الله عزّ وجلّ».

18. [It is narrated by Sayyidina Abu Darda ﷺ that the Messenger of Allah gave him nine instructions:

i. Associate none with Allah even if you are cut to pieces or burnt down.

ii. Never neglect the fard prayer intentionally; if anyone neglects a fard prayer intentionally then Allah is not responsible for him.

iii. Do not consume wine under any circumstances because it is the key to all sins.

iv. Obey your parents and if they commad you to go away from your world then go away.

v. Never quarrell with those who hold power even if you consider yourself a worthy person.

vi. Do not flee the field of jihad even if your are destroyed and you companions have run away.

vii. Spend on your family from the best portion of your wealth.

viii. Do not spare the rod on your family members.

ix. And, instil the fear of Allah in them.][1] (Muhammad bin Abdul Aziz al-Amri, al-Ramli bin al-wast.......)

EXPLANATION: The Hadith mentions nine important instructions on each of which a separate essay should be composed. However, we shall write her briefly on each of them.

THE FIRST ADVICE: "Do not associate anyone with Allah even if you are killed." This advice condemns polytheism and the polytheist (who joins a partner with Allah). We are told that we must shun polytheism to such an extent that even if we are being killed or hurled into a fire because or rejecting it, we must not submit to it by uttering a word that implies our submission or by doing anything that is polytheistic. We are urged to adopt the higher and excellent attitude. If we have to give the supreme sacrifice, we must be prepared for that but we should not How to pressure and force to utter even a word in support of disbelief and polytheism. It is the highest form of belief that one does not surrender oneself to the greatest degree of force in this regard. However, there is scope to simply speak the words of disbelief and polytheism when one's life is threatened but even then one must remain a believer at heart and the confirmation of the heart should not be tampered with as, indeed, Allah has said:

كَمَا قَالَ اللَّهُ تَعَالَى شَأْنُهُ : ﴿مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ﴾ [النحل: 106]

«Excepting him who has been compelled and his heart is content with faith)

(Al-Nahl, 16:106)

THE SECOND ADVICE: "Do not, at any cost, miss a fard prayer intentionally." If anyone knowingly neglects a singly fard prayer then Allah absolves Himself of responsibility over that person. As long as he was regular in offering his prayers he was esteemed in the sight of Allah and was entitled to reward and was safe and secure. Once he neglects the fard prayers the responsibility of Allah ceases to keep him safe and in esteem and to

(1) [١٨] محمد بن عبد العزيز العمري الرملي ابن واسطي، صدوق يهم وكانت له معرفة من العاشرة انظر: الزبيدي في إتحاف السادة المتقين ٦/ ٣٩٢، والمنذري في الترغيب والترهيب ١/ ٣٨١.

protect him from worldly problems and punishment of the hereafter. We must realise how important it is not to miss the fard prayers whether we are at home or on a journey, in sorrow and in illness, in poverty or in affluence.

The Prophet ﷺ is reported to have said in a Hadith that Allah has said, "I have placed five times prayers as obligatory duty on your Ummah. And I have promised to myself that it will be my responsibility to paradise any one who is regular in observing the five prayers at their proper times. And, if anyone does not observe them no responsibility will rest with Me concerning him.

THE THIRD ADVICE: "Never consume wine because it is the root of all evil" just as prayer is umm al-Ibadat (the essence of all worship). The person who observes prayes repularly keeps himself away from many sins and is encouraged thereby to undertake other forms of worship. Thus, he is given to tasbeeh (glorify Allah), invocate blessings on the Prophet ﷺ(known as durood or salah), recite the Quran, offer voluntary prayers and make supplications. These things follow as blessings of prayer and the worshipper is also prompted to engage in other pious deeds because of prayer. On the other hand, wine is the opposite of that. It is the Umm al-Khabaith (mother of all evils). He who drinks wine gets involved in all kinds of immodesty, shameless behaviour, mischief and beastly conduct. Intellect prevents man from evil-doing but wine daubes intellect and the drunkard does what he is not allowed to do by religion or society. A Hadith tells us:

ولا تَشرب الخمر فإنها مفتاح كل شر

["Do not drink wine for it is the key to all evil".]

The Prophet ﷺ has, indeed, spoken the truth. We have before us the example of those people who drink wine; they are not shy of doing the worst of deeds and the most filthy acts. The Muslims who only have this name to distinguish them and have resorted to consuming wine are similar in their shameless habits to the western wine-drinking people.

THE FOURTH ADVICE: "Do not disobey your parents even if they command you to quit your world." If they ask their children, they must leave their home, property and possessions. This stresses the importance of obedience to parents and severely disallows one to disobey his parents. The saying is that if parents order anyone to go away from his home and leave behind his property and possessions then he must do what they say. This command is given by way of describing the duty because intelligent and compassionate parents will not say such a thing and if they say that without realising the enormity of the command or in anger then it is not obligatory to obey them and, in fact, it is not proper, sometimes, to obey them. Parents are not permitted to give such a wrong command. However, children are

commanded to obey parents and be prepared to quit everything if they ask them to do so.

THE FIFTH ADVICE: "Do not dispute with men of position who lead but obey them." There is a Hadith in Saheeh Muslim which quotes the Messenger of Allah ﷺ as saying. "If a man with severed ears and nose if made your Ameer who leads you forward by the Book of Allah then listen to him and obey him".

Another Hadith tells us that we should obey and listen even if such a man is placed over us who is an Abyssinian slave with a small head.

These Ahadith emphasise that Muslims should obey the Ameer al-Mumineen no matter who he is as long as he abides by the Book of Allah. Even if a black Negro is made people's leader he must be obeyed and by giving his example, the prophet has eliminated the distinction between colour of skin and line of ancestory. And by giving the example of an Ameer with a severed nose and ears, he has done away with the question of features and appearance of the Ameer who should be obeyed. By saying that the Ameer may even be a Negro slave, he has confirmed that although leaders must be from the Quraysh yet if a slave is placed in leadership then he must be obeyed.

Sometimes, there is disagreement with the opinion of the leader and he seems to be erring or deciding against dictates of shariah. The Prophet ﷺ said about such a situation that one must not dispute with him unless it is absolutely clear from evidence and the Quran that he has decided in a disbelieving manner. In the latter case, one may contend with him. There are other Ahadith on the subject of Ameer and leaders and followers but these few Ahadith relate such directions which if observed should be enough to keep the Ummah together and they can remain on one platform. The Muslims should all hold fast to the rope of Allah. The leaders, the subjects and the different groups and parties must not play at the hands of the enemies. They should not allow others to buy them but they should endeavour to keep the Muslim community united. Unity and unanimity is the only way although Muslims may speak different languages and live in different geographical regions. They must grasp the rope of Allah firmly and not let differences of language and secondary issues lead them to war and opposing camps. Only a righteous man must be entrusted with authority and power to rule and the western mode of democratic government must not be adopted for it allows sinners and disbelievers to find a way into government and leadership.

The secondary issues on which Muslim leaders differ do not hamper unity and agreement. For centuries, the Hanfi, the Shafee, the Maliki and the Hanbali have lived together but those who obey their base desires cannot

step together with the followers of Truth or even with one another of their type. The noble Companions ﷺ too had differences of opinion sometimes but in spite of that they always were compassionate and loving among themselves and remained united and if ever there was a serious dispute that was only for the sake of Allah and either someone erred in arriving at an independent decision on legal matters or there was some such other thing but none of them ever disputed the Quran. (Tafseer Bayon al-Quran: Mawlana Muhammad Aashiq Ilahi Buland Shahri)

THE SIXTH ADVICE: "Do not run away from the battle field of Jihad even if you are destroyed and your companions flee from there".

It is a major sin to run away from the place of Jihad. May Allah preserve every Muslim from doing such a thing. Today, Muslims have forsaken the shariah ordained Jihad and they are thus deprived of its blessings. Whenever there is a confrontation with the disbelievers, the Muslims should fight them, with steadfast consistency, which is their hallmark. In certain cases, it is proper to leave the battlefield but in most cases it is imperative that one must not desert one's companions on the field of Jihad to the extent that even if only on fighter survives, he must not turn back but give up his life fighting the enemy. The following of the Quran also throws light on this subject:

﴿ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾ ﴾ [الأنفال: 16]

{Whosoever turns his back that day to them, unless manoeuvring for battle or turning to join a host (of his won), he indeed incurs wrath from Allah, and his abode is hell. And it is an evil destination.} (Al-Anfal, 8:16)

However this issue may be understood fully by reading books of fight.

THE SEVENTH ADVICE: "Spend on your wife and children from the best portion of your wealth." This applies particularly to those who are stingy on spending on their family's needs. It is unlawful, of course, to make unlawful earnings, and spending that on one's family is simply out of question but he whom Allah has blessed with lawful wealth must spend it on his wife and children generously. However, he must not spend it wastefully and not on sinful things. Many people buy their children dolls and photographs and some take their families to the movies but these are sinful things. One must have before him only the pleasure of Allah. With his pleasure in mind one must allocate his spending (on different accounts), and care not, if anyone else is pleased with him or not for it is not his responsibility to please anyone who is displeased with his allocation. His responsibility is to please his creator and master and he must spend on his family in accordance with his dictates.

THE EIGHTH ADVICE: "In teaching etiquettes, do not spare the rod on

your family members." Let them not be relaxed and neglect the commands of Allah. A man must constantly engage himself in guiding his family members to the path of Allah and obedience of his commands. He must be careful to supervise how they observe religious teachings. And, whether they like it or not, he must make them regular observers of prayers and fasting in Ramadan. He must see that they keep away from forbidden deeds and shun sinful acts and he must teach them manners and how to behave. If he has to use the rod for this purpose then he must not spare it. They must know that if they fail to observe a religious life then the rod will be used against them. The objective is not to beat anyone but is to abide by religion and get dependants to do so too. If he will be slightly derelict in this regard then his family members will become bold and once they become disobedient they will not heed any amount of scolding. Many people are strict with their wives and children in worldly affairs and take them to task if they incur even a slight loss and do not refrain from beating them but in religious matters they are unmindful of what happens at home.

Many people who go to the mosque to offer their prayers regularly do not verify if anyone at home offers prayers or keeps sleeping. This attitude is very foolish and it is extremely negligent on their part. Many things which the worldly people regard as good manners and high culture, although they may be sinful, they are very particular to inculcate in their children and groom them in those manners and culture. Neverthess, they are unmindful of the most important aspect of etiquette which is not to neglect the creator and master and which man must possess. The reason for that is that religion is the weakest aspect of social way of life today and, therefore, it has to endure society's negligence. Children are taught English, groomed into the western way of life, shown how to don their dress but even at twenty years of age they do not know how to recite: سبحانك الله (Subhanak Allahumma.......... "You are without blemish, O Allah!"). This is cruelty to oneself and to one's family.وفقنا الله لما يحب ويرضى(May Allah enable us to do what He likes and with which He is pleased)!

THE NINTH ADVICE: "Instil in them the fear of Allah." This is truly a supplement to the eighth advice, implying that a man should not get things done merely with the force of the rod for then his family members will only fear him. The main aim of a person should be to instil the fear of Allah in his family members. They should constantly fear Allah in their hearts. If he achieves that and his wife and children truly fear Allah then it would be easy for them to attend to their religious obligations and to shun sin and to practice supererogatory acts including remembrance of Allah. How can one dare perpetrate sin if he is used to listening to what happens in the grave, how he will fare on the day of gathering and the severe torment of hell. He will then surely

aspire for the pleasure of Allah and the place of perpetual bliss, paradise.

Of these instructions, the last two deserve special attention of women. Men are often out of the home and some of them travel to foreign lands staying away for month's, nay years together. During the period of their absence, it is the mothers who shoulder responsibility of looking after and rearing children and teaching them their religious duties. Even otherwise if a father is at home, he stays away for hours together at the place of his employment or occupation and children are entrusted to mothers during this duration. A child is attached to its mother for the first seven or eight years of his life. The first school of a child is the lap of its mother and if she is religious and puts her children on the religious path at the earliest stage; teaching them prayers and fasting, telling them to keep away from disbelief, polytheism, bid, ah and disobedience of Allah and pointing out to them their consequences in this life and next, the entire generation will rise on the right path. It is unfortunate that mothers today themselves make a mess of the lives of their children. Let alone putting them on the religious path, they encourage them on the irreligious ways and thus commit cruelty on themselves and their children.

Women wish for highly remunerative engagements for their children and do not distinguish between the lawful and unlawful in this regard. They love to see their children in the shameless western attire and their worldly success is the aim of their lives. This is not the approach of a Muslim woman. If their children earn a lot of money and occupy themselves in lucrative pursuits so that they won palatals houses but do not offer prayers or pay Zakah, they will go to Hell whose fire is a sixty-nine time more fierce than the worldly fire. What then is the good of the palatial houses?

Our words may seem unpleasant and old-fashioned but they are correct. If anyone feels bad about our speech and minds it, he will feel bad truly for himself (in the end). (Tuh fah Khawateen, Gift for women.)

١٩ـ حدَّثَنَا محمد بن كثير قال: حدثنا سفيان، عن عطاء بن السائب عن أبيه، عن عبد الله بن عمرو قال: جاء رجل إلى النبي ﷺ فقال: جِئْتُ أبايعكَ على الهِجرة، وتركتُ أبويَّ يبكيان. قال: «ارْجع إليهما، فأضْحِكهما كما أبكَيْتَهما».

19. It is reported by Sayyidina Abdullah bin Amr ﷺ that someone came to the Prophet ﷺ and submitted to him, "I have come to you to swear allegiance to you on emigration. And, I have left behind my parents both of whom weep (because of separation from me)." The Prophet ﷺ said to him, "Go back to them and make them weep."][1] (Ahmad)

(1) [١٩] أخرجه أحمد في المسند ٢/ ١٦٠ و١٩٤، ١٩٨.

The Hadith #13 may be seen for explanation.

٢٠ـ حدَّثَنا عليّ بن الجعد قال: أخبرنا شعبة عن حبيب بن أبي ثابت قال: سمعتُ أبا العباس الأعمى، عن عبد الله بن عمرو قال: جاء رجُلٌ إلى النبي ﷺ يريد الجهاد، فقال: «أحَيٌّ والداك؟» قال: نعم. فقال: «ففيهما فجاهدْ».

20. [Sayyidina Abdullah bin Amr ﷺ has reported that someone came to the Prophet ﷺ with the intention of (participating in) Jihad. He asked him if his parents were alive and he confirmed that they were indeed, alive. So the Prophet ﷺ said to him, "Perform Jihad with them" (meaning, "exert yourself in serving them manually and monetarily and that is a form of Jihad")[1]. (Bukhari, Muslim, Nasai, Ahmad)

EXPLANATION: The instructions of the Messenger of Allah ﷺ to those who migrated to Madinah or came to participate in jihad that they should return and serve their parents may perhaps have been given in cases where parents depended much on their children to look after them. The same thing may be said about other Ahadith of a similar nature. In all such cases, it is presupposed that there was no one else to look after them and they did not give their permission for that very reason, and thus, to look after them in such cases is superior to taking part in Hijrah or Jihad in the Hadith too. The Prophet ﷺ had understood through disclosure or realisation in some way that the man had come without his parent's permission although they needed his support, so he asked him to return to his parents and serve them because under the circumstances it was more excellent for him to serve his parents. It is wrong to deduce from this Hadith that if anyone's parents are alive then he should never participate in Jihad or go away from his home to work for religion, and only those people might participate in Jihad and serve religion whose parents are not alive. The noble companions ﷺ who participated in Jihad with the Messenger of Allah ﷺ were not all without parents. Rather, the parents of many of them were alive yet they took part in Jihad.

١٠ ـ باب من أدرك والديه فلم يدخُل الجنة

10. Chapter: He Whose Parents Are Alive But Cannot Enter Paradise (by looking after them)

٢١ ـ حدَّثَنا خالد بن مخْلد قال: حدثنا سليمان بن بلال قال: حدثنا سُهيل عن

(1) [٢٠] أخرجه المصنف في الصحيح ٤/ ٧١، ومسلم في الصحيح كتاب البر والصلة ٥، والنسائي في السنن ٦/ ١٠، وأحمد في المسند ٢/ ١٦٥ : ٢٢١.

أبيه، عن أبي هريرة عن النبي ﷺ قال: «رَغِمَ أنفه، رَغِمَ أنفه، رَغِمَ أنفه» قالوا: يا رسول الله! مَنْ؟ قال: «مَنْ أدركَ والديْهِ عندهُ الكِبَرُ أو أحدهما، فدخل النار».

21. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said (once), "May he be Humiliated, May he be humiliated, and may he be humiliated!" The companions asked him, "Messenger of Allah! Who?" He said, "he who has his parents, or one of them, in their old age yet he goes to Hell (because of disservice to them)."][1] (Ahmed)

EXPLANATION: We have seen already that one of the best means of admittance to paradise is to serve parents and be kind to them. The converse happens and one goes to Hell if he disobeys and harasses his parents. It is also true that when parents reach old age they become more dependants on their children to serve and comfort them. It is more dear to Allah to serve and look after them at their old age and it is a direct path to paradise. Thus, if anyone gets an opportunity to serve both parents at their old age, or only one of them, but he cannot seize the opportunity and go to Paradise then it is indeed, very unfortunate of him. It is about such people that the messenger of Allah ﷺ said that they may be deprived and disgraced. The Prophet ﷺ prayed three times about such people that if anyone finds both or either of his parents in their old age but cannot serve them then may Allah disgrace them in this life and the next.

١١ ـ باب من بَرَّ والديه زاد الله في عمره

11. Chapter: If Anyone Treats His Parents Well, Allah Will Increase His Life-Span

٢٢ ـ **حدَّثَنا** أصبَغُ بن الفرج قال: أخبرني ابن وهب، عن يحيى بن أيوب، عن زبّان بن فائد، عن سهل بن مُعاذ، عن أبيه قال: قال النبي ﷺ: «من برَّ والديه طُوبى له، زاد الله عزَّ وجلَّ في عمره».

22. Sayyidina Muaz ﷺ has reported that the Prophet ﷺ said, "Let him who treats his parents kindly have the good tidings that Allah will increase his life span."][2] (Ziban)

EXPLANATION: It is clear from this Hadith that if anyone is kind to his parents and serves and supports them well then he is given a long life. It is also

(1) [٢١] أخرجه أحمد في المسند ٥/٢٦.

(2) [٢٢] زبان بن فائد المصري الحمراوي ضعيف الحديث مع صلاحه وعبادته من السادسة مات سنة خمس وخمسين يحيى بن أيوب الغافقي، أبو العباس المصري صدوق ربما أخطأ، من السابعة، مات سنة ثمان وستين. سهل بن معاذ بن أنس الجهني، نزيل مصر لا بأس به إلا في روايات زبان عنه من الرابعة. أخرجه الحاكم في المستدرك ١٥٤.

found in another Hadith that his provision is also expanded. In fact being kind to other relatives in addition to parents is also conducive to enlarged provision and prolonged term of life. Many playful young men of the new generation are liberal in spending over their families and friends but their hearts pain when it comes to spending a paltry sum of money on their parents. These people deprive themselves not only of reward in the hereafter but also suffer in this world. They also lose the opportunity of a prolonged term of life and an enlarged provision by not being obedient and mindful to the parents and by not keeping ties with relatives intact. (Hukook al-Waldayn)

١٢ ـ باب لا يستغفر لأبيه المشْرك

12. Chapter: One Should Not Seek Forgiveness For One's Polythesist Father

٢٣ ـ حدَّثَنَا إسحق قال: أخبرنا علي بن حسين قال: حدثني أبي، عن يزيد النَّحوي، عن عكرمة، عن ابن عباس، في قوله عزّ وجل: ﴿إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ﴾ إلى قوله: ﴿كَمَا رَبَّيَانِى صَغِيرًا﴾ [الإسراء: 24] فنسختها الآية التي في براءة: ﴿مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾﴾ [التوبة: 113].

23. Sayyidina Ibn Abbas ﷺ has said about the saying of Allah (in verses 23-24 of surah al-Isra)

﴿إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾ [الإسراء: 23-24]

{If either one of them or both of them attain old age with you, say not to them "Fie" nor chide them, and speak to them a respectful word. And lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (infant)".»

That they stand abrogated by the verse (113) in Surah al-Barah:

﴿مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾﴾ [التوبة: 113]

{It is not for the Prophet and those who believe to ask forgiveness for the pagans, even though they may be near relatives, after that it has become clear to them that they will be the companions of the Hell-fire.}[1] (Tabari, Suyuti, al-Dur ah-Manthur)

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(1) [٢٣] علي بن الحسين بن واقد المروزي، صدوق يهم من العاشرة مات سنة إحدى عشرة. الحسين بن واقد المروزي. أبو عبد الله القاضي. ثقة له أوهام، من السابعة مات سنة تسع، ويقال سبع وخمسين. أخرجه الطبري والسيوطي في الدر المنثور.

EXPLANATION: The general impression created by the earlier verses of surah al-Isra that everyone should pray for mercy on his parents was cleared by the verse of surah al-Tawbah. A supplication for mercy on disbelieving which implies forgiveness for them was abrogated. However, if disbelieving parents are alive then it is current to pray for their guidance to Islam and consequent mercy on them.

١٣ ـ باب برِّ الوالِد المشرك

13. Chapter: Kindness to Polytheist Father

٢٤ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا إسرائيل قال: حدثنا سِماك ، عن مُصعب بن سعد ، عن أبيه سعد بن أبي وقاص قال: نزلت فيَّ أربع آيات من كتاب الله تعالى: كانت أمي حلفت أن لا تأكل ولا تشرب حتى أُفارق محمداً ﷺ، فأنزل الله عزَّ وجلَّ: ﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ﴾ [لقمان: 15]، **والثانية: إني كنتُ أخذت سيفاً أعجبني، فقلت: يا رسول الله، هب لي هذا. فنزلت:** ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ﴾ [الأنفال: 1]. **والثالثة: إني مرضتُ فأتاني رسول الله ﷺ، فقلت: يا رسول الله! إني أريد أن أقسم مالي، أفأوصي بالنصف ؟ فقال: «لا». فقلت: الثُّلث؟ فسكت فكان الثلث بعده جائزاً. والرابعة: أنِّي شَربت الخمرَ مع قومٍ من الأنصار، فضرب رجلٌ منهم أنفي بلَحْيي جَمَل فأتيت النبي ﷺ، فأنزل الله عزَّ وجلَّ تحريم الخمر.**

24. [It is narrated by said Ibn Abu waqqas ﷺ that four verses of the Book of Allah were revealed concerning him. (He said)

"(i) My Mother (who was not a Muslim) had vowed that she would neither eat nor drink as long as I do not dissociate myself from Muhammad ﷺ. Then this is verse was revealed:

﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ﴾

[لقمان: 15]

{But if they strive with you to Make you associate with Me that whereof you have no knowledge then abbey then not yet keep honourable company with them in this world.} (Luqman, 31:15)

(ii) I had picked up a sword that appealed to me and had said, messenger to Allah, give it to me. So this verse was revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ﴾ [الأنفال: 1]

{They ask you concerning the spoils of war} (al. Anfal, 6:1)

(iii) I had fallen ill and Messenger of Allah ﷺ came to see me and I said to him: Messenger of Allah, I have decided to distribute my possession. So may

I leave a legacy for half of my possession, but he said, no! so, I asked if I could bequeath one-third of it and he did not answer. Hence, thereafter it became proper to bequeath one-third of one's wealth and possession

(iv) I had consumed wine with some of the Ansar and one of them hit me on the nose with a camel's jowl-bone. I went to the Messenger of Allah ﷺ and Allah revealed the prohibition of wine[1]. (Ahmad)

EXPLANATION: Sayyidina said that the background of revelation of the first verse mentioned by him relates to his acceptance of Islam and his mother's taking a vow that unless he renounced Islam and abandoned Muhammad Rasul Allah is ﷺ she would refrain from eating and drinking and would prepare to die in that way. The verse of Surah Luqman was revealed regarding it. "If parents compel you to associate someone with me then do not obey them." However, they must be treated well in this life even if they were disbeliveers, idolaters or polytheists. Nevertheless, they must not be obeyed if they invited their children to disbelief and polytheism. The Hadith mentions the case of a mother alone but the verse of the Quran includes the father too. Perhaps this is why imam Bukhari had entitled the chapter Kindness to polytheist father to emphasise that though the case pertains to a mother the father is included in the command.

Hafiz Ibn Kathir has cited Tabarani in his exegesis of this verse of surah Luqman. He has said that sa'ad Ibn waqqas said, "My mother vowed that she would stop eating and drinking until I renounce Islam and she asserted that she would die but not eat or drink and if she died people would blame me for killing my mother. I requested her, calling her dear mother, that she should not do that for I would never forsake my religion. She went without food and drink for a day and a night and became very weak. Again, she did not eat or drink for a day and a night and her weakness grew further, again on the third day and night she refrained from eating and drinking she grew more weak. So, I explained it to her that although she was my dear mother yet I shore on Allah that if she had a hundred lives and each of them passed away, one by one, I would not forsake my religion and if she wished, she may eat and if chose, she may not eat. On hearing that, she resumed eating".

The next verse to which sa'ad bin Abu Waqqas has referred is:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ﴾ [الأنفال: 1]

{They (some of your Companions) ask you (O Prophet) concerning the spoils of war. Say, "The spoils of war belong to Allah and the Messenger........".» (Al-Anfal 8:1)

(1) [٢٤] أخرجه أحمد في المسند ١/١٦٨، ١٧٣، ١٧٤، ١٧٦، ١٧٩، ١٨١، ١٨٤، ١٨٦، ٢٧١، ٢٧٢.

He explained that he found a sword after the Battle of Badr. He took it to the Prophet ﷺ and submitted to him, " This may be given to me as a supplementary gift. (The supplementary gift is over and above the share of spoils.) "The Prophet ﷺ said that I should replace it where I had found it. He said that twice. I went to him again and made the same request and he told me again to put it back where I had picked it up. This verse ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾ was then revealed.

Sayyidina sa'd ﷺ has not mentioned the third verse. However, this story is reproduced in Bukhari and Muslim and others that he wished to bequeathed half of his wealth but the Messenger of Allah ﷺ disallowed him from doing so. He then requested to be allowed to bequeath one- third of his personal property. Although the prophet ﷺgave him permission to do that yet he told him that even one third was excessive. This is evidence that one-third is allowed to be bequeathed as one chooses and also that it is allowed to a person to make a bequeatheal. The question remains as to which verse is evidence of permission to bequeath. On the face of it, verse of legacy seems to be:

﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾ [النساء: 11]

«Allah enjoins you concerning your children, for the male is the share equivalent of that of two females........................} (Al-Nisa, 4:11)

The distribution of inheritance is mentioned in this verse four times that it will be done after effecting the bequeatheal and payment of debts. The prohibition of wine has been mentioned unambiguously in the Quran in Surah al-Maidah:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ﴾ [المائدة: 90]

{O you who believe! Wine and gambling (game of chance), and sacrificing) to idols, and diving arrows are an abomination of Satan's Handiwork, so abstain from it, that you may prosper.} (Al-Maidah, 5:90)

Before this verse was revealed, it was allowed to drink wine under certain circumstances and disallowed under some other circumstances. This verse finally announced the prohibition and gave seven reasons for the prohibition, too. Sayyidina sa'd ﷺ asserted that this verse was also revealed for him because someone had injured his nose. The version of Saheeh Muslim reports Sayyidina sa'd ﷺ as saying that before consumption of wine was banned he went to some people who were included the Ansar and the Muhajir. They had before them roasted brain of a camel and a vessel. Filled to the brim with wine. He ate the meat and drank wine and he uttered that the Muhajir (emigrants) were better than the Ansar which provoked one of the Ansar to hurl a piece of the camel's head bone at sa'd ﷺ which in jured him in the nose. When he went to the Messenger of Allah ﷺ and related

what had happened, the following verses of the Quran was revealed:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾ [المائدة: 90-91]

«O you who believe! (i) wine and gambling (game of chance), and (sacrificing) to idols, and divining arrows are (ii) an abomination of Satan's handiwork, (iii) so abstain from it, (iv) that you may prosper, (v) Satan only desires to precipitate enmity and hatred between you by means of wine and gambling, and (vi)would bar you from the remembrance of Allah, and from the Salah (vii)will you then desist?} (Al-Maidah 5:90-91)

If in spite of that an alcoholic insists that he will go on drinking wine because there is no prohibition for it in the Quran then he is an enemy of his own self. Whether a denier believes or not, I will announce the Message of the Messenger of Allah ﷺ Sayyidina Jabir رضي الله عنه has said that the messenger of Allah ﷺ said,

إن على الله عهداً لمن يشرب المسكر أن يسقيه من طينة الخبال قالوا يا رسول الله وماطينة الخبال قال عرق أهل النار أو عصارة أهل النار

"Surely Allah has made a covenant regarding those who drink intoxicants to give them some Tinah al-Khabal to drink". He was asked what that was and he said that it was the seat of the inhabitants of Hell or (he said that) the discharge of the inhabitants of Hell. (Muslim, as Transmitted in Mishkat)

Certain people foolishly insist that all that the Quran does not forbid is lawful. We ask them that the Quran dose not forbid one to drink urine or to eat stool or the flesh of an ass and a dog then will they drink and eat these things? The principle that forbids these things also forbids wine and whatever the Messenger of Allah ﷺ has forbidden on principle or on defining it. (Fitnah inkar Hadith aur iska pasmanzar)

٢٥ ـ **حدَّثَنا** الحميدي قال: حدثنا ابن عُيينة قال: حدثنا هشام بن عُروة قال: أخبرني أبي قال: أخبرتني أسماء بنت أبي بكر قالت: أتتني أمي راغبةً، في عهد النبي ﷺ، فسألت النبي ﷺ أفأصلها؟ قال: «نعم». قال ابن عيينة: فأنزل الله عزَّ وجلَّ فيها: ﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ﴾ [الممتحنة: 8].

25. [Sayyidah Asma daughter of Sayyidina Abu Bakr رضي الله عنه has narrated that during the currency of the treaty of Hudaybiyaah which the Messenger of Allah ﷺ had covenanted with the Quraysh of Makkah, her mother who had not given up her polytheistic religion (journeyed to Madinah and) came to her with some earnest desire. So, she asked the prophet ﷺ if she should

entertain and serve her. He said, "Do look after her (treat her as a daughter treats her mother)." Ibn Uyainah has said that Allah revealed concerning that:

﴿لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِي ٱلدِّينِ﴾ [الممتحنة: 8].

{Allah forbids you not regarding those who have fought you not on account of religion... (Al-Mumtahinah, 60:8)[1]} (Al-Shafee, Hamaydi, Bayhaqi)

EXPLANATION: Sayyidah Asma ﵂ was the daughter of Sayyidina Abu Bakr ﵁ and elder sister of Sayyidah Ayshah ﵂ by a different mother. Her mother is named in traditions as Qatilah daughter of Abdul Uzza (and Sayyidina Abu Bakr ﵁ had divorced her in the pre Islamic days). She no longer Abu Bakr's wife in the times of Islam but she persisted on her old idolatrous ways. In the days governed by the peace Treaty of Hudaybiyaah, the idolaters of Makkah visited Madinah and the Muslims from Madinah could also visit Makkah. The mother of Sayyidah Asma ﵂ also took the opportunity to visit her daughter in Madinah. Accordingly, Sayyidah Asma ﵂ enquired from the prophet ﷺ how she should treat her - shall she wavertios with her because of her idolatrous ways or serve her because of the Maternal relation ship.

The prophet ﷺ commanded her to treat her kindly and respect the maternal relationship. The Arabic word رغبة (Raghibah) in the Hadith and it is translated here as earnest desire. It would thus mean: Sayyidah Asma ﵂ Submitted to the Messenger of Allah ﷺ, "My mother who is an idolater, has come with some earnest desire that I Should help her financially." Some exegetes have translated the word as rebellious and disgusted and that too can be accommodated in the wide meaning of the word. In that case, she would have said, "My mother has come to meet me but she is rebellious to our religion and disgusted with it. How then should I treat her? Shall I deal with her kindly because she is my mother or keep away from her?" Be that as it may, the Messenger of Allah ﷺ instructed her to respect the rights of mother and serve her and treat her well.

٢٦ـ **حدَّثَنا** موسى قال: حدثنا عبد العزيز بن مسلم عن عبد الله بن دينار قال: سمعت ابن عمر يقول: رأى عمر رضي الله عنه حلَّةً سيراء تباع . فقال: يا رسول الله! ابْتَعْ هذه فالبسها يوم الجمعة وإذا جاءك الوفود. قال: «إنَّما يلبس هذه من لا خَلاق له» . فأتي النبي ﷺ منها بحُلل. فأرسل إلى عمر بحلَّة. فقال: كيف ألبسها وقد قلت فيها ما قلت؟ قال: «إني لم أعطكها لتلبسها؛ ولكن تبيعها أو تكسوها»

(1) [٢٥] أخرجه الشافعي في المسند ١٧٩١، والحميدي في المسند ٣١٨، والبيهقي في الأدب ١٢.

فأرسل بها عمر إلى أخ له من أهل مكة، قبل أن يسلم.

26. [It is narrated by Sayyidina Abdullah bin Dinar the he heard Sayyidina Ibn Umar ﷺ say that Sayyidina Umar ﷺ noticed a silk dress called siyara being sold. So he requested the Messenger of Allah ﷺ to buy it and wear it on Fridays and when delegations arrival to meet him. He said, "Surely, if anyone wears this (silk cloth in this world) then he will have no share in the hereafter." Then someone presented to him a similar silk dress (as a gift) and he sent it to Sayyidina Umar ﷺ. He said, "How shall I wear it when you have said about it what you did say?" the prophet ﷺ said, "Surely, I have not given you this dress that you should wear it but (I have given it) that you may sell it or give it to someone else to wear." Syyidina Umar ﷺ sent the dress to Makkah to his brother by his Mother who was not a Muslim till then][(1)].

Know from this Hadith is that a Muslim man is not allowed to wear silk but he is allowed to give it away to a disbeliever who is clearly not bound by this command.

١٤ ـ باب لا يسبُّ والديه

14. Chapter: Do Not Revile Your Parents

٢٧ ـ **حدَّثَنا** محمد بن كثير قال: أخبرنا سُفيان قال: حدثني سعد بن إبراهيم، عن حُميد بن عبد الرحمن، عن عبد الله بن عمرو قال: قال النبي ﷺ: «من الكبائر أنْ يشتم الرجل والديه» فقالوا: كيف يشتم؟ قال: «يشتم الرجل، فيشتم أباه وأمه».

27. [Sayyidina Abdullah bin Amr ﷺ has reported that the prophet ﷺ said, "One of the major sins is that a man revile his parents." Those who were present asked him how anybody could revile his parents. He said, "(It is like) when one reviles (another's parents) and he (retaliates) and reviles his parents)"][(2)] (Tirmizi)

EXPLANATION: The Hadith explains that while the first man does not revile his parents directly yet he is instrumental in getting them reviled by other people. Hence, he is counted among those who revile their own parents. The prophet ﷺ has termed it a major sin. We may deduce from it that a man who directly reviles his parents commits a sin more grave than the major sins. The companions could not understand how anyone may revile his parents because in the conditions that they lived such a thing was

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(1) [٢٦] أخرجه المصنف في الصحيح ٢/ ٣٠٥/ ٢١٣ و٢١٤، ٤/ ٨٥، ٧/ ١٩٥، ٨/ ٥، ومسلم في الصحيح (كتاب اللباس) ٩، ٨٦، والنسائي في السنن ٣/ ٩٦ و١٨١، ١٩٧، ١٩٨، وأبو داود في السنن ١٧٦ و٤٠٤٠، وابن ماجه في السنن ٣٥٩١، وأحمد في المسند ٢/ ٢٠، ١٠٣.

(2) [٢٧] أخرجه الترمذي في السنن ١٩٠٢.

unimaginable. The prophet ﷺ explained to them the way anyone may be instrumental in reviling his own tongues. They refer to them in derogatory language and insulting nicknames.

إنا لله وإنا إليه راجعون

{To Allah we belong and to him we are to return} (Hukook Waldayn)

٢٨ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا مخلد قال: أخبرنا ابن جريج قال: سمعت محمد بن الحارث بن سفيان يزعم، أن عروة بن عياض أخبره، أنه سمع عبد الله بن عمرو بن العاص يقول: مِنَ الكبائر عِندَ الله تعالى أن يستسبَّ الرجلُ لوالده.

28. [It is narrated by Sayyidina Abdullah bin Amr bin al-Aas that in the estimation of Allah one of the major sins is that a man reviles his parents].

EXPLANATION: We learn from this Hadith that it is as bad to revile and abuse another person thereby provoking him to retaliate, as it is to revile one's own parents. This is a major sin. We can gauge from this the respect parents deserve in the teachings of the prophet ﷺ and how much careful one should be in this regard.

١٥ ـ باب عقوبة عقوقِ الوالدين

15. Chapter: Chastisement for Disobeying Parents

٢٩ ـ **حدَّثَنَا** عبد الله بن يزيد قال: حدثنا عُيينة بن عبد الرحمن، عن أبيه، عن أبي بكرة، عن النبي ﷺ قال: «ما من ذنبٍ أجدَرُ أن يُعجِّلَ لصاحبه العقوبة ـ مع ما يُدَّخر له ـ من البغي وقطيعةِ الرحم».

29. [It is narrated by Sayyidina Abu Bakrah ﷺ that the Prophet ﷺ has said, "There is no sin greater than oppression and severing ties of relationship, and that is more worthy of punishment in this world and the next."][(1)] (Abu Dowood)

EXPLANATION: To sever relations is to snap ties with one's relatives and near ones. Love and affinity are replaced by bad relations. Parents are the nearest relations of any person and all other relationships emerge from them. Hence, to sever ties with parents is the worst kind of severance of ties. This Hadith shows the consequence of oppression and shaping of ties. To one who perpetrates these two sins, punishment is given is this world (but that does not absolve him of punishment in the hereafter, rather) the torment of the next world is stored up for him. When he will go to the next world, he will receive that punishment.

Hence, if anyone harasses his parents and snaps ties with relatives then he

(1) [٢٩] أخرجه أبو داود في السنن ب٥، والترمذي في السنن ٢٥١١.

is liable to be punished both in this world and in the hereafter. These days, people employ innumerable ploys to remove calamities and difficulties but they do not give up the deeds which are instrumental in brining difficulties upon them.

٣٠ ـ **حدَّثَنَا** الحسنُ بنِ بِشر قال: حدثنا الحَكَمُ بن عبد الملك ، عن قتادة عن الحسن ، عن عمران بن حُصين قال: قال رسول الله ﷺ: «ما تقولون في الزِّنا وشرب الخمر والسرقة ؟» قلنا : الله ورسوله أعلم. قال: «هن الفواحش . وفيهن العقوبة . ألا أنبئكم بأكبر الكبائر؟ الشِّرك بالله عزَّ وجلَّ، وعقوق الوالدين» وكان متكئاً فاحتفز قال: «والزُّور».

30. [Sayyidina Imran bin Husayn ﷺ said that the Messenger of Allah ﷺ asked us (by way of a Question), "What do you people say about adultery, wine and stealing?" the companions ﷺ said, "Allah and His Messenger alone know better." So, he said, "They are very bad deeds. And they call for punishment, too." (He then added,) "Shall I not tell you of the very grave sins. (They are) to associate partners to Allah, disobey parents," (before that) he was sitting reclined on something (then) he sat up straight and said "to speak lies also. (Is from to major sins)."][1] (Bukhari, Muslim, Ahmad)

EXPLANATION: This Hadith reports the prophet as first pointing out the wicked deeds, which corrupt society with shameless behaviour and insecurity. Allah has prescribed punishments to curb these wicked deeds and these punishments are called Hudood (plural of Had meaning Limit) in the terminology of Shariah. However, these worldly punishments do not replace or soften the chastisement in the next world. When the culprit goes to the next world, he will face punishment there too. The punishments prescribed against various crimes in this world include:

1. For adultery, an unmarried man and an unmarried woman are applied a hundred lashes each, but a married person is stoned to death.

2. For drinking wine, eight stripes are applied.

3. For theft, a hand is amputated whether the perpetrator is a man or a woman.

On the face of it, these punishments seem to be very severe but the truth is that they are necessary to prevent crime. By the Grace of Allah, these punishments are applicable in Saudi Arabia and we know that there the rate

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(1) [٣٠] الحسن بن بشر بن سلم الهمداني أو البجلي أبو علي الكوفي صدوق، ويخطىء من العاشرة مات سنة إحدى وعشرين. الحكم بن عبد الملك القرشي البصري، نزيل الكوفة، ضعيف من السابعة. أخرجه المصنف في الصحيح ٣/ ٢٢٥. ٨/ ٤، ومسلم في الصحيح (كتاب الإيمان) ١٤٣، ١٤٤ وأحمد في المسند ٣/ ١٣١ ـ ٥/ ٣٦ و٣٨.

of crime is the lowest in the world. This country is the most peaceful and secure of all countries in the world. This situation is the auspicious result of observing the prescribed limits of Allah in matters of applying punishment. In the world wherever the ignorant laws of the English are applied peace and security are lacking, murder, plunder, loot, adultery and immodesty are common. Life and property are not safe. In spite of that condition, the laws of the British enemy are observed. In fact, some stooges of the western people term the Hudood cruel laws. They forget that Allah has created man and endowed him varying temperament, habits and nature and He knows best that only severs punishment can check man from crime once his habits become wicked. Nevertheless, Allah is very merciful to his slaves for He has insured that if there is a slightest doubt (in favour of the man) the prescribed punishments will not apply. Also, if a slave relents from his confession then the prescribed punishment is waived. Again, if anyone sincerely repents from his sin before death then Allah forgives him and the retribution of hereafter is removed from him. The prophet then mentioned the sins that are very grave, the major sins. They are ascribing partners to Allah, disobeying parents and telling lies and these have been explained in Hadith # 15.

١٦ - باب بكاء الوالدين

16. Chapter: Weeping of Parents

٣١ - حدَّثَنَا موسى قال: حدَّثنا حمَّادُ بن سلمة، عن زياد بن مخراق، عن طيسَلة، أنه سمع ابن عمر يقول: بُكاء الوالدين من العُقوق والكبائر.

31. [Sayyidina Ibn Umar ﷺ has said that weeping of the parents is from disobedience and Kabair (Major sins). (It is so if children do something that hurts them and they weep).][(1)] (Al-Asher #14)

EXPLANATION: This Hadith makes it clear that to do something that causes grief and sorrow to parents and they weep is among the major sins. Disobedient behaviour includes hurting parents by word or deed, harassing them, giving them pain, disobeying them and not spending on them although there is a need to do so. And if because of that, they weep, it is a sin of a high magnitude as this Hadith shows. The prophet ﷺ has, as we have seen, stressed that it is a great act of piety to be obedient to parents and give them comfort and this behaviour gets the man entry into paradise and earns him the pleasure of Allah. He has also stressed in the same way that disobedience to them and hurting them are Akbar Al-Kabair (the major of major sins), the worst of sins.

(1) [٣١] راجع تخريج الآثر رقم ١٤.

١٧ ـ باب دعوة الوالدين

17. Chapter: Supplication of parents

٣٢ ـ حدَّثَنَا مُعاذ بن فُضالة قال: حدثنا هشام ، عن يحيى ـ هو ابن أبي كثير ـ عن أبي جعفر ، أنه سمع أبا هريرة يقول: قال النبي ﷺ «ثلاث دعَواتٍ مستجابات لهن، لا شك فيهنَّ : دعوة المظلوم، ودعوة المسافر، ودعوة الوالدين على ولدهما » .

32. [Sayyidina Abu Hurayrah ﷺ has narrated that the prophet ﷺ has said, "Three supplications are answered, there being no doubt about them: that of one who is wronged, that of a traveller and the curse of parents for their children.][(1)] (Tirmizi, Abu Dawood, Ibn Mojah, Ahmad)

EXPLANATION: This Hadith reports the saying of the Prophet ﷺ about those whose prayers are granted in relation to their peculiar circumstances. The first one whose prayers are answered is the one who is wronged. He is oppressed in some way by a tyrant or an oppressor. The oppressed is among those whose supplication is granted. His curse on the oppressor will be approved, a Hadith confirms it, and Allah does not withhold the right of the owner of the right. (Jama al-Fawaid)

One Hadith tells us, "Save yourself from the supplication of the oppressed because there is no obstruction (or screen) between it and Allah." Another Hadith reports the same thing thus: "Allah raises the supplication of the wronged one above the clouds and the gates of heaven are opened for it and the lord of the Universe says: I swear by My might that I will surely help you though it might be after some delay".

(These Ahadith are found in the Mishkat al-Masabeeh) Also, it is not necessary that the oppressed whose supplication is granted is a pious slave or a Muslim at all because the reason for the approval of his supplication is simply that he is an oppressed. Thus, even if the wronged-one is a sinner, an immoral person or a disbeliever, his supplication against the oppressor is granted.

The prophet ﷺ then mentioned the traveller's supplication. The traveller is also among those whose supplication is granted. The reason is that the traveller is away from his home and he is helpless and uncomfortable because of lack of rest. His supplication when he is helpless and desperate is sincere and comes from the core of his heart. It is thus approved.

The prophet ﷺ next mentioned the supplication of the parents. Their

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(1) [٣٢] أخرجه الترمذي في السنن ١٩٠٥ ، وأبو داود في السنن ١٥٣٦ ، وابن ماجه في السنن ٣٨٦٢، وأحمد في المسند ٣/٢٥٨، ٣٤٨، ٤٧٨، ٥١٧، ٥٢٣.

prayers for their children gain speedy response. Children must serve parents and cause them to pray for them. Children must not do anything that hurts parents lest they pray against them orally or at heart. Just as their supplication for their children is granted so too their supplication against them is granted which comes from a pained heart though normally parents are very compassionate to pray against their children. Their supplication is powerful enough to correct their children's life in this world and the next.

Certain people have included among those whose supplication is definitely granted those who treat their parents kindly. If anyone devotes his life and property to serve his parents, and himself undergoes hardship to keep them comfortable then such children's supplication becomes worthy of acceptance. (Huqooq al-Walidayn)

٣٣ - حدَّثَنَا عياش بن الوليد قال: حدثنا عبد الأعلى قال: حدثنا محمد بن إسحاق ، عن يزيد بن عبد الله بن قُسيط ، عن محمد بن شُرَحْبِيل - أخي بني عبد الدار - عن أبي هريرة قال: سمعت رسول الله ﷺ يقول: «ما تكلم مولودٌ من الناس في مهدٍ إلا عيسى ابن مريم ﷺ وصاحب جُريج» قيل: يا نبي الله! وما صاحب جُريج؟ قال: «فإن جريجاً كان رجلاً راهباً في صومعة له ، وكان راعي بقر يأوي إلى أسفل صومعته. وكانت امرأة من أهل القرية تختلف إلى الراعي. فأتت أمُّه يوماً فقالت: يا جُريج! وهو يصلي. فقال في نفسه، وهو يصلي: أمي وصلاتي. فرأى أن يُؤثر صلاته . ثم صرخت به الثانية. فقال في نفسه: أمي وصلاتي. فرأى أن يؤثر صلاته. ثم صرخت به الثالثة. فقال أمي وصلاتي. فرأى أن يؤثر صلاته. فلما لم يجبها قالت: لا أماتك الله يا جريج حتى تنظرَ في وجه المومِسات . ثم انصرفت . فأُتِي الملك بتلك المرأة ولدت . فقال: ممن؟ قالت: من جُريج. قال: أصاحب الصومعة؟ قالت: نعم. قال: اهدِموا صومعته وأتوني به. فضربوا صومعته بالفؤوس حتى وقعت. فجعلوا يده إلى عنقه بحبل، ثم انطُلِق به. فمُرَّ به على المومسات، فرآهن فتبسم. وهنَّ ينظرن إليه في الناس. فقال الملك: ما تزعم هذه؟ قال: ما تزعم؟ قال: تزعم أنَّ ولدها منك. قال: أنت تزعُمين؟ قالت: نعم. قال: أين هذا الصغير؟ قالوا هو ذا في حِجرها . فأقبلَ عليه فقال: من أبوكَ ؟ قال : راعي البقر. قال الملك: أنجعل صومعتك من ذهب؟ قال: لا . قال: من فضة؟ قال: لا. قال: فما نجعلها؟ قال: رُدُّوها كما كانت. قال: فما الذي تبسَّمتَ؟ قال: أمراً عرفتُه، أدركتني دعوةُ أمي. ثم أخبرهم».

33. [Sayyidina Abu Hurayrah ﷺ said that he heard the messenger of Allah ﷺ say, "None spoke in the cradle but Isa Ibn Maryam ﷺ and the companion of Jurayj "(it refers to an infant as we will see shortly). It was asked, "O

prophet of Allah, what do you mean by the companion of Jurayj;" The prophet ﷺ said to them that Jurayj was monk who worshipped regularly in his church. (He had given up the world and lived away from people). A shepherd who grazed cows frequently rested below his church and a woman from a (nearby) village used to visit the shepherd. One day, his (Jurayj's) Mother came to him and called him out "O Jurayj!" but he was engaged in prayers. He thought to himself, "Here is my mother and here I am engaged in prayers." In his estimation, he preferred (to continue with) prayers (and respond to his mother after that). Then his mother called out to him a second time loudly and he (again) thought to himself, "Mother or prayer," and again referred prayers in his estimation (saying to himself that he would talk to her later). Then his mother shouted out to him a third time and he (again) asked himself, "Here is my mother and here am I in prayers." He could again decide to prefer prayers (and talk to his mother later on). When he did not respond to his mother, she said (in a supplication against him) "May Allah not let you die, O Jurayj, until you see the faces of immoral women." Then, she went away.

As for the woman who used to pay visits to the shepherd, she conceived his child. When the term of pregnancy was over, she was taken to the king who asked her, "Whose child is this?" She said, "It is Jurayj's" The king asked, "(Jurayj) of the church?" she said, "Yes!" the king issued orders for the church to be pulled down and Jurayj to be presented to him. (At the king's command) the people demolished the church with axes and hatchets and they tied his hands to his check with rope and took him along. When he passed by the immoral women, he smiled on seeing them and the immoral women also watched him while many men were present there. The king asked (Jurayj), "What is it that this woman says?" Jurayj enquired what was it that she said. The king said that she claims that the child belongs to you. Jurayj asked (the woman). "Do you make that accusation?" She answered in the affirmative. Jurayj asked where the child was and was told that it lay in her lap. Jurayj turned towards the child and said, "Who is your father?" The child said, "The cowherd".

When the child spoke and declared the innocence of Jurayj and held the cowherd responsible for his (mother's) pregnancy, the king and other people felt sorry for having demolished his church and binding him with a rope and insulting him. They began to make excuses for their conduct. The king said. "We will rebuild your church with gold." Jurayj said, "No!" So, the king offered to make it of silver but Jurayj answered "No!" The king asked him how should they rebuild it and Jurayj wanted it restored to its old state. The King then asked him why he had smiled when he was being brought. Jurayj answered, "It is something that I recognised. It was the curse of my mother

that had fallen on me." He then related to them the story of his mother when she had visited him. (It was about his mother's curse that before he died, he would see the faces of immoral women and that did happen and he had to see their faces.)] (Muslim)

EXPLANAION: This Hadith is evidence that a mother must be obeyed when she summons even if one is engaged in prayer. The mother's supplication against Jurayj was answered. Because this case pertains to one of the earlier Ummah, we will deduce from it that when a mother summons one he should definitely suspend the prayers he offers. The Jurists of the Hanafi School of thought have ruled on the issue. The author of al-Dur al-Mukhtar has written

ولو دعاه أحد أبويه في الفرض لا يجيبه إلا أن يشتغيث به وفي النفل إن علم أنه في الصلاة فدعاه لا يجيب وإلا أجابه

"If a worshipper offers the fard prayers and one of his parents summon him, he must not suspend his fard prayers to answer them and go to them. Of course, if they are in some difficulty and need his help then he must go to them by suspending his prayers. When he is offering supererogatory or optional prayers his response will depend on these possibilities: If one of the parents calls him knowing that he is occupied in prayer then he may not suspend prayers to go to one of them. But, if they do not know that he is engaged in prayers then he must suspend prayers and go to the parent who calls him, and later he must redeem his prayer.

This also tells us that while the children have some responsibilities the parents too must display understanding. When they know that their child is offering prayers and there is no urgency calling for prayers to be suspended then they should not summon him but wait for him to finish his prayers.

١٨ ـ باب عرض الإسلام على الأم النصرانية

18. Chapter: To Invite a Christian Mother To Islam

٣٤ ـ **حدَّثَنَا** أبو الوليد هِشامُ بن عبد الملك قال: حدَّثنا عكرمةُ بن عمار قال: حدثني أبو كثير السُّحيمي قال: سمعت أبا هريرة يقول: ما سمع بي أحد، يهودي ولا نصراني، إلا أحبني، إن أمي كنت أريدها على الإسلام فتأبى، فقلتُ لها فأبت. فأتيتُ النبي ﷺ فقلت: ادعُ الله لها. فدعا. فأتيتها وقد أجافت عليها الباب. فقالت: يا أبا هريرة! إني أسلمت، فأخبرتُ النبي ﷺ فقلت: ادعُ الله لي ولأمي، فقال: «اللهم! عبدك أبو هريرة وأمُّه، أحِبَّهما إلى الناس».

34. Abu Kathir al-Suhaymiyy رحمه الله said that he heard Sayyidina Abu Hurayrah رضي الله عنه say, "Whichever Jew or Christian Learns about me will surely love me. "(My mother was a Christian,) I longed that she accept Islam but she

kept denying. One day, I invited her to (accept) Islam but she refused (to do so, as usual). I came to the prophet ﷺ and submitted to him that he may pray for my mother. He made the supplication and when I came to her she had kept the door shut and she disclosed to me from within' " O' Abu Hurayrah! I have become a Muslim." I informed the Prophet ﷺ of this and requested him to pray for me and my mother. He made this supplication: "O Allah let your slave Abu Hurayrah and his mother, both of them, be dear to other people."][(1)] (Ahmad)

EXPLANATION: We learn from this Hadith that we should not stop inviting our non-Muslim parents or other relatives to Islam. We have seen that Sayyidina Abu Hurayrah رضي الله عنه invited his polytheist mother to Islam repeatedly though she kept rejecting his pleas until finally the prophet ﷺ prayed for her and she became a Muslim.

It is stated in al-Asabah that on learning of his mother's acceptance of Islam, Abu Hurayrah رضي الله عنه requested the Prophet ﷺ, "O Messenger of Allah, Pray to Allah that he put love for me and my mother in the hearts of the Believers." The Prophet ﷺ agreed with him and made a supplication to Allah and Sayyidina Abu Hurayrah thereafter asserted with confidence, "Because of this supplication, any believer who hears my name or reads it will love me." The Tarkirah al-Huffaz states that the words of the Prophet's ﷺ supplication were:

اللهم حبب عبدك هذا وأمه إلى عبادك المؤمنين وحببهم إليها

"O Allah! Cause this slave of yours and his mother to be loved by the believers and cause the believers to be loved by both of them".

Indeed, it is the result of this great supplication that there has been always tremendous love and respect in the hearts of Believers for Sayyidina Abu Hurayrah رضي الله عنه. Once he accepted Islam, Sayyidina Abu Hurayrah رضي الله عنه kept himself with the prophet ﷺ constantly, ever deriving advantage from his company. The author of Istiyab has written:

شهد خير وشهدها مع رسول الله ﷺ ثم لزمه وواظب عليه رغبة في العلم وكان يدور معه حيث دار

"Sayyidina Abu Hurayrah رضي الله عنه became a Muslim during the Battle of Khyber and participated in this Battle with the Prophet ﷺ. Thereafter, his thirst for knowledge kept him attached to the prophet ﷺ permanently and he went with him wherever he went".

The companions رضي الله عنهم were aware of his knowledge of Hadith and constant companionship with the prophet ﷺ. Once, Sayyidina Umar رضي الله عنه said to him:

(1) [٣٤] أخرجه أحمد في المسند ٤/ ٢٠٠.

كنت الزمنا الرسول ﷺ واحفظ لحديثه (الإصابة)

"Of all of us, you were the most constant attendant of the Prophet's ﷺ company and the memoriser of his Hadith".

Sayyidina Talhah bin Ubaydallah ؓ has said, "There is no doubt that Abu Hurayrah heard those Ahadith from the Prophet ﷺ which we could not hear." (Al-Asabah)

Sayyidina Abu Hurayrah ؓ gained much knowledge and diffused much knowledge and he did not disclose what he thought it proper to conceal. He has said:

حفظت من رسول الله ﷺ خمسة أجرب فاخرجت منها جرابين ولو اخرجت الثالث لرجمتموني بالحجارة

"I have acquired five-bags-full of knowledge from the messenger of Allah ﷺ and disclosed two-bags-worth of knowledge to you. If I uncover the third bag, you will hit me with stones".

This means that he had known thousands of Ahadith, which he did not disclose apart from the many that he narrated. The Ahadith that he has narrated amount to five thousand three hundred and seventy four. What was it that Sayyidina Abu Hurayrah ؓ did not disclose? Some of the scholars contend that the knowledge he did not disclose was secret which concerns the Arif (Mystic, having intimate knowledge of Allah). Some other Ulama contend that the undisclosed knowledge pertains to mischief, trials and fighting's which he did not disclose for fear of his life but only indicated now and then, figuratively. It was not Wajib or necessary to reveal those Ahadith because they do not contain any injunctions or rulings.

١٩ ـ باب بر الوالدين بعد موتهما

19. Chapter: Kind Treatment of Parents After Their death

٣٥ ـ **حدَّثنا** أبو نعيم قال: حدثنا عبد الرحمن بن الغَسيل قال: أخبرني أسيد بن علي بن عبيد ، عن أبيه ، أنه سمع أبا أُسيد يحدِّث القوم قال: كنا عند النبي ﷺ فقال رجل: يا رسول الله! هل بقي من بِرِّ أبويَّ شيءٌ بعد موتهما أبرُّهما ؟ قال: «نعم؛ خصالٌ أربع: الدعاء لهما، والاستغفار لهما ، وإنفاذ عهدهما ، وإكرام صديقهما، وصلة الرحم التي لا رحم لك إلا من قِبلهما».

35. [Sayyidina Abu Usayd ؓ said while speaking to his people, "We were present in the company of the Prophet ﷺ when a man asked him, 'Messenger of Allah! Does anything remain by which I may show kind treatment to my parents now that they are dead?' He affirmed that there were four things (that remained).

(i) Make supplications for them.

(ii) Seek forgiveness for them.

(iii) Fulfil the pledge after them, which they had contemplated to honour.

(iv) Respect those who loved them and were attached to them and keep those ties intact which originate from them."[1] (Albani)

EXPLANATION: This Hadith discloses to us that we must continue to meet out kind treatment to parents after their death by doing something which is beneficial to them. The prophet ﷺ disclosed to the questioner four ways in which one might be kind in treatment of his parent's even after they have died.

The first is to pray for (mercy on) them. The second is to seek forgiveness for them. For instance, we might say رب اغفر لي ولوالديَّ (O Lord, forgive me and my parents), and so on.

The third is to fulfil their promises that they had made. This embraces a wide meaning and includes particularly their instruction within the ambit of Shariah, which they left behind. These may be about their Hajj Badal (Pilgrimage on their behalf) or charity, or gift to a non-inheritor; these instructions are validly followed from the legacy left behind by the dead, the tarikah. Such instructions must be observed promptly without promptly without procrastination. After meeting the expenses of a dead man's preparation of the body, shrouding it and burial and payment of his debts, one-third of what remains of his wealth and property may be used according to his instructions. If anybody has left behind instructions, the heirs are bound to follow them unless he has left instructions to use that money on a sinful task. To use his wealth for a sinful end is itself sinful. Many people do not follow their parent's instructions. They either retain all wealth to themselves or spend only a little to make a symbolic demonstration that have followed the instructions. Such behaviour is not only crulty and transgression but it is also unlawful to appropriate the property of a legacy and unlawful again to use it for personal ends. Shariah has given the heirs two-thirds of a dead man's legacy and one-third is set aside for his own instructions. The heirs must not then have an eye on the one-third and be miserly in this regard for that is being unjust to the legator and to oneself. What the legatees should have done was to have used their own share to consign reward to their parents if they had not left any instruction on the use of the one-third wealth and if parents leave instructions then it is very unkind not to follow their instructions or to manipulate them. The Hadith has used to words إنفاذ عهدها fulfilment of the pledges (or promises). Apart

(1) [٣٥] رواه الألباني في السلسلة الضعيفة، ٥٩٧.

from monetary instructions this also includes other kinds of legacies. For instance, they might have instructed that one of their children should memorise the Quran, or become a religious Scholar, or their daughter should be married to a certain pious man. These instructions must be acted upon. In fact, if they have not let any instructions but there are indications that they had pious intentions in this regard then the heirs must left those intentions materialise. However, nothing must be done that is contrary to shariah.

The fourth way to show kindness to dead parents is to honour their dear ones, friends and acquaintances, اكـرام صـديـقـهـمـا. They may be helped financially as for as possible, and regular contact may be kept with them. They need any other kind of help that does not violate shariah then they must be helped. While doing these things the heir might form an intention that he does that because they were associated with his parents and he wished to maintain the connection and to do something that would please his parents. A Hadith tells us:

إن من ابرأ بسر صلة الرجل أهل ودابيه بعد أن تولى

"The best form of kind treatment is to be kind to the father's friends (when the father has died or gone on a journey). (Muslim)

The prophet ﷺ was so careful in this regard that he sent whole limbs of the animal he would sacrifice on occasions to the friends of this first wife Sayyidah Khadijah although many years has passed since she had died.

(Bukhari and Muslim)

Sayyidah Khadijah رضي الله عنها had been very considerate and compassionate to the prophet ﷺ. Hence, he, too, remembered her and, in her absence, he treated her friends kindly. This is a great example to love and faithfulness even after her death.

In one of his journeys, Sayyidina Abdullah bin Umar رضي الله عنه encountered a villager whose father was a friend of Sayyidina Umar رضي الله عنه, his own father. On recognising him, Ibn Umar رضي الله عنه let the man ride his animal and took off his turban and handed it over to the man, his father's friend. Some of his companions suggested to Ibn Umar رضي الله عنه that is would have been enough to give him two dirhams. Sayyidina Ibn Umar reminded them that he did not have to consider the condition of the villager but what he had in mind was his father's friendship. The prophet ﷺ has said, "Be mindful of your father's friendship. Do not sever it otherwise Allah will extinguish you, light." (Huqooq al Walidayn)

٣٦ ـ **حدَّثَنا** أحمد بن يونس قال: حدثنا أبو بكر ، عن عاصم ، عن أبي صالح، عن أبي هريرة قال: تُرفع للميت بعد موته درجته. فيقول: أي رب! أي شيء هذه؟ فيقال: ولدك، استغفر لك.

36. [Sayyidina Abu Hurayrah ﷺ said that a dead man's ranks are elevated after his death. So he will say, "By my lord! What is it?" (That my rank is raised?) So, he is told, "Your child! Seeks forgiveness for you!"][1].

EXPLANATION: Pious and righteous children are the ones who know the rights of their parents and seek forgiveness for them. They pray to Allah to have mercy on their parents "O Allah! Forgive my parents. Shower mercy on their graves. Let their graves be portions of paradise".

When children pray for their parents, Allah forgives them and elevates their ranks. However, we must remember that children will be pious and righteous only when parents put them on the right path while they live. But, in these times, Parents send their children to English (mission) schools and colleges for education and thus keep them away from religious and pious surroundings. They thus ruin their prospects in the hereafter. This is what they call progress! These people think that it is derogatory to teach their children the Quran and Hadith and they detest religious minded people, depicting them to be demeaning and degraded. The result is that children turn out to be ignorant of religion and they know not what faith is and what responsibilities belief imposes on them. They do not even know how to offer prayers and as a consequence when parents die they are unaware how the funeral prayer will be observed. How may we expect these children to seek forgiveness for their parents when they die? In fact in the hereafter they will curse their parents and cause them to go to hell.

٣٧ ـ **حدَّثنا** موسى قال: حدثنا سلام بن أبي مُطيع ، عن غالب قال: قال محمد بن سيرين : كنا عند أبي هريرة ليلة، فقال: «اللهم اغفر لأبي هريرة ولأمي ولمن استغفر لهما». قال محمد: فنحن نستغفر لهما حتى ندخل في دعوة أبي هريرة.

37. [Muhammad bin Sirin رحمه الله said that one night they were with Sayyidina Abu Hurayrah and he said (in supplication):

"O Allah, forgive Abu Hurayrah and his mother and him who seeks forgiveness for both of them".

Muhammad bin Sirin added that they prayed for forgiveness for both of them (Abu Hurayrah and his Mother) until they were included in the supplication of Abu Hurayrah.]

EXPLANATION: Sayyidina Abu Hurayrah made a supplication beginning with himself and his mother, and including the person who prays for forgiveness for both of them. He has taught us how to make a supplication. The

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(1) [٣٦] أخرجه ابن ماجه، ومالك في الموطأ.

supplicant first prays for himself then for his parents and then for other people.

٣٨ ـ حدَّثنا أبو الرَّبيع قال: حدثنا إسماعيل بن جعفر قال: أخبرنا العلاء ، عن أبيه ، عن أبي هريرة، أن رسول الله ﷺ قال: «إذا مات العبدُ انقطعَ عنه عمله إلاَّ من ثلاث: صدقةٍ جاريةٍ ، أو علمٍ يُنتفع بهِ ، أو وَلَدٍ صالحٍ يدعو لهُ» .

38.[Sayyidina Abu Hurayrah ﷺ has narrated that the messenger of Allah ﷺ said, "When a slave dies all his deeds stop except three things (that continue to benefit him). (i) Sadaqah Jariyah (perpetual charity), (ii) Such a knowledge from which other people continue to drive profit and (iii) pious offspring who pray for him.](1) (Muslim, Abu Dawood, Nasai, Ahmad)

EXPLANATION: As long as a person lives, he earns reward against pious deeds and accumulates them for the hereafter, but when he dies, his deeds stop with him and the earning of rewards ceases. However, there are three kinds of deeds whose reward he continues to reap even after his death.

The first kind is a perpetual or continuing charity whose reward received recurrently. Sadaqah Jariyah is a charity whose benefit is not limited to a shoot time but people continue to enjoy it and the donor goes on receiving reward. Examples are: building a mosque, taking post in the construction of a Madrasah, donating books on exegesis, Hadith, Fiqh and fatawa (rulings) to a Dar al-Uloom's library, digging a will, rest house doing anything that is of benefit to the common man. If anyone does any of these things or a like of it and spends money on that and dies being buried deep in his grave but people continue to enjoy his charity then his record of deeds continues to be credited and his rank goes on being elevated.

The second kind of deed, which is rewarding even after death is knowledge which goes on profiting other people. Reward against this keeps accruing to the person after he dies. Examples are: to teach the Quran whether by getting anyone to memorise it or to recite it from the Book, to teach someone to offer prayers, to get someone to qualify as religious scholar, to write a religious book or get it published on one's account. These are examples of Sadaqah Jariyah in the scholarly field. The benefit continues to be derived beginning with the re citer of the Quran as long as he recites and teaches other people and it goes from teacher to student to student. The same thing may be said of a scholarly world by a religious scholar: student after student will go on deriving benefit after benefit. If anyone is taught how to offer prayers, the reward accrues as long as this man offers his prayers and teaches other people and they observe prayers; this may go on for centuries

(1) [٣٨] أخرجه مسلم في الصحيح (كتاب الوصية) ١٤، أبو داود في السنن ٢٨٨٠، والنسائي في السنن ٦/ ٢٥١، وأحمد في المسند ٢/ ٣٧٣، جميعها ورد بلفظ (إذا مات الإنسان انقطع عنه عمله).

together. The first person who taught anyone will receive the reward long after his deed and until someone or the other benefits from his teachings and teaches others, but in the process no one's reward diminishes.

The third kind of benefit after death is from one's pious children who pray for their parents. The supplication of children for their parents is granted while they have nothing to expend on their effort. If anyone keeps making a supplication for his parents, now and then, he will not lose anything but the parents will reap advantage from it. Parents are the means of the birth and growth to their children who are then enabled to pray for their parents. Hence, their pious deeds and supplications are regarded as parent's efforts. They are a kind of Sadaqah Jariyah. If parents guide their children to pious work then whatever pious work they do is credited to parents too and they receive reward without anything being deducted from the children's reward. If anyone other then one's children supplicates for him, he will surely gain reward for it but children have been particularly mentioned in this Hadith because parents have toiled to make children worthy of that. Hence, the supplication of children is credited as a deed of the parents. (Huqooq al walidayn)

٣٩ـ حدَّثَنا يسرة بن صفوان قال: حدثنا محمد بن مسلم، عن عمرو، عن عكرمة، عن ابن عباس، أن رجلاً قال: يا رسول الله! إن أمي تُوفيت ولم توصِ، أفينفعها أن أتصدَّق عنها؟ قال: «نعم».

39. [It is narrated by Sayyidina Ibn Abbas ﷺ that someone said to the Prophet ﷺ, "Messenger of Allah, indeed my mother has died but had left behind no instructions (concerning charity). If I give charity on her behalf then will it profit her?" He said. "Yes!"][1] (Tirmizi)

EXPLANATION: The Mishkat al-Masabih has transmitted a Hadith narrated by Sayyidina sa'ad bin Ubadah ﷺ. He said, " Messenger of Allah! Umm sa'ad (my mother) has died. (I wish to give charity on her behalf. So, do tell me) what is the most superior form of charity?" the Prophet ﷺ said that water (was the best from of Sadaqah) so, he dug a well and dedicated it to convey the reward saying it was for umm sa'ad.

Sayyidah Ayshah ﷺ said that someone said to the Prophet ﷺ, "My mother died suddenly and I think that if (she had an opportunity and) she had spoken she might have given away something in charity. So, will she receive a reward if I give Sadaqah on her behalf?" The Prophet ﷺ said, "Yes (she will get the reward)." (Mishkat al-Masabeeh from Bukhari)

We learn from these Ahadith that we must give charity on behalf of our

(1) [٣٩] أخرجه الترمذي في السنن ٦٦٩.

parents and consign reward to them. The case of Sayyidina said bin Ubadah ﷺ discloses that it is better to make a regular supply of water available to the people because it is useful to all creatures. It serves many worldly needs and religious causes. That is why sa'd ﷺ dug a well and made a perpetual Sadaqah whose reward was consigned to his mother. Wells were very important in earlier days and they are important today too in villages and small localities. In cities public taps serve the purpose. Thus, if anyone gets a water tank built in a mosque, Madrasah or traveller's inn, or gets a tap installed, or arranges or the payment of taxes and dues on water then it will be regarded at the same level as a Sadaqah for water. And, it will fetch him tremendous reward.(Huqooq al-Walidayn)

٢٠ ـ باب بر من كان يصله أبوه

20. Chapter: Being Kind to One's Father's Friends

٤٠ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث، عن خالد بن يزيد ، عن عبد الله بن دينار، عن ابن عمر: مرَّ أعرابي في سفر ؛ فكان أبو الأعرابي صديقاً لعمر رضي الله عنه. فقال الأعرابي: ألستَ ابن فلان؟ قال: بلى. فأمر له ابن عمر بحمار كان يستعقب . ونزع عمامته عن رأسه فأعطاه. فقال بعض من معه: أما يكفيه درهمان ؟ فقال: قال النبي ﷺ: «احفظْ ودَّ أبيك لا تقطعْه فيطفىء الله نُورَك» .

40. [Sayyidina Ibn Umar ﷺ said, "While I was travelling once, a villager met me. His father was the friend of (my father,) Sayyidina Umar ﷺ. That man asked me if I was the son of such-and-such and I said, "Yes I am his son". (I recognised him as the son of my father's friend and) I gave him a donkey to ride and the turban that I had on my head. Some of my companions asked me whether it was not enough to give him to dirhams and I told them that (it was not his condition that was before me but) the Prophet ﷺ has said, "Consider your father's friendship. Do not sever it lest Allah extinguish your light."][1] (Ahmed)

٤١ ـ **حدَّثَنَا** عبد الله بن يزيد قال: حدثنا حيوة قال: حدَّثني أبو عثمان الوليدُ بن أبي الوليد ، عن عبد الله بن دِينار، عن ابن عمر، عن رسول الله ﷺ قال: «إنَّ أبرَّ البرِّ أن يصلَ الرجلُ أهلَ ودِّ أبيه» .

41. [Sayyidina Ibn Umar ﷺ has reported from the Messenger of Allah ﷺ that he said, "One of the greatest ways to give kind treatment is to deal kindly with the friends of one's father."][2] (Ahmad)

(1) [٤٠]أخرجه أحمد في المسند.

(2) [٤١] أخرجه أحمد في المسند ٢/ ٩٧.

EXPLANATION: Before these two Hadith, we have read the saying of the prophet ﷺ in Hadith #35 اكـرام صـديـقـهـمـا . It is to respent all those who had close ties with parents apart from their relatives. They should be respected and given kind treatment. This direction includes helping them out financially as far as possible, meeting them regularly and helping them out in other ways within the limits of Shariah. The intention at all times should be to keep alive the relations that existed between them and one's parents who would have been pleased at these ties. That is why Syyidina Ibn Umar ﷺ gave his riding donkey and turban to the son of his father's friend. This is an excellent example of treatment of one's father's friends. He complied with the directions of the Prophet ﷺ that one should be mindful of one's father's friendships. These were the very people who were true lovers of the Prophet ﷺ. They were the ones who conducted themselves exactly according to the sayings of the Holy Prophet ﷺ. May Allah enable us to be his true lovers too and true observes of his sayings. (Aameden)

٢١ ـ باب لا تقطع من كان يصل أباك فيطفأ نورك

21. Chapter: Do Not Sever Ties With Him Who Had Ties With Your Father Lest Your Light Be Extinguished

٤٢ (ث ١٤) ـ **أخبرنا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا عبد الله بن لاحق قال: أخبرني سعد بن عبادة الزُّرقي ، أن أباه قال: كنت جالساً في مسجد المدينة مع عمرو بن عثمان ، فمرَّ بنا عبد الله بن سلام متَّكِئاً على ابن أخيه، فنفذ عن المجلس، ثم عَطف عليه فرجع عليهم فقال: ما شِئتَ عمرو بن عثمان (مرتين أو ثلاثاً ، فوالذي بعث محمداً ﷺ بالحقِّ، إنه لفي كتاب الله عزَّ وجل (مرتين): لا تقطع من كان يَصلُ أباك، فيُطفأ بذلك نُورك.

42. [Abbad at-Zarqi ﷺ said, "I was sitting in a masjid [mosque] of Madinah. Amr bin uthman was also with me. Abdullah bin Salam passed by us leaning for support on the son of his brother.He went by over passing the group and then come back. He said, twice or thrice, 'O Amr bin uthman do what you like, by him who sent Muhammad Rasoolalallah ﷺ with the truth, it is found in the book of Allah that one should not kind ties with his father otherwise his light will be put out. Sayyidina Abdullah bin salam said this twice.

EXPLANATION: Sayyidina Abdullah bin salam was one of the Jewish scholars. When the messenger of Allah ﷺ emigrated to Madinah he recognised him at first sight and embraced Islam. He was a scholar of torah and whatever he said to Amr bin uthman was in reference to torah perhaps

he might have observed an indifferent attitude on the part of Amr bin uthman and, therefore, reminded him that he was one of his father's friends and he must be considerate to him on that account.The meaning of light will be extinguished could it be that the goodwill enjoyed among the common people would be lost. But, Allah alone knows what is correct.

٢٢ ـ باب الوُدّ يُتوارَث

22. Chapter: Love Too Is Inherited

٤٣ ـ **حدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا محمد بن عبد الرحمن، عن محمد بن فلان بن طلحة، عن أبي بكر بن حزم، عن رجل من أصحاب النبي ﷺ قال: كفيتُكَ أنَّ رسول الله ﷺ قال: «إنَّ الوُدَّ يُتَوارَث».

43.Sayyidina Abu Bakr bin Hazm has narrated from a companion that he said (to someone) that the messenger of Allah ﷺ said, "Love too is transferred as a legacy"(1).

EXPLANATION: The meaning of the hadith is that the families that have a tradition to down generations. Their next generations also passes the tradition to love. The jami al sagher also has these words والعداوة تورث "Enemity is also inherited." Thus, it means that families that have a tendency to antagonise pass on their temperament to next generation. Their succeeding pasteness passes the gene of hatred and antagonism.

٢٣ ـ باب لا يُسمِّي الرجل أباه، ولا يجلس قبله، ولا يمشي أمامه

23. Chapter: No one should call his father by name or sit down before he sits or walk forward ahead of him

٤٤ ـ **حدَّثَنَا** أبو الرَّبيع، عن إسماعيل بن زكريا قال: حدثنا هشام بن عُروة، عن أبيه ـ أو غيره ـ أن أبا هريرة أبصر رجلين فقال لأحدهما: ما هذا مِنك؟ فقال: أبي. فقال: لا تسمِّهِ باسمه، ولا تمشِ أمامه، ولا تجلسْ قبلَه.

44. Sayyidina urwa bin Zubayr said that Sayyidina Abu Hurayrah ﷺ observed two men and he asked one of them how was the other related to him. He said that he was his father. So, Abu Hurayrah said to him." Do not

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(1) [٤٣] محمد بن فلان بن طلحة مجهول وإن كان محمد بن عبد الرحمٰن بن طلحة العبدي فهو ضعيف يسرق الحديث (ابن عدي) قال الدارقطني متروك، وذكره المصنف في التاريخ ولم يذكر فيه جرحاً. أخرجه الحاكم في المستدرك ٤/ ٧٦ بلفظ (أن الود والعداوة يتوارثان).

call him by name. Do not walk ahead of him and (when you go to a gathering) do no sit down before he sits." (1) (Ismail Zakariya)

EXPPLANATION: A person must respect his parents with his heart. His tongue and his deeds, and in his treatment too. This Hadith mentions some ways of showing respect to parents. The first thing we are told is that no one must call his father by name. For anyone to call his parents by name is very ill-mannered. Therefore, Whenever one has to draw the attention of his parents he must call out. "Dear father." or " dear mother".

The second thing this hadith tells us is that if anyone walks with his father he must be careful not to step ahead of him. It is highly ill-mannered to walk ahead of him. Rather, post of etiquette is that a son must walk a little behind his father. However, if one has to precede his father to help him; to guide him or to serve any other purpose then there is no harm in steping ahead of him.

The third thing the Hadith teaches us is that if anyone goes somewhere with his father and they have to sit down there then he must not sit down until his father has taken a seat. This is the demand of etiquette.

٢٤ ـ باب هل يكني أباه؟

24. Chapter: Can One Call His Father By His Kunyah?

٤٥ ـ **حدَّثنا** عبد الرحمن بن شيبَة قال: أخبرني يُونُس بن يحيى بن نُباتة ، عن عبيد الله بن موهِب ، عن شهْر بن حَوْشب قال: خرجنا مع ابن عمر فقال له سالم: الصلاة! يا أبا عبد الرحمن.

45. [Shar bin Hawshab has said. "We were going (some where) with Sayyidina Ibn Umar when on the way it was time for prayers. Saalim (Son of the Ibn Umar) said to him (to remind him of the time of prayers)." Prayers! O Abdur Rahman!]"

٤٦ ـ قال أبو عبد الله ـ يعني البخاري ـ حدثنا أصحابنا عن وكيع ، عن سفيان، عن عبد الله بن دينار، عن ابن عمر قال: لكنْ أبو حفص عمرُ قضى.

46. [Abdullah bin Dinar said that once Sayyidina Abdullah bin Umar said. "Abu Hafs decided (in this way)." (Abu Hafs is the Kunyah of Sayyidina Umar)] (Abdur Razzaq. BayhaqI)

EXPLANATION: It was a custom among the Arabs that they called a man

(1) [٤٤] إسماعيل بن زكريا بن مرة الخلفاني، أبو زياد الكوفي، لقبه شقوصاً، صدوق، يخطىء، قليلاً، من الثامنة، مات سنة أربع وتسعين وقيل: قبلها

or women by their chldren.e.g.; father of so-and-so or mother of such-and-such, or son of such-and-such. This is known as Kunyah. Sometimes, the Kunyah of a person became so widely circulated that the real name was overshadowed. This has its examples in Abu Bakr Abu Hurayrah about whose real names the biographers disagree. The author wishes to emphasise that if anyone calls his father by his Kunyah, then that is allowed and there is nothing wrong in that. In one Hadith the behaviour of Saalim the son of Sayyidina Abdullah bin Umer ﷺ who remembered his father Sayyidina Umar ﷺ, by his Kunyah while referring to one of his judgments.

٢٥ ـ باب وجوب صلة الرحم

25. Chapter: It Is Wajib To Join Ties

٤٧ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا ضمضم بن عمرو الحنفيّ قال: حدثنا كليب بن منفعة قال: قال جدي : يا رسول الله! من أبرُّ؟ قال: «أمَّك وأباك ، وأختك وأخاك، ومولاك الذي يلي ذاك، حق واجب، ورحم موصولة ».

47. [Kulayb bin Manfaah narrated that his grandfather said (to the prophet ﷺ) "Messenger of Allah, whom should I give kind treatment?" he said," Your mother, your father, your sister, your brother, the slave whom you set free and your close relatives (show their kindness). That is a duty wajib (obligatory). And be mindful of (blood) ties of relationship so that they remain joined.][1] (Abu Dawood)

EXPLANATION: This Hadith teaches us that we must first give kind treatment to our mother. Then our father, followed by our sister and brother. Then we must give kind treatment to other relatives according to nearness of ties. To keep ties joined with all of them is wajib meaning it is the duty of a person to deal kindly with his parents, sisters, brothers and other relatives. We are told in a hadith that three things are such that if they are found in any one Allah will make (the pangs of) death easy on him and admit him to paradise: mercy on the weak and infirm, compassion on parents and favour to subordinates.

٤٨ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا أبو عوانة عن عبد الملك بن عمير، عن موسى بن طلحة ، عن أبي هريرة قال: لما نزلت هذه الآية: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: 214] **قام النبي ﷺ فنادى: «يا بني كعب بن لؤي! أنقذوا**

(1) [٤٧] أخرجه أبو داود في السنن (كتاب الأدب) ب١٣٠ ، وأحمد في المسند ٢/ ٢٢٦، والحاكم في المستدرك ٣/ ٦١١.

أنفسكم من النار . يا بني عبد مناف! أنقذوا أنفسكم من النار. يا بني هاشم! أنقذوا أنفسكم من النار. يا بني عبد المطلب! أنقذوا أنفسكم من النار. يا فاطمة بنت محمد! أنقذي نفسك من النار، فإني لا أملك لك من الله شيئاً ، غير أن لكم رحماً سأبلّهما بِبلالها ».

48. [It is reported by Sayyidina Abu Hurayrah ﷺ that when the verse of the Quran:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: 214]

{And warn your clan, the nearest kin (Al-Shuara, 26:214)»

was revealed, the prophet ﷺ stood up (and began to summon the tribes Banu of Lu'ayy). He called out, "O Banu Kab, deliver yourselves from the fire. O Banu Hashim, save yourselves from the fire. O Banu Abdul Muttalib save yourselves from the fire. O Fatimah daughter of Muhammad deliver yourself from the fire, for I own nothing that can avail you with Allah except ties of relationship, which I will Keep fresh with Kindness.[1] (Ahmad Tirmizi)

EXPLANATION: When the messenger of Allah ﷺ called people to believe in the unity of Allah, the polytheists of Makkah who included his relatives refused to believe. They antagonised him. In spite of that, he persisted in inviting them to believe and endured patiently their obstruction and persecution. Of course, his call was directed to everybody but he was commanded to preach to them and tell them of the chastisement that awaited them if they did not give up adulatory and polytheism. When he was given the command to warm his clan, he invited his near relatives and tribes (and ascended Mount Safa, as stated in another Hadith) and called each tribe by name and finally addressed his daughter, Sayyidah Fatimah ﷺ saying, "You too save yourself (by distinguishing yourself with faith and righteous deeds)," he added "my ties with you are through blood relationship and I am keeping the ties of relationship fresh and will continue to do what I can to keep the ties joined." He described that as "keeping the ties fresh" He meant to assure that he would do whatever he could to keep the ties intact but that concerned the life of this world. As for the affairs of the Hereafter, the idolaters and disbelieves will not receive deliverance there and intercession will be accepted only for the Believers. The disbelievers and polytheists will never receive the recommendation of any prophet. This does not rule out intercession for the Believers and this also discloses that those people will not be salvaged who holds disbelieving ideas and perform polytheistic deeds. They get their disciples to practice polytheistic deeds. They will not be salvaged, how then can their disciples hope for salvation through their recommendation?

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(1) [٤٨] أخرجه أحمد في المسند ٢/ ٣٣٣ و٣٦٠ والترمذي في السنن ٥/ ٣١.

٢٦ ـ باب صلة الرحم
26. Chapter: Joining Ties

٤٩ ـ حدَّثَنَا أبو نُعيم قال: حدثنا عمرو بن عثمان بن عبد الله بن موهب قال: سمعت موسى بن طلحة يذكر عن أبي أيُّوب الأنصاري ، أن أعرابياً عَرَض للنبي ﷺ في مسيره؛ فقال: أخبرني ما يقرِّبني من الجنة ويباعدني من النار؟ قال: «تعبدُ الله ولا تشرك به شيئاً، وتقيم الصلاة وتؤتي الزكاة، وتَصِلُ الرَّحم».

49. It is narrated by Sayyidina Abu Ayyub Ansari ﷺ that during one of his journeys, a villager approached the prophet ﷺ and said, "Show me a deed that will take me nearer to paradise and away from Hell. " The prophet ﷺ said, "Worship Allah and do not associate anyone with Him, establish prayers, Pay Zakah and join ties of relationship."(1) (Bukhari, Muslim, Tirmizi, Nasai, Ibn Majah, Ahmed, Hakim.)

EXPLANATION: A villager asked the prophet ﷺ to teach him nearer to paradise and put him further from Hell. So the first thing that he taught him was that he should worship Allah and associate no one with Him. The second thing that he taught him was that he should offer prayers regularly and observe them five times at the appointed hours punctually with the congregation in a mosque. third deed that the prophet ﷺ taught him was that (at the year end) he should pay Zakah (in full). The fourth deed was that he should keep ties of relationship intact with parent, sisters, brother and other relatives. The prophet ﷺ told him of the deeds and concluded with the advice to him to join ties. This shows that joining ties is also a deed which causes a Believer to go near to paradise and distance him away from Hell.

٥٠ ـ حدَّثَنَا إسماعيل بن أبي أُويس قال: حدثني سليمان بن بلال ، عن معاوية بن أبي مُزرِّد ، عن سعيد بن يسار ، عن أبي هريرة، أن رسول الله ﷺ قال: «خَلَقَ الله عزَّ وجلَّ الخلق فلما فَرِغَ منه قامتِ الرَّحم ، فقال: مه ! قالت: هذا مقام العائذ بكَ من القَطيعة. قال: ألا ترضين أن أصِلَ مَنْ وَصَلَكِ وأقطعَ مَنْ قَطَعَكِ؟ قالت: بلى يا ربِّ! قال: فذلك لكِ». ثم قال أبو هريرة: اقرأوا إن شئتم: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾ [محمد: 22].

50. [Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said that Allah created the creation and when it was created, al-Rahim الرحم (ties of relationship) arose. Allah asked, " What is the place for him who

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(1) [٤٩] أخرجه المصنف في الصحيح ٢/ ١٣٠ ٨٠/٦ ومسلم في الصحيح (كتاب الإيمان) ١٥، والترمذي في السنن ٢٦١٦ والنسائي في السنن (كتاب الطلاق) ب١، وابن ماجه في السنن ٣٩٧٣، وأحمد في المسند ٢/ ٣٤٢ـ ٣/ ٤٧٢/ ٦، ٤/ ٦، والحاكم في المستدرك ١/ ٥١.

seeks refuge in you from breaking ties. (I complain to you against him who snaps ties)" Allah said "Are you not satisfied that I should keep connection with him who keeps you united and sever connection with him who sever you?" al-Rahim said, "Yes my lord (I am pleased with that)." Allah said," That is for you then settled. " Sayyidina Abu Hurayrah ﷺ then said that the following verse of the Quran may be read (to confirm this fact)(1)

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾ [محمد: 22]

{If you are given power1 then is it to be expected of you anything but that you would do corruption in the land and sever your ties of kinship?(2) «Muhammad, 47:22)}] (Bukhari)

EXPLANATION: Ties of relationship submitted its complain to Allah against those who sever ties Allah assured it that He would maintain connection with those who join ties and Make those people of His own but those who sever ties, He would cut ties with them and they would not be His dear ones. He then assured it that He would do it exactly like that and asked it (ties of relationship) if it was pleased. It confirmed that it was satisfied. We know from this that to sever ties is a severely punishable offence. These days people sever ties with their own but make friendship with strangers. The truth is one's relatives, near one's and distant, are more deserving of Kindness and love.

Sayyidina Abu Hurayrah ﷺ recited the verse of Surah Muhammad and explained that this verse also proves that breaking ties is bad and blameworthy. The verse also asks if you were given authority and reins of government would then spread corruption in the world and break ties. the interpretation of the verse is that if you violate the commands of Shariah the result will be that you will fall into the ancient ways of Jahiliyah and make mischief on earth and snap ties of relationship.

٥١ ـ **حدَّثنا** الحميدي قال: حدثنا سفيان، عن أبي سعد، عن محمد بن أبي موسى، عن ابن عباس قال: ﴿وَءَاتِ ذَا الْقُرْبَىٰ حَقَّهُۥ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ﴾ [الإسراء: 26] **قال: بدأ فأمره بأوجب الحقوق، ودلّه على أفضل الأعمال إذا كان عنده شيء فقال:** ﴿وَءَاتِ ذَا الْقُرْبَىٰ حَقَّهُۥ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ﴾ وعلّمه إذا لم يكن عنده شيء كيف يقول فقال: ﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا﴾ [الإسراء: 28] **عِدَة حسنةً . كأنه قد**

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(1) [٥٠] إسماعيل بن عبد الله بن أويس بن مالك بن أبي عامر الأصبحي أبو عبد الله بن أبي أويس المدني، صدوق، أخطأ في أحاديث من حفظه من العاشرة مات سنة ست وعشرين، أخرجه المصنف في الصحيح ٦/ ١٢٧، ٩/ ١٧٧.

(2) Lal Muhammad Chawla has translated it. "If you turn away". but this translation mathes the Urdu version.

كان ولعله أن يكون إن شاء الله : ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾ [الإسراء: 29] **لا تعطي شيئاً** ﴿وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ﴾ تعطي ما عندك ، ﴿فَتَقْعُدَ مَلُومًا﴾ يلومك من يأتيك بعد ولا يجد عندك شيئاً ﴿مَّحْسوراً﴾ [الإسراء: 29] **قال: قد حسَّرك من قد أعطيته.**

51. [Sayyidina Ibn Abbas ﷺexplained the verse of the Quran:

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ﴾ [الإسراء: 26]

{And give the Kinsman his due, and the needy, and the wayfarer (Al-Isra, 17:26) (He said:) First of all (before this verse) Allah commanded about the most obligatory rights (Meaning unity of Allah, giving right of parents). (then, in this verse) He described the most excellent deed if one has wealth (and that is) to give right of relatives of the needy and of the traveller. then, he described the situation when one has no wealth.

﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾﴾ [الإسراء: 28]

{If (some of them beg of you and) you have to turn away from them, waiting for the Mercy (provision) from your Lord, which you hope to receive then (until you get it do not be harsh on them but) speak to them a gentle word. (17:28)

Say to them that there is a possibility of finding a way out. And Insha'a Allah if you will find a way out, you will help them.

Then, Allah said:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾ [الإسراء: 29]

«And let not your hand be chained to your neck (in spending). (17:29)»

Do not stop spending and do not become a miser who dose not spend anything.

Allah then said:

﴿وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ﴾ [الإسراء: 29]

{And do not outspread it with a complete outspreading (spending all you have). (17:29)»

And, He said:

﴿فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ [الإسراء: 29]

{Lest you sit reproached, denuded (17:29)»

Those following you will then blame you and you will have nothing with you, these whom you have already given will pester you and Make you desperate.[1] (Tareekh Al-Kabir)

EXPLANATION: Sayyidina Ibn Abbas ﷺ has explained the verses of

(1) [٥١] أخرجه المصنف في تاريخ الكبير.

surah al-Isra وآت ذا القربى حقه and واما تعرضن and ولا تجعل يدك مغلولة

He said first in the case of the verse وآت ذا القربى حقه, that if one owns property and wealth, Allah has shown the opportunities of spending Money. But if there is no possession in hand and the near of kin, the needy and the travellers make a request then they must not be turned away harshly or spoken to rudely and if one is hopeful of receiving something from Allah, he must give to them when he gets what he hopes for. So, speak to them mildly and assure them that, Inasha Allah, there will be an opportunity to help them out. He also spoke of a situation when a man has some money but restrains himself from spending it, He is compared in the Quran to one whose hand is chained to his neck and spends nothing at all, one must always give a little. The Quran adds then that one must also not give away everything that he has and denuded, people will blame him. Some of them will reproach him that he kept aside nothing for himself or his children. Some other will accuse him of giving away everything to a particular group and leaving them unpaid. He will also face a problem that people will continue to come to him in a procession to ask for Monetary help including those who had been helped earlier. They will make him desperate and although he has nothing they will present huge demands. Hence, a man must spend moderately, neither must he give away all he has nor refuse to give anything at all.

٢٧ ـ باب فضل صلة الرحم

27. Chapter: Excellence of Joining Ties

٥٢ ـ **حدَّثنا** محمد بن عبيد الله قال: حدثنا ابن أبي حازم، عن العلاء، عن أبيه، عن أبي هريرة قال: أتى رجل النبي ﷺ فقال: يا رسول الله! إن لي قرابةً أصِلهم ويقطعون، وأحسن إليهم ويسيئون إليّ، ويجهلون عليَّ، وأحلم عنهم. قال: «لئن كان كما تقول كأنما تُسِفُّهم الملَّ، ولا يزال معك من الله ظهير عليهم ما دمت على ذلك».

52. Sayyidina Abu Hurayrah ﷺ said that a Man come to the prophet ﷺ and said to him. " Messenger of Allah, I have relatives with whom I try to join ties of relationship but who sever relation with me, whom I treat kindly but who treat me badly, with whom I am gentle but who are rough to me." the prophet ﷺ said " if it is as you say then it is as though you pour dust in their Mouths (Meaning) that they will suffer humility themselves) and you will not be without the help of Allah as long as you continue to do so.][1] (Muslim, Ahmad.)

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(1) [٥٢] سعيد بن مرزبان العبسي مولاهم، أبو سعد البقال الكوفي، الأعور، ضعيف مدلس، مات بعد الأربعين، من الخامسة، أخرجه مسلم في الصحيح (كتاب البر والصلة ب٦ رقم٢٢، وأحمد في المسند ٢/ ٣٠٠.

EXPLANATION: This Hadith quotes the prophet ﷺ as saying that as long as a believer keeps ties of relationship intact, Allah helps him. And, if Allah's help is forthcoming, no one's evil designs can harm him and no one's snipping of ties can prevent him from receiving benefit, (I cannot forsake you, My lord to leave You is harmful, I am satisfied in this way even if all others forsake Me.)

It is a fact that if Allah becomes the Helper of anyone then he is never in need of anyone else's help. All the world is compelled to be at his side and if all of them join together to harm him they cannot harm him even a little bit. (FadaiI Sadaqat)

٥٣ ـ حدَّثَنَا إسماعيل بن أبي أويس قال: حدثني أخي ، عن سليمان بن بلال، عن محمد بن أبي عَتيق ، عن ابن شهاب ، عن أبي سلَمة بن عبد الرحمن . أن أبا الرَّدَّاد الليثي أخبره، عن عبد الرحمن بن عوف ، أنه سمع رسول الله ﷺ يقول: «قال الله عزَّ وجلَّ: أنا الرَّحْمٰنُ. وأنا خلقت الرَّحِمَ واشتققتُ لها من اسمي . فمن وصَلَها وصلْته ، ومن قطعها بتتُّه ».

53. [It is narrated by Sayyidina Abdur Rahman bin Awf ﷺ that he heard the messenger of Allah ﷺ say that Allah the majestic. the exalted has said, " I am Al-Rahman (the compassionate) have created Rahm[1] رحــــــــم ties of relationship and derived its name Rahm from My name Rahman thus who unites it, I shall keep connection with him but who severs it I will cut off. "][2] (Bayhaqi Ibn Asokir)

EXPLANATION: It is the wisdom and will of Allah and He has organised such a system of birth that every new born is tied in relationship. The relationship have same mutual natural demand and rights on one another which Allah has termed Rahm which is derived from His attribute Al-Rahman (meaning that the root word of both is the same). For anyone who gives these rights and meets these demands both of which are inherent to man and appointed by Allah (that is he joins ties of relationship) then Allah has assured him that He will join it. (He will make His own and bestow on him His far ours.) As against this if anyone snaps ties and violates the right of relatives which Allah has appointed and put in the nature of man then Allah will cut him off (meaning that He will deprive him of His mercy and nearness to Him).

The situation that the Muslims are passing through today and the

(1) The word is Rahim رَحِم (Ra ha meem) not Raheem (Rahemm). رحيم.

(2) [٥٣] أخرجه البيهقي في السنن الكبرى ٧/ ٢٦، وابن عساكر في التاريخ ٢/ ٦٧، وانظر فتح الباري ١٠/ ٤١٨.

deprivation of the mercy of Allah that they feel are the consequences of their severing of ties, this is the punishment for severing ties in this life, and the only in this world but will be given also in the Hereafter. There are many families who do not have cordial relations with each other for year together and they even go to the extent of killing each other. Court cases are a daily affair and brother faces brother, uncle and nephew stand against one another, cousins accuse one another and brother and sister disagree. Someone has taken over urban land while some other have encroached upon agricultural fields. They fight and quarrel until they die but never compromise, greet each other with a Salam or exchange a kind word. If two of them happen to come across one another. They turn their faces in opposite directions. How does such behaviour fit-in in Islam? If these people observe the principle of joining ties then the mutual distrust and animosity will end immediately. But they do not listen and unite ties. They cut off ties and let future generations suffer the consequences as they themselves suffer for their wrongs.

٥٤ ـ حدَّثَنَا موسى بن إسماعيل قال: حدثنا أبو عوانة، عن عثمان بن المغيرة، عن أبي العنْبس قال: دخلت على عبد الله بن عمرو في الوهط - يعني أرضاً له بالطائف - فقال: عَطَف لنا النبي ﷺ إصبعه فقال: «الرَّحم شُجْنةٌ من الرحمن، من يصلها يصله، ومن يقطعها يقطعه، لها لسان طلْقٌ ذَلْقٌ يوم القيامة».

54. [Abu Anbas said that he went to Sayyidina Abdullah Ibn Amr ﵁ at where he had his land and it is situated in the Taif. He told me that the prophet ﷺ gestured with his finger and told us that Rahim is derived from Rahman. He who joins ties, Al-Rahman will join him but he who severs ties, Al-Rahman will cut him off. On the day of Resurrection, Rahim will have a tongue that will speak much (and point out those who cut off ties).][1] (Tirmizi, Hakim)

٥٥ ـ حدَّثَنَا إسماعيل قال: حدثني سليمان، عن معاوية بن أبي مزرِّد، عن يزيد بن رَوْمان، عن عروة بن الزُّبير، عن عائشة رضي الله عنها، أن النبيَّ ﷺ قال: «الرَّحم شُجنة من الله. من وصَلَها وصلَه الله، ومن قطعها قطعه الله».

55. [Sayyidah Ayshah ﵂ said that the prophet ﷺ has said," The word Rahim is derived from the word Allah. As for him who unites it, Allah will unite him (and make him His own). As for him who severs it (that is, break ties of relationship), Allah will break him (distancing him from Him and His Mercy).][2] (Tirmizi, Hakim)

(1) [٥٤]أخرجه الترمذي في السنن ١٩٢٤، والحاكم في المستدرك ٢/٣٠٢، ٤/١٥٨.

(2) [٥٥]يراجع تخريج الحديث السابق.

EXPLANATION: The Ahadith # 53, 54 and 55 are all on one subject. They promise that blessing of Allah and His honour are forthcoming to those who join ties but punishment awaits those who sever them. Thus, if a Muslim is desirous of gaining nearness to Allah, receiving his Mercy and succeeding in this life and the next then he must join ties with his parents, brother and sister and all relatives whether close or distant. He must give them their right and their demands in full.

٢٨ ـ باب صلة الرحم تزيد في العمر

28. Chapter: Joining Ties of Relationship Prolongs Life

٥٦ ـ حدَّثَنَا عبد الله بن صالح قال: حدثني الليث قال: حدثني عُقيل ، عن ابن شهاب قال: أخبرني أنس بن مالك، أنَّ رسول الله ﷺ قال: «من أحبَّ أن يُبسط له في رزقه ، وأن يُنسأ له في أثره، فليصلْ رحمه».

56.Sayyidina Anas bin Maalik ﷺ has said that the Messenger of Allah ﷺ has said, "He who wishes to have his provision enlarged and the traces of his footsteps last long (Meaning his life prolonged) should join ties of relationship,"][(1)] (Bukhari and Muslim)

٥٧ ـ حدَّثَنَا إبراهيم بن المنذر قال: حدثنا محمد بن معن قال: حدثني أبي ، عن سعيد بن أبي سعيد المقبري ، عن أبي هريرة قال: سمعت رسول الله ﷺ يقول: «من سرَّه أن يُبسط له في رزقه، وأن يُنسأ له في أثره فليصلْ رحمه».

57. [Sayyidina Abu Hurayrah ﷺ said that he heard the Messenger of Allah ﷺ say, "He who desires that his provision should be enlarged and traces of his footsteps should last long (that is, his term of life should be prolonged) should join ties with relations.][(2)] (Al-Tragheeb was Al-Tarheeb, Fath, Al-Barc, Makarim Al-Akhaq, Tafseer Qurtabi)

EXPLANATION: In the Ahadith 56 and 57 the words traces of footsteps should last long, mean a prolonged term of life. The More a person lives there is a greater time over which he leaves behind him traces of his footsteps. When he dies, the traces of his footsteps are no More placed over earth. There is a doubt raised here by some people. They argue that the age of every person is often in the Quran explicitly: the time of every Man is appointed and it cannot be advanced or delayed for a moment. Therefore, some scholars suggest that like enlargement of provision prolonging of life is reflected in the blessings showered upon the man. His time is blessed

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(1) [٥٦] أخرجه المصنف في الصحيح ٨/٦، ومسلم في الصحيح (كتاب البر والصلة) ٢١٧.

(2) [٥٧]انظر الحديث في الترغيب والترهيب للمنذري ٣/ ٣٣٥ وفتح الباري ١٠/ ٤١٥، ومكارم الأخلاق ٤٤، تفسير القرطبي ٩/ ٣٣٠.

meaning that he is able to do more than other people can do in the same amount of time, other people do something in days while he does that in hours what other do in months, he does in a few days. Some other Ulama suggest that longer life means that he is remembered over a long period of time and thus traces of his deeds and achievements live for long. Some other Ulama suggest that he has a greater number of offspring and they continue to live long after his death. The words can be explained only in these ways, and they are the words of the prophet ﷺ whose sayings are true and correct. Since he has informed us of this, it will take place no matter in which manner, and Allah is absolutely powerful and able to do everything. He is the Musabbib al-Asbab (the one who causes things to happen) and it is not difficult for Him to create a cause. He creates a cause for anything that He wishes to bring into existence so that the very intelligent people are non-pulsed and wonder struck at its happening. Therefore, we have no doubt in that and we do not find anything preventing it. The issue of predetermination is a decided issue not disturbed by this discussion. However, Allah has subjected life in this world to causes and it is the Dar Al-Asbab (House of causes) and he has created a known (seen) or an unknown (unseen) cause for everything. For instance, doctors treat cholera and prescribe medicine to cure it to keep the patient alive although life has an appointed period. Thus, there is no reason why we should not strive to keep ourselves alive by joining ties of relationship because it is surely a cause or a means to keep one alive. We can prolong our lives in this manner and this is a prescription of a Doctor who never makes a mistake while there is always a possibility of mistake in the diagnosis and prescription of other doctors and medical practitioners. (FadaiI Sadaqat)

٢٩ ـ باب من وصل رحمه أحبَّه الله

29. Chapter: He Who Joins Ties Is Dear In The Sight of Allah

٥٨ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان، عن أبي إسحاق ، عن مغْراء ، عن ابن عمر قال: من اتَّقىٰ ربَّه ، ووصل رحمه، نُسىء في أجله، وثرى ماله، وأحبَّه أهله.

58.Sayyidina Abdullah bin Umar ﷺ has narrated that he who fears his lord and joins ties of relationship will have his life prolonged and his wealth multiplied, and his family members will love him.

٥٩ ـ حدَّثَنَا أبو نعيم قال: حدثنا يونس بن أبي إسحاق قال: حدثني مغْراء أبو مخارق ـ هو العبدي ـ قال ابن عمر: من اتَّقى ربَّه، ووصل رحمه أنسىء له في عمره، وثرى ماله، وأحبَّه أهله.

59. [Sayyidina Abdullah bin Umar ﷺ has said that he who stands in fear of

his lord and unites ties of relationship will find that his age is prolonged, his wealth is increased and the members of his family love him.]

EXPLANATION: Ahadith 58 and 59. Imam Bukhari has transmitted both Ahadith of Sayyidina Ibn Umar ﷺ but the chains of transmission in both cases are different and in the first the Arabic words are نسى في أجله and in the second أنسى له في عمره. The Meaning of both Ahadith is the same and there is no difference in the interpretation. These Ahadith give us an assurance that Allah will bestow three kinds of favours in this world on him who has the fear of his lord in his mind always and keeps ties of relationship united. the first of the favours he will receive will be an extended lease of life. The second favour which he will get is an appreciation of his wealth and property. The third favour bestowed on him is that his family members will love him. There are many Ahadith that speak of increase in life span and wealth and these are two things, which every one craves dearly and endeavors much towards that end. The prophet ﷺ has shown a very easy way to achieve that end, both things can be made in following his advice. He has suggested that we keep uniting ties and both our desires will be achieved. If we believe that the sayings of the prophet ﷺ are true then those who desire a long life and much wealth should act on his advise as much as possible. They must spend on relatives as much as they can so that they will receive an increase in provision against that and an increase in the span of life will be a bonus.

٣٠ ـ باب برّ الأقرب فالأقرب

30. Chapter: Kindness to Relatives According To Nearness of Relationship

٦٠ ـ **حدَّثنا** حيوة بن شُريح قال: حدثنا بقيَّة ، عن بحير ، عن خالد بن معْدان ، عن المِقدام بن معدي كرب ، أنه سمع رسول الله ﷺ يقول: «إنَّ الله يوصيكم بأمهاتكم ثم يوصيكم بأمهاتكم ، ثم يوصيكم بآبائكم، ثم يوصيكم بالأقرب فالأقرب» .

60. [Sayyidina Miqdam bin Madikarib ﷺ has said that the Messenger of Allah said, "Surely, Allah enjoins upon you a kind treatment to your Mothers. He enjoins again that you give kind treatment to your Mothers. He then enjoins a kind treatment to your fathers. And then enjoins a kind treatment to your relatives according to degrees of nearness (Meaning, pay attention to the kin who is nearer and then to him who is after him).][1] (Ibn Majah)

(1) [٦٠]أخرجه ابن ماجه في السنن ٣٦٦١ وأحمد في المسند ٤/ ١٣٢.

EXPLANATION: The prophet ﷺ is quoted in this Hadith to have enjoined kind treatment of Mothers twice and the third time of fathers. Then, he enjoined giving kind treatment to other relatives in accordance to their degrees of nearness, the nearer the relationship the more entitled to kind treatment. We have seen Ahadith in Chapters 2 and 3 which quoted the prophet ﷺ as saying that a Mother enjoins three shares in the love and kind treatment by her children and a father, one share. In fact, in Chapter 3, Hadith #6 quotes the prophet ﷺ as telling a companion to give kind treatment to his mother when he asked the prophet ﷺ what command he gave him about pious deeds. This companion ﷺ asked him again and again and the prophet ﷺ enjoined kind treatment to mother four times and the fifth time he said that he should give kind treatment to his father. This is why the jurists have concluded that the mother's right in receiving kind treatment is predominant over the father, and the same conclusion is drawn from the Quran. Frequently the Quran while emphasising kind treatment to parents reminds the readers of the travails of birth and other difficulties a mother goes through during pregnancy and delivery and in suckling and rearing up children. After the mother and father kind treatment to other relatives is enjoined and degree of nearness is set as a standard. The nearer the relative the more his right to receive kind treatment.

٦١ ـ **حَدَّثَنَا** موسى بن إسماعيل قال: حدثنا الخَزْرَجُ بن عثمان ـ أبو الخطاب ـ السعدي قال: أخبرني أبو أيوب سليمان ـ مولى عثمان بن عفان ـ قال: جاءنا أبو هريرة، عشية الخميس ليلة الجمعة فقال: أُحرِّج على كل قاطع رحم لما قام من عندنا. فلم يقم أحد. حتى قال ثلاثاً. فأتى فَتًى عمةً له قد صرَمها منذ سنتين. فدخل عليها. فقالت له: يا ابن أخي! ما جاء بك؟ قال: سمعت أبا هريرة يقول كذا وكذا. قالت: ارجع إليه فسله لمَ قال ذاك؟ قال: سمعتُ النبي ﷺ يقول: «إنَّ أعمال بني آدم تُعرض على الله تبارك وتعالى عشيةَ كل خميس ليلة الجمعة، فلا يقبل عمل قاطع رحم».

61. [Abu Ayyub whose name was Sulayman and who was the freed slave of Sayyidina Uthman bin Affan ﷺ said that Sayyidina Abu Hurayrah ﷺ came to them one day. He said to them, any one of those sitting here who has severed ties of relationship should leave us," He said that thrice but no one arose from there. Then a young man (who had heard him) went to his paternal aunt with whom he had snapped ties since two years. She said to him." Son of my brother. What has brought you here?" He repeated to her what he had heard from Abu Hurayrah. She said to him to return and ask him why he had said that. (He came back to Abu Hurayrah and asked him and) he said," I have heard the prophet ﷺ say that the deeds of the children of Aadam ﷺ are presented before Allah on Friday night but the deeds of

those who break ties of relationship are not approved.[1] (Kanz. Al-Ummal)

EXPLANATION: This Hadith tells us that no deed is approved from one who severs ties of relationship. Also, the prophet ﷺ has said, according to a Hadith, that mercy is not shown to a people among whom is one who has severed ties of relationship. Just as the mercies and blessings of Allah are showered on joining ties of relationship, so too Allah stops showing mercy if the ties are disunited; rather, mercy is kept away from all the people to which the wrong doer belongs. The reason for that is the if one of them snaps ties the other people do not urge him to join ties but themselves retaliate and sever ties. Hence, the entire nation is deprived of the mercy of Allah.
(Huqooq Al-waldayn)

٦٢ ـ **حدَّثَنَا** محمد بن عِمران بن أبي ليلى قال: حدثنا أيوب بن جابر الحنفي ، عن آدم بن علي ، عن ابن عمر: ما أنفق الرجل على نفسه وأهله يحتسبها إلا آجره الله تعالى فيها . وابدأ بمن تعول . فإن كان فضلاً فالأقرب الأقرب. وإن كان فضلاً فناول .

62. [It is stated by Sayyidina Abdullah bin Umar ﷺ that whatever a man spends on himself and his family hoping for reward thereon then Allah does reward him for that.(Then he said that if anyone has some wealth) then he must begin to spend on those people who are part of his family. If he has more wealth then he must spend on relatives according to degrees of relationship and if he has more than that then he must give to other people, too.]

EXPLANATION: According to a Hadith, if a man is himself needy then he must spend on himself first. If he has more money with then he must spend next on his family and if he still has more money then he must spend on other relatives and after that if he has more money then on other people.

In another Hadith the prophet ﷺ is cited as saying," one Ashrafi[2] that you spend in the cause of Allah, one Ashrafi that you spend on emancipating a slave, one Ashrafi that you give to a poor man, one Ashrafi that you spend on your family - of these the most excellent is what you spend on your family.

Yet another Hadith quotes the prophet as saying that to give Sadaqah to a poor man is only a Sadaqah (in terms of reward) but to pay Sadaqah to a relative is both Sadaqah as well as uniting ties.

These Ahadith tell us that it is most excellent to prefer oneself and one's family over other people in spending money only for the pleasure of Allah.

(1) [٦١]انظر كنز العمال ٦٩٧٣.

(2) A unit of money.

Next, to spend on relatives and pay them Sadaqah is more excellent than paying Sadaqah to the general body of poor people. This subject has been discussed under different heads.

٣١ ـ باب لا تنزل الرحمة على قوم فيهم قاطع رحم

31. Chapter: Mercy does not descend on a people among whom is he who severs ties

٦٣ ـ **حدَّثَنَا** عُبيد الله بن موسى قال: أخبرنا سليمان أبو إدام قال: سمعت عبد الله بن أبي أوفى يقول عن النبي ﷺ، قال: «إن الرحمة لا تنزل على قوم فيهم قاطع رحم».

63. [Sayyidina Abdullah bin Abu Awafa ﷺ said that he heard the prophet ﷺ say that the mercy of Allah does not come down on a people among whom there is one who severs ties of relationship.][1] (Bayhaqi)

EXPLANATION: We have seen that Allah rewards pious deeds with favours and blessings in this worlds, and joining ties also brings the mercies and blessings of Allah. It includes the giving of rights to relatives and being kind to them. It is a unit of money the auspicious deed that Allah rewards with increase in provision and life span. Allah's favours continue to be bestowed on the concerned worshipper. In contrast, even if one of a people breaks ties, the inauspiciousness of the deed is felt by all of them not merely the one person and they are all deprived of the mercy of Allah. It is a sever loss for anyone to have to do without the mercy and blessings of Allah in the life this world itself. Today, we see all a round that people are deprived of the mercy of Allah and His favours. Indeed it is the result of our bad deeds in the different walks of life. We can say with confidence that in the light of these Ahadith much of our misfortune is the result of having neglected the teachings and guidance on keeping ties intact. A vast majority of our people are guilty of this sin. Everyone seems to be bent on breaking ties of relationship and the crime is so widespread that everyone has lost the feeling of it.

O the failure, the provision of the caravan is lost. The feeling of loss was lost to the minds of the caravan!

٣٢ ـ باب إثم قاطع الرحم

32. Chapter: The sin of him who breaks ties

٦٤ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني عُقيل، عن ابن

(1) [٦٣] أخرجه البيهقي في شعب الإيمان.

شهاب، أخبرني محمد بن جُبير بن مُطعم ، أن جُبير بن مُطعم أخبره، أنه سمع رسول الله ﷺ يقول: «لا يَدخلُ الجنةَ قاطعُ رحم ».

64. [Sayyidina Jubayr bin Mutim ﷺ said that he heard the Messenger of Allah ﷺ say, "One who cuts off ties of relationship will not enter paradise".][(1)] (Bukhari, Muslim, Abu Dawood, Tirmizi, Ahmed)

EXPLANATION: This Hadith tells us how grave a sin breaking ties of relationship is. A Muslim, one who recites the Kalimah, will not be admitted to paradise until he has undergone the punishment or is forgiven his crime.

٦٥ ـ **حدَّثنا** حجَّاجُ بن مِنْهال قال: حدثنا شُعبة قال: أخبرني محمد بن عبد الجبار قال: سمعت محمد بن كعب ، أنه سمع أبا هريرة يحدِّث عن رسول الله ﷺ قال: «إن الرحم شُجنة من الرحمن. تقول: يا رب! إني ظُلمت. يا رب! إني قُطعت. يا رب! إني، إني . فيجيبها: ألا ترضين أن أقطع من قطعكِ، وأصل من وَصَلَكِ؟».

65.It is narrated by Sayyidina Abu Hurayrah that the Messenger of Allah said," Surely (the word) Rahm رحم is derived from(the word) Rahman (on the Day of Resurrection,) Rahm will submit to Allah," O Lord, I have been wronged. O lord, I was cut off. O lord, I....I...." Allah will tell him" Are you not satisfied that I will cut him who severs you and I will connect him who unites you."][(2)] (Ahmad).

EXPLANATION: We learn from this Hadith that on the Day of Resurrection Allah will enable Rahm رحم to speak. It will present its application to Allah saying." I was tormented, I was severed and I was subjected to hardships....." then Allah will assure him that He would cut off from His mercy who had cut him in the world and He will connect him, that is join Him who had united Rahm رحم in the world.

There are many other Ahadith which tell us that Allah will let Rahm رحم speak on the Day of Resurrection. It will hold the throne and present its petition "O Allah, join him who joined me and cut him off who severed me".

The jurist Abu Al-Laith has said that severing ties is such a grave sin that anyone sitting next to one who cuts ties is also deprived of mercy. Hence it is imperative that everyone must repent from the sin and unite ties of relationship. The prophet ﷺ has said that there is no pious deed apart from joining ties of relationship whose reward is received rapidly and there is no sin other than severing these ties and oppressing whose punishment is stored for the hereafter besides being awarded quickly in this world.

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(1) [٦٤] أخرجه المصنف في الصحيح ٨/٦ ومسلم في الصحيح (كتاب البر والصلة) ب٦ رقم١٨، ١٩، وأبو داود في السنن ١٦٩٦، والترمذي في السنن ١٩٠٩، وأحمد في المسند ٤/ ٨٠، ٨٣ و٨٤.

(2) [٦٥] أخرجه أحمد في المسند ٢/ ٤٠٦ و٤٥٥.

٦٦ ـ **حدَّثَنَا** آدم بن أبي إياس قال: حدثنا ابن أبي ذئب قال: حدثنا سعيد بن سمعان قال: سمعت أبا هريرة يتعوَّذ من إمارة الصبيان والسفهاء . فقال سعيد بن سمعان: فأخبرني ابن حسنة الجُهَنيّ ، أنه قال لأبي هريرة: ما آية ذلك؟ قال: «أن تُقطع الأرحام، ويُطاع المغوي، ويُعصى المرشد».

66. [Saeed bin Saman said that he heard Sayyidina Abu Hurayrah ﷺ say," I seek refuge in Allah from becoming an Ameer (leader) of young boys and fools." Then Saeed bin Saman said that Ibn Hasanah Juhani told him that he asked Sayyidina Abu Hurayrah ﷺ what was the sign of (having been made) the Ameer of young children and fools? He said that its sing is that people would sever ties of relationship and would obey those who mislead, and would disobey those who guide.]

EXPLANATION: According to some versions, Sayyidina Abu Hurayrah ﷺ used to make this supplication:

أعوذ بالله من رأس الستين وإمارة الصبيان.

He had the Khilafah of Yazid bin Muawiyah in mind when he made this supplication. Allah granted him his prayer and gave him death before the Khilafah of Yazid bin Muawiyah, which was in 60 AH.
(Fath. Al-Bari)

٣٣ ـ باب عقوبة قاطع الرحم في الدنيا

33. Chapter: Punishment in this world to one who cuts off ties of relationship

٦٧ ـ **حدَّثَنَا** آدم قال: حدثنا شُعبة قال: حدثنا عُيينة بن عبد الرحمن قال: سمعتُ أبي يحدِّث عن أبي بَكرة قال: قال رسول الله ﷺ: «ما من ذنب أحْرى أن يُعجِّل الله لصاحبه العقوبة في الدنيا ـ مع ما يدَّخر له في الآخرة ـ من قطيعة الرحم والبَغْي».

67. [Sayyidina Abu Bakrah ﷺ has said that the Messenger of Allah ﷺ said "There is no sin other than two kinds for which punishment is not only stored for the hereafter but also hastened in this world. (They are) oppression and severing ties.] (1) (Abu Dawood. Tirmizi)

EXPLANATION: The sins of oppression and of severing ties of relationship are two sins which will call upon the perpetrator punishment in the Hereafter as usual but he will also face punishment in this world quickly. A Hadith tells us that Allah may forgive any sin whenever He likes but He will punish the wrongdoer who cuts off ties with his parents, before he dies.

Another Hadith tells us that Allah postpones punishment against every

(1) [٦٧] أخرجه أبو داود في السنن (الأدب) ب٥٠ والترمذي في السنن ٢٥١١.

sin to the Hereafter but disobedience to parents is punished right in this world quickly.

The Ahadith convey to us the saying of Allah that the word Rahim رحم is taken from the name of Allah, Rahman and who joins it, Rahman will unit him; whoever breaks it, Rahman will break him.

According to a Hadith, mercy is not shown to a people among whom anyone has severed ties. Another Hadith tells us that deeds are presented to Allah on Thursday and He does not approve any deed of one who severs ties of relationship.

Sayyidina Abdullah bin Masood ﷺ was among a group of people, one day after the fajr prayers, he adjured the other people under oath," If anyone among you has cut off ties of relationship, let him go away from here. We are about to make a supplication to Allah but the gates of heaven are shut to one who severs ties, that is, his prayer does not reach the heaven whose gates are closed before it can reach there." There are many other Ahadith that speak of the same thing and many instances in our everyday life bear witness to the fact that the breaker of ties of relationship is involved in worldly difficulties and hardships but is so foolish and ignorant that he does not realise that he should repent and seek forgiveness for his sin and make amends. He does not realise that unless he gives up his sin and makes amends he will not be relieved even though he may adopt many remedial measures. May Allah preserve us from this sin, Aameen!

٣٤ - باب ليس الواصل بالمكافىء

34. Chapter: He does not unite ties who reciprocates

٦٨ - **حدَّثَنَا** محمد بن كثير قال: أخبرنا سُفيان، عن الأعمش والحسن بن عمرو وفِطر ، عن مجاهد ، عن عبد الله بن عمرو - قال سفيان: لم يرفعه الأعمش إلى النبي ﷺ، ورفعه الحسن وفطر - عن النبي ﷺ قال: «ليس الواصل بالمكافىء ، ولكنَّ الواصل الذي إذا قُطعت رحمه وصَلَها».

68. [Sayyidina Abdullah bin Amr ﷺ narrated that the prophet ﷺ said "Al-wasil (who unites ties) is not the one who reciprocates the good done to him by his relatives, but Al-wasil is he who keeps good relationship with those who severe bond of kinship (with him).][(1)] (Bukhari, Abu Dawood, Tirmizi, Ahmad.)

EXPLANATION: It is very clear that if anyone extends a favour to someone

(1) [٦٨] أخرجه المصنف في الصحيح ٨/ ٧، وأبو داود في السنن ١٦٩٧ ، والترمذي في السنن ١٩٠٨ ، وأحمد في المسند ٢/ ١٦٣ - ١٩٠.

else, the second person is under an obligation to return the favour. Joining ties is truly to initiate good will in the face of the other persons aloofness or disregard for bonds of kinship A person is said to have united ties if he is constantly engaged in making a rapprochement inspite of the other's disinterest and disregard. He does not go by the other's attitude and insistence on severing ties but he tries to bring about a reconciliation and keeps the ties intact from his side. He fulfills his own responsibilities and do what is required of him. He goes on giving the right of other people and is very careful not to violate anyone else's rights lest he may have to answer for that on the day of Resurrection. He does not worry whether his right are given to him by the other people or not but, if they are violated, he is confident that he would get a better recompense in the next world for what he is denied in this world.

The prophet ﷺ is quoted in a Hadith as saying, "If anyone is desirous of receiving high positions and elevated ranks in the next world then he must forgive him who deprives him and unite ties with him who snaps them."

Another Hadith quotes the saying of the prophet ﷺ in an address to certain people, "Shall I guide you to the best manners of this world and the hereafter?" The companion's submitted to him "Do guide us, surely!" So, the prophet ﷺ said," Forgive him who oppresses you. Favour him who deprives you of favour. Unite ties of kinship with him who snaps those ties with you".

Sayyidina Ali رضي الله عنه has said that the prophet ﷺ asked if he should tell him of the best etiquette of the first and the last, and he requested that he might surely tell him what they were. The prophet ﷺ then said to him, "He who keeps his favours away from you, grant him your favours. He who is cruel to you,

forgive him. And, he who severs bonds of relationship with you, join those ties with him."

Sayyidina Abu Hurayrah رضي الله عنه has quoted the prophet ﷺ as saying that a man cannot attain pure faith unless he is careful to unite ties of relationship with him who breaks those ties, to forgive him who oppresses him, to pardon him who reviles and abuses him, and to show goodwill to him who is wicked to him. (FadaiI Sadaqat)

٣٥ ـ باب فضل من يصل ذا الرحم الظّالم

35. Chapter: Excellence of joining ties with cruel relatives

٦٩ ـ حدَّثنا مالك بن إسماعيل قال: حدثنا عيسى بن عبد الرحمن، عن طلحة، عن عبد الرحمن بن عَوْسجة، عن البراء قال: «جاء أعرابي فقال: يا نبي الله! علِّمني عملاً يدخلني الجنة، قال: «لئن كنتَ أقصرتَ الخطبة لقد أعرضت المسألة. أعتق

النَّسمة، وفُكَّ الرقبة». قال: أو ليستا واحداً؟ قال: «لا. عتقُ النسمة أن تُعتق النسمة. وفكُّ الرقبة أن تُعين على الرقبة، والمنيحة الرغوب، والفيء على ذي الرحم. فإن لم تُطِقْ ذلك فأمرْ بالمعروف وأنْهَ عن المنكر. فإن لم تُطق ذلك فكفَّ لسانك، إلا من خير».

69. [Sayyidina Bara bin Aazib said that a villager presented himself before the prophet ﷺ and asked him, "Messenger of Allah, show me a deed that will take me to paradise." He said, "If you had spoken briefly then, too, your lengthy question would have been conveyed to me." He then said, "Emancipate a soul and get the necks of slaves freed." He said, "Are not the two things one and the same?" The prophet said, "No, to emancipate is that you free a slave. But, to get necks freed is that you help get slaves released. (For instance, if someone sets a sum of money for the release of his slave then you must help the slave by providing him that much money and his neck is released from captivity.)" He went on to say (pointing out other good deeds) " Give someone a milk yielding animal towards whom one is attracted" (the one who is given will drink its milk and feed his children and the animal need not be given away permanently but may be loaned and taken back once it stops giving milk). He also said, "Be merciful to the oppressive relative. And if you are not able to do that then command the recommended (course) and forbid the disapproved. (This will not involve any expenditure) but, if you are unable to do that, too, then restrict your tongue. Speak only what is good." (1) (Ahmad, Ibn Hibban, Bayhaqi)

EXPLANATION: This Hadith is narrated by the well-known Companion, Sayyidina Bara bin Aazib. A slightly different version is transmitted by Imam Bayhaqi in Shab Al-Iman. It lists a few pious deeds including the gentle treatment of an oppressive, cruel relative. The Hadith in Al-Adab Al-Mufrad does not have the word relative but the version of Bayhaqi does have the words cruel (or oppressive) relative ذى الرحم الظالم as found in Mishkat (p-294)and with the additional word the Hadith meets the description of the heading.

٣٦ ـ باب من وصل رحمه في الجاهلية ثم أسلم

36. Chapter: He who joined ties with relatives during Days of Ignorance then embraced Islam

٧٠ ـ **حدَّثنا** أبو اليمان قال: أخبرنا شعيب عن الزهري قال: أخبرني عروة بن الزبير، أن حَكيم بن حِزام أخبره، أنه قال للنبي ﷺ: أرأيت أموراً كنتُ أتحنَّث بها

(1) [٦٩] أخرجه أحمد، وابن حبان في صحيحه، والبيهقي في شعب الإيمان.

في الجاهلية من صلة وعتاقة وصدقة، فهل لي فيها أجر؟ قال حكيم: قال رسول الله ﷺ: «أسلمتَ على ما سلف من خير».

70. [Sayyidina Hakim bin Hizam ﷺ said, "Messenger of Allah, tell me! I used to do pious deeds in the Jahiliyah (before accepting Islam), for instance joining ties, emancipating slaves, giving Sadaqah, will I get any reward for these deeds?" the prophet ﷺ said "O Hakim you have embraced Islam with all those good deeds that you did.][1] (Bukhari)

EXPLANATION: The meaning is "The good deeds that you performed in the Days of Ignorance will not be lost in fetching you reward with your acceptance of Islam. They will be retained for you. The scholars of Hadith have debated on the interpretation of this Hadith and some of them have discussed it is much detail. The Ulama may refer to Fath al-Mulhim V-I, P-275.

٣٧ ـ باب صلة ذي الرحم المشرك والتهدية

37. Chapter: Joining ties with a polytheist kin and offering him a gift

٧١ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا عبْدة، عن عبيد الله، عن نافع، عن ابن عمر: رأى عمر حُلَّة سِيراء فقال: يا رسول الله! لو اشتريتَ هذه فلبستها يوم الجمعة وللوفود إذا أتوك. فقال: «يا عمر! إنما يلبس هذه مَن لا خَلاقَ له». ثم أهدِيَ للنبي ﷺ منها حلل، فأهدى إلى عمر منها حُلة، فجاء عُمر إلى رسول الله ﷺ فقال: يا رسول الله! بعثتَ إليَّ هذه، وقد سمعتُكَ قلت فيها ما قلت. قال: «إني لم أُهدِها لك لتلبسها، إنما أهديتُها إليك لتبيعَها أو لتكسوها». فأهداها عمرُ لأخٍ له من أمه، مشركٍ.

71. [Sayyidina Ibn Umar ﷺ narrated that his father saw a silky cloth being sold it was called siyara. He said, "Messenger of Allah, buy this and wear it on Fridays and when foreign delegation pay you a visit." He said, "O Umar, surely, he who wears it will not have a share in the Hereafter." Later, a few similar silky cloaks were presented to the prophet ﷺ and he sent one of them to Umar. He came to the prophet ﷺ and said, "How can I wear it which I have heard from you what you have said about it." The prophet ﷺ said "I did not give it to you to wear but to sell it or give it to someone else to wear." So, Sayyidina Umar ﷺ sent it to his polytheist brother from his mother's side][2] (Bukhari, Muslim, Nasai, Abu Dawood, Ibn Majah, Ahmad.)

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(1) [٧٠] أخرجه المصنف في الصحيح ٣/ ٤٠٢، بلفظ: (أسلمت على ما أسلفت من خير).

(2) [٧١] الحديث سبق تخريجه في الحديث رقم (٢٦)؛ الباب (١٣).

٣٨ ـ باب تعلَّموا من أنسابكم ما تصلون به أرحامكم

38. Chapter: Know you genealogies so that bonds of Kinship may be united

٧٢ (ث٣) ـ **حدَّثَنَا** عمرو بن خالد قال: حدثنا عتَّاب بن بَشير عن إسحاق بن راشد ، عن الزُّهري قال: حدثني محمد بن جبير بن مُطعم، أنّ جبير بن مطعم أخبره أنه سمع عمر بن الخطاب رضي الله عنه يقول على المنبر: تعلَّموا أنسابكم ثم صِلوا أرحامكم. والله! إنه ليكونُ بين الرجل وبين أخيه الشيء، ولو يعلم الذي بينه من داخلةِ الرَّحم لأَوْزَعَهُ ذلك عن انتهاكه .

72. [Sayyidina Umar said from the pulpit, "You people should learn your genealogies and then join ties of relationship. By Allah, sometimes there are hard feelings between tow men but if they know that they are bound by ties of a relationship then their knowledge will prevent the ties from being unpleasant.][1] (Tirmizi)

EXPLANATION: The initial portion of the Hadith is Marfoo تعلّموا انسابكم ما تصلون به ارحامكم. It is found in Saheeh Bukhari Babar-akaf. The Hadith tells us that we should know our relationships very well. If we recognize our relatives, whether distant or close, we will be able to unite ties with them.

Sayyidina Umar ﷺ also pointed out that sometimes two men are on unpleasant terms with each other and may even turn enemies but they are unaware of their mutual relationship. If they learn of that then they will feel ashamed and will join ties and enjoy a cordial relationship and (if they know it early) they will not disagree with one another. Sayyidina Umar ﷺ was very correct as for as his times were concerned; but today people are eager to unite ties with strangers while they snap ties with real brothers intentionally. They are able live on cordial terms with other people but not with their own may Allah guide us all to the right path.

٧٣ ـ **حدَّثَنَا** أحمد بن يعقوب قال: أخبرنا إسحاق بن سعيد بن عمرو ، أنه سمع أباه يحدِّث عن ابن عباس أنه قال: احفظوا أنسابكم تصلوا أرحامَكم. فإنه لا بُعدَ بالرحم إذا قربت وإن كانت بعيدة، ولا قرب بها إذا بعُدت وإن كانت قريبة، وكل رحم آتية يوم القيامة أمامَ صاحبها تشهد له بصلة إن كان وصلها، وعليه بقطيعة إن كان قطعها .

73. [Sayyidina Ibn Abbas ﷺ has said, "Preserve your relationships so that you may be able to unite ties of relationships because even a relative may be distanced from joining ties. On the Day of Resurrection, Rahm will walk ahead and he will bear witness for one who has joined ties and he will also

(1) [٧٢] الحديث أخرجه الترمذي من حديث أبي هريرة.

bear witness against him who has severed ties."][1] (Hakim)

٣٩ ـ باب هل يقول المولى: إني من فلان

39. Chapter: May a freed slave say that he is from so-and-so?

٧٤ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدَّثنا عبد الواحد بن زياد قال: حدثنا وائل بن داود الليثي قال: حدثنا عبد الرحمن بن حَبيب قال: قال لي عبد الله بن عمر: ممن أنت؟ قلتُ: من تَيْم تَمِيم قال: من أنفُسهم أو من مَواليهم؟ قلتُ: من مَواليهم. قال: فهلا قلتَ من مَواليهم إذاً؟.

74. [Abdur Rahman bin Abu Habib has said that Sayyidina Abdullah bin Umar ﷺ asked him what tribe he was from. He replied that he was from the tribe Tameem and the Banu Tameem. Ibn Umar ﷺ then asked him if he was from them through descent or he was their freed slave. He replied, "I am one of their freed slaves." And he then said, "Why did you not say that you were a freed slave of Banu Tameem".]

EXPLANATION: When Jihad as prescribed by Shariah, was practiced and infidels were taken captives, they were made slaves who were put to work. When these slaves were released they were called Mawla whose plural is Mawali. The man who was released identified himself with the tribe where he had been a slave and who had released him. Sayyidina Abdullah bin Umar ﷺ cautioned Abdur Rahman bin Abu Habib that since he was not related to the Tameem he should have made it clear that he was not related but انا من موالي بني تميم "I am a freed slave of Banu Tameem".

٤٠ ـ باب مولى القوم من أنفُسهم

40. Chapter: The freed slave of a tribe is one of them

٧٥ ـ **حدَّثَنَا** عمرو بن خالد قال: حدثنا زُهير قال: حدثنا عبد الله بن عثمان قال: أخبرني إسماعيل بن عُبيد، عن أبيه عبيد، عن رفاعة بن رافع، أن النبي ﷺ قال لعمر رضي الله عنه: «اجمعْ لي قَومَك» فجمعهم. فلما حضروا باب النبي ﷺ دَخل عليه عمر فقال: قد جمعتُ لك قومي. فسمع ذلك الأنصار فقالوا: قد نزل في قُريش الوحيُ، فجاء المستمعُ والناظرُ ما يقال لهم. فخرج النبي ﷺ فقام بين أظهرهم فقال: «هل فيكم منْ غيركم؟» قالوا: نعم. فينا حَليفنا وابن أُختِنا ومَوالينا. قال النبي ﷺ: «حَليفُنا منا، وابن أُختِنا منا، ومَوالينا منا، وأنتم تسمعون: إن أوليائي منكم المتَّقون، فإن كنتم أولئك فذاك، وإلا فانظُروا، لا يأتي الناسُ بالأعمال يوم القيامة وتأتونَ بالأثقال، فيُعرض عنكم» ثم نادى فقال: «يا أيها الناس» ورفع يديه يضعُهما على

(1) [٧٣] أخرجه الحاكم في العلم وفي البر والصلة.

رؤوس قُريش: «أيها الناس! إن قُريشاً أهلُ أمانة ، مَنْ بَغى بهم ـ قال زُهير أظنه قال: العواثر ـ كبَّه الله لِمنخَريه». يقول ذلك ثلاث مرات.

75. [Sayyidina Rifaah bin Rafi ﷺ has said that the Prophet ﷺ instructed Sayyidina Umar ﷺ one day to gather his people for him. So, he got them together and when they had come to the house of the Prophet ﷺ, Sayyidina Umar said, " I have gathered my people." The Ansar also learnt of it and thought that a revelation was received concerning the Quraysh. Thus, all who had heard of it or had witnessed it presented themselves there to know what was said to the people of Umar. The prophet ﷺ came out and stood among them and asked them, "Do you also have among you, your strangers?" (meaning, People from other tribes?) they submitted, "Yes, we have among us our allies, the children of our sisters too and our freed slaves too. " the Prophet ﷺ said, " our allies are one of us, the children of our sisters are one of us and our freed slaves too are one of us, and, are you listening? Indeed, my friends among you are those who are righteous. Hence, if you are god-fearing it is so (that you are my friends) otherwise, observe! On the day of resurrection, all people will bring their deeds and you too will bring along your burden which will be presented to you." Then, he raised his voice and said, "O people!" and he raised his hand and placed it over the heads of the Quraysh and in a loud voice said, "O people, the Quraysh are men of trust. He who vexes them, Allah will hurl him face down on his nose." He said it three times.][1] (Ahmed, Hakim)

EXPLANATION: This Hadith describes the importance of the Quraysh who they had not become Muslims until much after the advent of Islam and it was possible that the people might not consider them worthwhile because of their delay in joining Islam. The Prophet ﷺ thus made it a point to disclose their standing and excellence. The new words used in the Hadith are Mawla (freed slave) as explained previously and haleef (ally) who is one with whom there is a covenant. As for the children of one's sisters, they are those people who are not descended from the paternal side. The Prophet ﷺ included the haleef, Mawla and sister's children among the tribe of the main people with whom they were associated.

٤١ ـ باب من عالَ جاريتين أو واحدة

41. Chapter: He who raises too daughters, or one

٧٦ ـ **حدَّثنا** عبد الله بن يزيد قال: حدثنا حَرْمَلة بن عمران أبو حفص التُّجيبي، عن أبي عُشانة المعافِري ، عن عُقبة بن عامر قال: سمعت رسول الله ﷺ يقول: «مَن كان

(1) [٧٥] أخرجه أحمد في المسند ٤/ ٣٤٠، والحاكم في المستدرك ٢/ ٣٢٨.

له ثلاث بنات ، وصبر عليهن، وكساهن من جِدَتِه ، كنَّ له حجاباً من النار».

76. [Sayyidina Uqbah bin Aamir ﷺ has said that he heard the Messenger of Allah ﷺ say, " If anyone raises three daughters and patiently endures hardship in this regard and spends his wealth on their clothing then his daughters will serve as barrier between him and hell"]

٧٧ ـ **حدَّثنا** الفضل بن دُكين قال: حدثنا فِطر، عن شُرحبيل قال: سمعت ابن عباس عن النبي ﷺ قال: «ما مِنْ مُسلم تدركه ابنتان، فيُحسن صحبتهما إلا أدخلتاه الجنة».

77. [Sayyidina Ibn Abbas ﷺ said that he heard the Prophet ﷺ say, "If a Muslim has two daughters and he looks after them well and kindly then the two will get him admitted to paradise.][1] (Ahmad, Hakim)

٧٨ ـ **حدَّثنا** أبو النُّعمان قال: حدثنا سعيد بن زيد قال: حدثني عليٌّ بن زيد قال: حدثني محمد بن المنكدر ، أن جابر بن عبد الله حدثهم قال: قال رسول الله ﷺ: «من كان له ثلاثُ بنات، يُؤويهن، ويكفيهن ، ويرحمهن، فقد وجبت له الجنة البتَّة» فقال رجل من بعض القوم: وثنتين، يا رسول الله؟ قال: «وثنتين» .

78. [Sayyidina Jabir bin Abdullah ﷺ said that the Messenger of Allah ﷺ said, "If anyone has three daughters whom he gives shelter and brings them up, showing mercy and compassion to them then paradise is Wajib for him. (Meaning, he is bound to be admitted there.)" Someone said, "Messenger of Allah! If someone has (only) two daughters and he looked after them kindly, will he enjoy the same rank?]"[2] (Majma al -Zaawid)

EXPLANATION: A female child is from the weaker sex and when she grows up she is sent away to her husband's house so her father does not benefit from her in any way. A Male child is often dearer to parents who are generally neglectful to their daughter. There are such ignorant people too who call their daughters rubbish of other people's home, and in the Days of Ignorance, the Arabs were so cruel to their new-born females that they buried them alive. In contrast, the Prophet ﷺ exhorted the Muslimes very force fully that they should raise their daughters and be assured of a great reward on their upbringing.

٤٢ ـ باب من عال ثلاث أخوات

42. Chapter: He who raises three sisters

٧٩ ـ **حدَّثنا** عبد العزيز بن عبد الله قال: حدثني عبد العزيز بن محمد ، عن

(1) [٧٧] أخرجه أحمد في المسند/ ٣٦٣، والحاكم في المستدرك ٤/ ١٧٨.

(2) [٧٨] سعيد بن زيد بن درهم الأزدي الجهضمي، أبو الحسن البصري أخو حماد، صدوق له أوهام من السابعة مات سنة سبع وستين. انظر مجمع الزوائد ٨/ ١٥٧، مصنف ابن أبي شيبة ٨/ ٣٦٥.

سُهيل بن أبي صالح، عن سعيد بن عبد الرحمن بن مُكمل ، عن أيوب بن بَشير المعاوي ، عن أبي سعيد الخدري ، أن رسول الله ﷺ قال: «لا يكون لأحد ثلاثُ بنات، أو ثلاثُ أخوات، فيحسنُ إليهن ، إلا دخل الجنة».

79. [It is narrated by Abu Saced al-Khudri ﷺ that the Messenger of Allah ﷺ said, "If anyone has three daughter or three sisters and he takes kind care of them then (because of the kind treatment) he will surely enter paradise.][1] (Ahmed)

EXPLANATION: The previous Ahadith disclosed that if anyone, male or female, has the responsibility of daughters over their shoulders and they discharge it well then the girls become the means of their salvation and admittance to paradise. This Hadith mentions sisters too with daughters as responsible for admittance to paradise of their brother who looks after them. These Ahadith quote the messenger of Allah ﷺ as saying that it is not only the right of the girls to be given kind treatment but that Allah will reward the benefactor parent or brother with entry into paradise and salvation from Hell. In another Hadith, he is reported to have assured that such a person will be near to him and with him on the day of Resurrection just as the fingers of the hands are close to one another.

٤٣ ـ باب فضل من عال ابنته المردودة

43. Chapter: Excellence of Spending on one's divorced daughter

٨٠ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني موسى بن عُليّ ، عن أبيه ، أن النبي ﷺ قال لسراقة بن جُعْشُم : «ألا أدلكَ على أعظم الصدقة أو من أعظم الصدقة؟»، قال: بلى، يا رسول الله! قال: «ابنتُك مردودة إليك ليس لها كاسبٌ غيرك ».

80. [Musa bin Ali reported from his father Ali bin Ribah that the Prophet ﷺ said to Suraqah bin Jushum, "Shall I not tell you what the largest Sadaqah is?" (Or, he said, "Shall I not reveal to you a form of the largest Sadaqah?") He said, "Messenger of Allah, certainly reveal it to me." He said, "That your daughter should return to you (after she is divorced or widowed) and there is no one besides you to look after her (so that is the greatest Sadaqah from you)"][2]. (Hakim, Ahmad)

٨١ ـ **حدَّثَنَا** بِشْر قال: أخبرنا عبد الله قال: أخبرنا موسى قال: سمعت أبي سراقة بن جُعشم، أن رسول الله ﷺ قال: «يا سراقة» مثله.

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(1) [٧٩] أخرجه أحمد في المسند ٣/ ٤٢.

(2) [٨٠] أخرجه الحاكم في المستدرك ٤/ ١٨٦، وأحمد في المسند ٤/ ١٧٥.

81. The author has narrated the same Hadith as about (80) with a different chain of narrators.[1] (Ahmad)

٨٢ ـ حدَّثَنَا حيوة بن شريح قال: حدثنا بقية، عن بَحِير، عن خالد، عن المقدام بن معدي كرب، أنه سمع رسول الله ﷺ يقول: «ما أطعمتَ نفسك فهو لك صدقة، وما أطعمت ولدَك فهو لك صدقة، وما أطعمت زوجك فهو لك صدقة، وما أطعمتَ خادمك فهو لك صدقة».

82. [Sayyidina Miqdam bin Madikarib ﷺ said that he heard the Messenger of Allah ﷺ say, "Whatever you feed your self is Sadaqah. Whatever you feed your children is Sadaqah, whatever you feed your wife is Sadaqah and whatever you feed your servant is Sadaqah.][2] (Ahmad)

EXPLANATION: (Ahadith 80-82): The return of a daughter to her parent's home may be after she is divorced or her husband has died rendering her a widow or, there may be some other reason for her to return and live with her parents. To look after her and spend money on her in such circumstances would be the most meritorious form of Sadaqah. The reason for this being an excellent Sadaqah: is very evident: there is (i) a Sadaqah (ii) help to one in hardship, (iii) joining of ties of kinship, (iv) looking after one's children and (v) sympathy with the grief-stricken.

The Prophet ﷺ has said that if anyone helps out a person who is in hardship then seventy-three ranks of forgiveness are allotted to him. One of these seventy-three is enough to rectify all his affairs and seventy -two will be instrumental in his progress forward and elevation of his rank on the Day of resurrection.

In another Hadith we are told that the Mother of believers, Sayyidah Umm Salamah ﷺ asked the Prophet ﷺ, "Will I earn reward for spending on the children of my first husband, Abu Salamah, who are with me and who are my own children?' The Prophet ﷺ told her that she should spend on them for she would earn a reward for that.

The Hadith #82 is narrated by Miqdam bin Madikarib. It again explains that Sadaqah is not merely to give to the poor and needy. Rather, a man will receive reward of spending on himself, his wife and children and his servant.

The Prophet ﷺ is quoted in another Hadith as having said, "To give charity to a poor is merely Sadaqah while to spend on relatives is not only Sadaqah but also joining ties of kinship. The more close a relative the greater the reward on spending money on him in order to join bonds of kinship.

(1) [٨١] أخرجه أحمد في المسند ٤/ ١٣١ ـ ١٣٢، ٤/ ١٧٥.

(2) [٨٢] أخرجه أحمد في المسند ٤/ ١٣١.

٤٤ ـ باب من كره أن يتمنى موت البنات

44. Chapter: It is bad to hope for death of daughters

٨٣ ـ **حدَّثَنَا** عبد الله بن أبي شيبة قال: حدثنا ابن مهدي ، عن سفيان، عن عثمان بن الحارث أبي الروّاع، عن ابن عمر، أن رجلاً كان عنده وله بنات، فتمنّى موتهنَّ، فغضب ابن عمر فقال: أنتَ ترزُقهنّ؟.

83. [Sayyidina Ibn Umar ﷺ has said that a man who had (some) daughters wished for their death. So, Ibn Umar ﷺ was (much) angered at him and asked him. "Is it that you feed them?']

EXPLANATION: Sayyidina Ibn Umar ﷺ meant to tell him that only Allah feeds all his creation. Parents must not imagine that they feed their children, for Allah alone feeds the parents and their children and everyone else. He is the Sustainer and Nourisher of all the creatures. In fact, it is stated in a Hadith, "You are fed because of the weak among you." This menas that one must not suppose that he feeds the infants, the handicapped and crippled, the old and infirm al of whom cannot earn a living, who are weak and helpless. He must not get it into his head that he is instrumental in getting them their sustenance. Rather, he must realise that he is fed because of those people who reside with him and if they did not reside in his house, he would not have received his own sustenance. He must not consider those helpless people a burden on himself but he must be grateful to them that because of them Allah feeds him too.

٤٥ ـ باب الولد مَبْخلة مَجْبنة

45. Chapter: Children tend to lead to miserliness and cowardice

٨٤ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: كتب إليّ هشام، عن أبيه، عن عائشة رضي الله عنها قالت: قال أبو بكر رضي الله عنه يوماً: والله! ما على وجه الأرض رجل أحبَّ إليَّ من عمر. فلما خرج رجع فقال: كيف حلفتُ أي بنية؟ فقلت له . فقال: أعزُّ عليّ. والولدُ ألْوَط .

84. [Sayyidah Ayeshah ﷺ said that one day Sayyidina Abu Bakr ﷺ said, "By Allah, no one on earth is more lovable to me than Umar." He went out but came back inside and asked, " My child, what did I say on oath." she told him what he had said and he said, "Umar is more dear to me than anyone else," (meaning he should have said dearer instead of more lovable) "Children are more loved than anyone else."][1] (Abu Ubaydah, Ibn Asakir)

(1) [٨٤] أخرجه أبو عبيدة في الغريب، وابن عساكر في التاريخ.

EXPLANATION: The heading of the Chapter of this Hadith describes the innate nature of man that a man's children tend to make him cowardly and miserly. When a man becomes a father, he becomes very careful how he spends his money. He might be very rich but he restricts his hands because he thinks of the expenditure on his children. Sometimes, with the anticipated expenses on children on his mind, he refrains from spending on necessities, too. This explains how one's offspring cause one to be miserly.

As for a father becoming a coward because of his children, it is an everyday experience. Very brave people often submit to others because of their children. It may happen that children annoy someone and their father will not only apologise to him but will also give in to his demands. The father of a daughter will always give in to her in-laws. Sometimes, a man wishes to take part in Jihad for a religious cause but stays behind because of his young children.

The author has entitled the chapter children tend to promote miserliness and cowardice. These words are found in Hadith in Ibn Majah. However, the two Ahadith that he has narrated under the heading do not seem to do justice to it, but, we can derive that interpretation from the two Ahadith for both of them reveal that a man loves his children very much and this leads him to miserliness and cowardice.

٨٥ ـ **حدَّثنَا** موسى قال: حدثنا مهدي بن مَيمون قال: حدثنا ابن أبي يعقوب ، عن ابن أبي نُعم قال: كنتُ شاهداً ابن عمر، إذ سأله رجل عن دم البعوضة ، فقال: من أنت؟ فقال: من أهل العراق. فقال: انظروا إلى هذا! يسألني عن دم البعوضة، وقد قتلوا ابن النبي ﷺ، سمعت النبي ﷺ يقول: «هما ريحانيَّ من الدنيا».

85. [it is stated by Ibn Abu Nuam that while he was there someone asked Sayyidina Ibn Umar ﷺ if it was allowed or not to kill mosquitoes. He asked him where he came from and the man said that he was from Iraq. Ibn Umar said, " Listen, O People, this man asks me about the blood of a mosquito although these people (the Iraqis) shed the blood of the son (Husayn ﷺ) of the Holy Prophet ﷺ (and no one then asked). I had heard the Prophet ﷺ say: Hassan and Husayn are my flowers in this world."][1] (Bukhari, Ahmad)

٤٦ ـ باب حمل الصبي على العاتق

46. Chapter: Carrying a child on the shoulders

٨٦ ـ **حدَّثنَا** أبو الوليد قال: حدثنا شُعبة، عن عَدِيّ بن ثابت قال: سمعت البراء

(1) [٨٥]أخرجه المصنف في الصحيح ٥/ ٣٣ ـ ٨/ ٨ وأحمد في المسند ٢/ ٨٥ ـ ٩٣.

يقول: رأيت النبي ﷺ؛ والحسنُ ـ صلوات الله عليه ـ على عاتقه، وهو يقول: «اللهمَّ إني أحبُّه فأحبَّه».

86. [Sayyidina Bara bin Aazib ﷺ said that he saw the Prophet ﷺ carry (his grandson) Sayyidina Hassan ﷺ on his shoulders and make this supplication:

اللهمَّ إني أحبُّه فأحبَّه

"O Allah! I love him, so you too love him".][(1)]

(Bukhari, Muslim, Ibn Majah, Ahmad, Hakim, Tirmizi.)

٤٧ ـ باب الولد قُرَّة العين

47. Chapter: Children are the delight of the eyes

٨٧ ـ **حدَّثَنا** بِشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا صَفْوان بن عمرو قال: حدثنا عبد الرحمن بن جُبير بن نُفير، عن أبيه قال: جلسنا إلى المقداد بن الأسود يوماً، فمرّ به رجل فقال: طوبى لهاتين العينين اللتين رأتا رسول الله ﷺ. والله، لَوَدِدْنا أنَّا رأينا ما رأيت، وشهدنا ما شهدت! فاستُغضب. فجعلت أعجب، ما قال إلاّ خيراً. ثم أقبل عليه فقال: ما يحمل الرجلَ على أن يتمنى محضراً غيّبه الله عنه، لا يدري لو شهده كيف يكون فيه؟ والله! لقد حضر رسول الله ﷺ أقوامٌ كبَّهم الله عزَّ وجلَّ على مناخرهم في جهنم، لم يجيبوه ولم يصدقوه. أو لا تحمدون الله عزَّ وجلَّ إذ أخرجكم لا تعرفون إلاَّ ربكم، فتصدِّقون بما جاء به نبيكم ﷺ، قد كُفيتم البلاء بغيركم. والله! لقد بُعث النبي ﷺ على أشد حال بُعث عليها نبي قط في فترة وجاهلية. ما يرون أن دينًا أفضل من عبادة الأوثان. فجاء بفرقان فرّق به بين الحق والباطل، وفرّق به بين الوالد وولده حتى إن كان الرجلُ ليرى والده أو ولده أو أخاه كافراً، وقد فتح الله قفل قلبه بالإيمان، ويعلم أنه إن هلك دخل النار، فلا تقرّ عينه وهو يعلم أن حبيبه في النار، وإنها للتي قال الله عزَّ وجلَّ: ﴿وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ﴾ [الفرقان: 74].

87. [Sayyidina Jubayr bin Nufayr said that while they were seated with Sayyidina Miqdad bin Aswad ﷺ, a man passed by. He said, "How fortunate are these eyes that saw the Messenger of Allah ﷺ. By Allah! It is our wish that we too had seen what you did see and we too had been present where you

(1) [٨٦] أخرجه المصنف في الصحيح ٥/ ٣٣ ـ ٧/ ٢٠٥، ومسلم في الصحيح ١٨٨٢، وابن ماجه في السنن ١٤٢، وأحمد في المسند ٢/ ٢٤٩، ٢٩٢، ٣٣١ ـ ٤/ ٢٩٢، والحاكم في المستدرك ٣/ ١٦٩ و١٧٧، الترمذي في السنن ٣٧٨٣.

were present." On hearing this, Miqdad ﷺ became angry and I was surprised (at his anger) for the man had said something nice. Then he turned to the man and asked him why he wished that he would have been alive in that periods which Allah kept away from him. He said (further) that the man did not know what he would have faced if he was alive at that time. "By Allah! Such people have come before the Messenger of Allah ﷺ whom Allah has cast in hell by their faces. They (were present but they) did not accept the call and did not confirm (the religion). Will you not praise Allah that he created you at a time when belief is widespread and everyone confirms the religion? You know your Lord and confirm the Prophet ﷺ as trial of denial and have gone away. By Allah, the Prophet ﷺ was born in very severe times in (the like of) which no Prophet was ever sent. It was the period of Fatrah (when revelation was not sent and it extended top about a hundred years). It was the Age of Jahiliyyah (Ignorance) and people did not regard any religion superior to idol-worship. The Prophet ﷺ came with the evidence that discriminated between Truth and falsehood and he distinguished one from the other and separated son from his father. The time came when a (believing) man saw his father, son or brother as a disbeliever while the lock of his heart had opened to belief and he was aware that (his father, son or brother) when they die would go to Hell. Hence, his eyes did not cool (on seeing them) for he knew that his beloved would go to Hell. The love for children is described by Allah thus:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ [الفرقان: 74]

{And those who say, Our Lord! Grant us coolness of eyes, from our wives and our offspring, and make us leaders for the god-fearing. (Al-furqan, 25:74)»

(That is, let our children and wives become righteous so that we may be delighted on observing them,]")

EXPLANATION: This Hadith tells us that it is true that the companions ﷺ were blessed by Allah with the companionship of the Prophet, the superior-most and the seal of the prophets ﷺ and they were honoured by being enabled to believe. But, it is again true that those people too have been blessed by Allah who were not alive in the times of the Prophet ﷺ for, if they had been alive at that time, they might have followed the example of Abu Jahl or Abu Lahb and opposed Islam. Or, they could have been hypocrites. People of that time faced many hardships and severs trial and if these latter people were alive in those times they might have failed to be patient and might have foresaken the side of the Holy Prophet ﷺ. We must be pleased with Allah howsoever he may have made our circumstances and in

whichever time he may have created us.

٤٨ ـ باب من دعا لصاحبه أن أكثر ماله وولده

48. Chapter: He who prays for increase in his friend's wealth and offspring

٨٨ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا سليمان بن المغيرة ، عن ثابت ، عن أنس قال: دخلتُ على النبي ﷺ يوماً . وما هو إلا أنا وأمي وأم حرام خالتي. إذ دخل علينا فقال لنا: «ألا أصلي بكم؟» وذاك في غير وقت صلاة . فقال رجل من القوم: فأين جعل أنساً منه؟ فقال: جعله عن يمينه، ثم صلى بنا. ثم دعا لنا ـ أهل البيت ـ بكل خير من خير الدنيا والآخرة. فقالت أمي: يا رسول الله، خُوَيْدِمُك ، ادع الله له. فدعا لي بكل خير . كان في آخر دعائه أن قال: «اللهم! أكثرْ ماله وولده وبارك له ».

88. [Sayyidina Anas ﷺ said that one day he, his mother and his (maternal) aunt, who was Umm Haram, were sitting together. The Prophet ﷺ came there suddenly. He asked, " Shall I not offer prayers with you?" Although no prayer was due at that time. (So, he led them in prayers). One of the men who was present there (when he narrated this) asked Anas " Where were you placed during prayers?" He said that he was made to stand on the right hand side (of the Prophet ﷺ, and the two women behind them). Then the Prophet ﷺ made a supplication for good in this life and the next of all members of the family of Anas ﷺ. The mother of Anas ﷺ requested the prophet ﷺ, "Messenger of Allah, if Anas is your servant, do pray for him." So, the Prophet ﷺ made a supplication for Anas ﷺ , last of all and included this:

اللهم! أكثرْ ماله وولده وبارك له

"O Allah, increase his wealth and his children, and bless him."][1] (Ahmad)

EXPLANATION: The Prophet ﷺ led Sayyidina Anas ﷺ and his mother and aunt in a congregational prayer at his home. He placed Sayyidina Anas ﷺ to his right and made the two women stand behind them. This shows that there is only one man behind the imam; he should stand to his right even if he is a minor boy. Also, the rows of women should be arranged behind the boys. First, the boy will be arranged in rows then the women.

The supplication of the Prophet ﷺ for abundance of wealth and plenty of children for Sayyidina Anas ﷺ was approved by Allah. Even while he was alive he had numerous children and grandchildren who numbered more than a hundred. As for his wealth, is garden produced fruit twice a year and

(1) [٨٨] أخرجه أحمد في المسند ٦/ ٤٣.

there were sweet- smelling which gave the fragrance of musk.

٤٩ ـ باب الوالدات رحيمات

49. Chapter: Mothers are soft-hearted

٨٩ ـ **حدَّثَنَا** مسلم بن إبراهيم قال: حدثنا ابن فُضالة قال: حدثنا بكر بن عبد الله المُزني، عن أنس بن مالك: جاءت امرأة إلى عائشة رضي الله عنها فأعطتها عائشة ثلاث تمرات، فأعطت كلَّ صبيٍّ لها تمرة، وأمسكت لنفسها تمرة. فأكل الصبيان التمرتين ونظرا إلى أمهما، فعمدت إلى التمرة فشقتها، فأعطت كل صبيّ نصف تمرة. فجاء النبي ﷺ فأخبرته عائشة فقال: «وما يعجبك من ذلك؟ لقد رحمها الله برحمتها صَبِيَّيْها».

89. [Sayyidina Anas bin Maalik ﷺ said that a woman (who had her two daughter with her) came to Sayyidah Ayeshah ﷺ. She gave three pieces of dates to the woman who gave her daughters one piece each and kept one for herself. The little girls soon ate up their portions and looked at their mother in anticipation. The woman who had retained the third piece for herself divided it into two and gave one-half of the date to each daughter. When the Prophet ﷺ came home, Sayyidah Ayeshah ﷺ related to her the story. He said, "What is so surprising about it. Allah showed mercy to the woman because she has mercy on her children.][1] (Kanz al-Ummal)

EXPLANATION: Saheeh Muslim has narrated this Hadith and concluded it with these words: Sayyidah Ayeshah ﷺ was much impressed by the conduct of her women guest. She mentioned it to the Prophet ﷺ who said that because of that conduct on the part of the woman Allah decreed that she would go to paradise and be salvaged from Hell.

In another version narrated by Sayyidah Ayeshah ﷺ the Prophet ﷺ is quoted as saying, "If Allah places the responsibility of daughter, or two, oon a man or a woman and they treat them well then the daughters will serve as a means of salvation in the Hereafter." The interpretation is that a parent is liable to punishment and torment because of sins he might have committed then the kind treatment to his daughters will entitle him to forgiveness and salvation from Hell.

In yet another Hadith, the Prophet ﷺ is quoted as saying, "If a daughter is born to anyone and he does not trouble her or insult her, and he does not

(1) [٨٩] مبارك بن فضالة: كان يحيى القطان يحسن الثناء عليه، وقال يحيى بن معين صالح، وقال أبو داود شديد التدليس فإذا قال: حدثنا فهو ثبت. وقال النسائي وغيره ضعيف، وقال ابن حجر صدوق ويدلس، وقال ابن عدي عامة أحاديثه أرجو أن تكون مستقيمة...... مات سنة ست وستين على الصحيح. انظر كنز العمال ٢٥٤٢٨.

discriminate against her by preferring his sons over her in love then Allah will admit him to paradise because of the kind treatment he gives to his daughters".

٥٠ ـ باب قُبلة الصبيان

50. Chapter: Kissing the young children

٩٠ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا سُفيان، عن هشام، عن عروة، عن عائشة رضي الله عنها قالت: جاء أعرابي إلى النبي ﷺ فقال: أتقبِّلون صبيانكم ؟ فما نُقبِّلهم. فقال النبي ﷺ: «أو أمْلِك لكَ أن نزع الله من قلبك الرحمة؟».

90. [Sayyidah Ayeshah رضي الله عنها said that a villager came to the Prophet ﷺ and asked him, "Do you kiss your young children? We do not kiss them. The Prophet ﷺ said. "What can I do about it? Allah has removed the essence of mercy from your heart."][1] (Bukhari)

٩١ ـ **حدَّثَنَا** أبو اليمان قال: أخبرنا شُعيب، عن الزهري قال: حدثنا أبو سلمة بن عبد الرحمن، أن أبا هريرة قال: قبَّل رسول الله ﷺ حسنَ بن عليّ، وعنده الأقرعُ بن حابس التميميُّ جالس، فقال الأقرع: إن لي عشرة من الولد ما قبَّلت منهم أحداً ، فنظر إليه رسول الله ﷺ ثم قال: «من لا يَرحمُ لا يُرحمُ ».

91. [Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ kissed Sayyidina Hassan bin Ali (his grandson). Aqra' bin Habis al-Tameemi who was sitting next to him said, "I have ten children and I have never kissed any of them." The Prophet ﷺ looked at him and said, "He who does not show mercy is not shown mercy.'][2] (Bukhari, Muslim, Abu Dawood, Ahmad)

EXPLANATION: Love of children is innate to parents. Allah has put it into their hearts. Parents are helpless in this regard and the love they have for their children exceeds what one may have for anyone else's children. They cannot tolerate to see their children in slightest difficulty. Even a minor discomfort to their children causes them tremendous anxiety. Mother's love is simply indescribable also and she has her young ones always at her bosom.

The love parents show for their children is put into their hearts by Allah. A Hadith tells us that mercy is taken out from the heart of the unfortunate. So that he is fortunate who has mercy on his children and in fact, on all the creatures of Allah. The Prophet ﷺ as said, "If anyone does not have mercy on other men then Allah does not have mercy on him.".

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(1) [٩٠] أخرجه المصنف في الصحيح ٨/ ٩.

(2) [٩١] أخرجه المصنف في الصحيح ٨/ ٩ ـ ١٢، ومسلم في الصحيح (كتاب الفضائل) ٦٥، وأبو داود في السنن (كتاب الأدب) ب١٥٧، وأحمد في المسند ٢/ ٢٤١ و٥١٤.

٥١ ـ باب أدب الوالد وبرّه لولده

51. Chapter: A father teaches manners and the children show kind treatment.

٩٢ ـ حدَّثَنَا محمد بن عبد العزيز قال: حدثنا الوليد بن مسلم ، عن الوليد بن نمير بن أوس ، أنه سمع أباه يقول: كانوا يقولون: الصَّلاح من الله ، والأدب من الآباء .

92. [Al- Waleed bin Numayr bin Aus said that he heard his father (Numayr bin Aus) say that the elders used to say that inclination towards piety comes from Allah, while the teaching of etiquettes is on the parents.]

٩٣ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا عبد الأعلى بن عبد الأعلى القرشيّ، عن داود بن أبي هند ، عن عامر ، أن النعمان بن بشير حدَّثه، أن أباه انطلق به إلى رسول الله ﷺ يحمله فقال: يا رسول الله! إني أُشهدك أني قد نَحَلت النعمانَ كذا وكذا . فقال: «أكلَّ وِلدك نحَلت ؟» قال: لا . قال: «فأشهِدْ غيري » ثم قال: «أليس يسرُّك أن يكونوا في البرّ سواء ؟» قال: بلى. قال: «فلا إذاً ؟» قال أبو عبد الله البخاري: ليس الشهادة من النبي ﷺ رخصة.

93. [Sayyidina Numan bin Basheer said that his father carried him to the Messenger of Allah ﷺ and said, "Messenger of Allah, I request you to bear witness that I have gifted so-much of may wealth to Numan." He asked, " Have you given that to all your children?" He said, "No," so the Prophet ﷺ said. "They get someone other than me as a witness." He then said, "Will it not please you that all of them give you kind treatment equally?" He said, "Yes, I would like that." So, the Prophet ﷺ said, "Than it is not proper that you give to someone and deprive another. "][1] (Bukhari, Muslim, Ahmad)

Abu Abdullah Bukhari ﷺ has said that the refusal of the Prophet ﷺ to bear witness did not mean that he allowed the man to go ahead with the gift by getting someone else to witness the deed. Rather, it was a warning to him that he should not perpetrate such injustice to his other children.

EXPLANATION: Some of the versions quote the Prophet ﷺ as saying. "I will not witness the commission of an excess." And he also said, "Take back whatever you have given."
(Mishkat al-Masabeeh p-261)

This shows the by asking him to look for another person. The Prophet ﷺ did not mean to approve the act and did not mean that it would be proper if witnessed by another witness the Prophet ﷺ did not mean to approve the act

(1) [٩٣] أخرجه المصنف في الصحيح ٣/ ٢٠٦، ومسلم في الصحيح (كتاب الهبات) ٩ و١٠ و١١، وأحمد في المسند ٤/ ٢٧١ و٢٧٣.

and did not mean that it would be proper if witnessed by another person. Imam Bukhari رحمه الله has said ليس الشهادة من النبي صلى الله عليه وسلم رخصة[1].

* The Prophet's direction about witener was not a permission.

The Hadith teaches us that all children must be treated equally in matters of gift and it is cruelty to give it to someone and not to give it to others; Shariah does not allow us to do to so. The Prophet ﷺ also said that if one wished that all children treat him well then he too should treat all of them at par.

٥٢ ـ باب بِرِّ الأب لولده

52. Chapter: A father must also treat his children kindly

٩٤ (ث ٢٩) ـ حدَّثَنَا ابن مخلد ، عن عيسى بن يونس ، عن الوَصافيّ ، عن محارب بن دِثار ، عن ابن عمر قال: إنما سماهم الله أبراراً لأنهم برّوا الآباء والأبناء. كما أن لوالدك عليك حقاً، كذلك لولدك عليك حق.

94. [Sayyidina Ibn Umar رضي الله عنه has said that Allah has called many people Abrar (pious, righteous) because they gave kind treatment to their fathers and to their children. Just as a father has right over a son so too his children have a right over him][2] (Tabarani)

EXPLANATION: There is a warning in this Hadith to those who expect their Children to give them their rights and who impose their demands on them but are unwilling to give their children their rights. They do not teach religion to their children and they dole out to other people. Their children remain in difficulty because of that.

٥٣ ـ باب من لا يَرحم لا يُرحم

53. Chapter: He who does not show mercy is not shown mercy

٩٥ ـ حدَّثَنَا محمد بن العلاء قال: حدثنا مُعاوية بن هِشام ، عن شَيبانَ ، عن فِراس ، عن عَطيةَ ، عن أبي سعيد، عن النبي ﷺ قال: «من لا يَرحمُ لا يُرحم».

95. [Sayyidina Abu Saeed رضي الله عنه has reported the saying of the Prophet ﷺ that man who is not merciful (to the creatures of Allah) will not be shown mercy (By Allah)][3] (Bukhari, Abu, Abu Dawood, Ahmed)

The Prophet's direction about witener was not a permission.

(1) [٩٤] أخرجه الطبراني.

(2) [٩٥] عطية بن سعد بن جنادة، الكوفي، أبو الحسن صدوق يخطىء كثيراً، كان شيعياً مدلساً مات سنة إحدى عشرة. انظر تخريج الحديث رقم٩١.

٩٦ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا أبو معاوية ، عن الأعمش، عن زيد بن وهب وأبي ظَبيان ، عن جرير بن عبد الله قال : قال رسول الله ﷺ: «لا يرْحمُ الله من لا يرحمُ الناس».

96. [Sayyidina Jarir bin Abdullah ﷺ has narrated that the messenger of Allah ﷺ said, "If a man is not merciful to other people then Allah too does not show mercy to him.][1] (Bukhari)

٩٧ ـ وعن عبْدة ، عن أبي خالد ، عن قَيس ، عن جرير بن عبد الله قال: قال رسول الله ﷺ: «من لا يَرحم الناس لا يَرحمه الله».

97. [Sayyidina Jarir bin Abdullah ﷺ has said that the Messenger of Allah ﷺ said, "A man who is not merciful to people will not receive mercy from Allah.][2].

٩٨ ـ وعن عبدة، عن هشام، عن أبيه، عن عائشة رضي الله عنها قالت: أتى النبيَّ ﷺ ناسٌ من الأعراب، فقال له رجل منهم: يا رسول الله أتقبِّلون الصبيان؟ فوالله ما نقبِّلهم. فقال رسول الله ﷺ: «أوَ أمْلكُ أنْ كان الله عزَّ وجلَّ نزع من قلبك الرحمة؟».

98. [Sayyidah Ayeshah ﷺ said that a few villagers came to the Prophet ﷺ. One of them said, "Messenger of Allah! Do you kiss young children? By Allah, we do not kiss them." The messenger of Allah ﷺ said to him, " How may I help since Allah has withdrawn mercy from your heart".][3] (Sharah al-Sunnah, Knz al-Ummat)

٩٩ ـ **حدَّثَنَا** أبو النعمان قال: حدثنا حماد بن زيد ، عن عاصم ، عن أبي عثمان ؛ أن عمر رضي الله عنه استعمل رجلاً، فقال العامل: إن لي كذا وكذا من الولد، ما قبّلت واحداً منهم. فزعم عمر ـ أو قال عمر ـ إن الله عزَّ وجلَّ لا يرحم من عباده إلا أبرَّهُم .

99. [Sayyidina Umar ﷺ deputed a man to do something. He said, "I have somany Children but I have never kissed any of them".

"Surely, Allah is merciful to only those of his slaves who are gentle in treatment (of others).]

EXPLANATION: The same subject is underlined in the for going five Ahadith of this chapter. If a person is not merciful to fellow-men then Allah, too, is not merciful to him. The words of Hadith are:

ارحموا من في الأرض يرحمكم من في السماء

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(1) [٩٦] أخرجه المصنف في الصحيح ٩/ ١٤١.

(2) [٩٧] انظر: المصادر في الحديث رقم٩١.

(3) [٩٨] انظر شرح السنة ١٣/ ٣٥، كنز العمال ٤٠٤٢٢.

"Be Merciful to the dwellers of earth, He who is in the heaven will have mercy on you".

The Prophet ﷺ is quoted in another Hadith as saying, "All the creatures are Allah's family. So, Allah holds that man very dear who shows kindness to his family." The creatures include Muslims and disbelievers, Human beings and animals all of them, and Islam's teachings embrace good treatment of every creature, and to do so is dear to Allah.

We also learn from a Hadith that an immoral woman was forgiven because she gave water to a thirsty dog. And, according to another Hadith, a woman was punished because she domesticated a cat but did not feed her so the cat died.

This is the case with animals and we can imagine what is possible if a human being is treated in this way, noblest of creatures. We must realise that a large reward awaits one who is kind to fellow man. Yet another Hadith makes it clear that mercy is taken away from the miserable.

We have the example of the life of the Prophet ﷺ who was merciful to everyone on earth. Allah has said:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾ [الأنبياء: 107]

«And we have not sent you (O Prophet but as a mercy to the worlds)

(Al- Anbiya, 21:107)

Sayyidina Ibn Abbas رضي الله عنه explained this verse, saying that those people who believed in the Prophet ﷺ found that he was merciful to them in this life and the next. However, he was also merciful for those who did not believe in him because they were not subjected to punishment in this life as earlier people were for disregarding their Prophet ﷺ. Those people were punished in different ways: they were transformed into lower creatures, swallowed by earth, stoned from the heavens, but this sort of punishment was not given to the disbelievers in the mission of the Prophet ﷺ.

Sayyidina Abu Hurayrah رضي الله عنه said that some people requested the Prophet to curse the Quraysh who had persecuted the Muslims and harassed them. He told those people that he was not sent to curse anyone but that he was sent as a mercy to the people.

The Prophet's ﷺ journey to Taif is well-known. The wretched people of Taif treated him very harshly and they tortured him severely so that blood was flowing from his body. The angel who is in charge of the mountains sought his permission to bring the mountains on either side together and crush the people in between but the Prophet ﷺ remarked, "I count on Allah that even if these people do not become Muslims, the some of their progeny will believe in Allah".

In the Battle of Uhud, too, when the infidels pressed hard and his tooth

was broken from a hit, some Muslims requested him to curse the infidels the Prophet, however, prayed.

"O Allah! Guide my people for they know not!" Sayyidina Umar ﷺ said to him, "Messenger of Allah! If you too had cursed as Sayyidina Nuh ﷺ did then all of us would have perished." Every kind of difficulty was created in his way but he always said. "O Allah, forgive my people for they do not know".

Qadi Ayyad ﷺ has said that we must look at this situation very minutely and affirm how great an example of compassion and good manners the life of the Prophet ﷺ is. He was merciful and compassionate to the highest degree and in the face of sever difficulty and hardship, he only prayed for the forgiveness or guidance of his tormentors. The case of Ghawath bin harith is known to many. He found the Prophet ﷺ sleeping alone on one of his journeys. He drew his sword and came near the Prophet ﷺ who woke up as he approached him and was standing over him with a drawn sword. He challenged the Prophet ﷺ to tell him who would save him at that time. The Prophet ﷺ said calmly, "Allah!" As he spoke these words, Ghawath began to tremble and his hands shook and the sword dropped down from his hand. The Prophet ﷺ picked up the sword and asked him, "Now, Tell me who will save you?" He pleaded, "You are the best of those who hold the sword" (meaning to say, "the best one to forgive). The Prophet ﷺ forgave him.

The Jew woman who poisoned the Prophet's ﷺ food is also well-known. She had confessed that she had given poison to the Prophet ﷺ but he did not seize revenge.

Labid bin al-Asam had cast a spell on the Prophet ﷺ and he had come to know of that but he did not consider it worth speaking about. In short, there are not few scattered incidents but there are thousands of examples in his life showing that he was merciful to his enemies even. There is a saying of the Prophet ﷺ, "You cannot be a believer until you show mercy to each other." The companions ﷺ asked him, "Messenger of Allah! Everyone of us has mercy........" But, he said, " It is not mercy that is shown to one's own people but mercy is universal and is shown to everyone".

The Prophet ﷺ has also said, "If anyone kills a sparrow without reason, he will be asked about it on the day of Resurrection." The companions ﷺ asked him what could be a valid reason and he said it was that the bird should be eaten after it is slaughtered. It should not be thrown away after being killed.

It is reported in many Ahadith about the slaves. We are told to feed the slaves whom we possess what we eat ourselves, to clothe them what we wear, and if we do not find anyone agreeable, we must sell him to someone else but not torment him. We have no right to torment our slaves.

The Prophet ﷺ has also said, "If your servant brings you something to eat which he has cooked and endured its heat and smoke then you must make him sit with you and share your food. If it is not sufficient to let him share then, at least, give him something from it".

The prophet ﷺ has said that it is a blessing to treat subordinates well but it is unfortunate of anyone to maltreat them.

In short, he has recommended that merciful treatment be meted out to the creatures of Allah in every field of life and he exhorted that they must be respected. (Fadail Badqat)

٥٤ ـ باب الرحمة مائة جزء

54. Chapter: Mercy has a hundred portions

١٠٠ ـ **حدَّثَنَا** الحكم بن نافع قال: أخبرنا شُعيب، عن الزُّهري قال: أخبرنا سعيد بن المسيب ، أن أبا هريرة قال: سمعتُ رسول الله ﷺ يقول: «جعل الله عزَّ وجلَّ الرحمة مائة جزء ، فأمسك عنده تسعة وتسعين ، وأنزل في الأرض جزءاً واحداً ؛ فمن ذلك الجزء يتراحم الخلق ، حتى ترفع الفرسُ حافرها عن ولدها خشية أن تُصيبه ».

100. Sayyidina Abu Hurayrah ﷺ said that he heard the Messenger of Allah sayﷺ," Allah has made a hundred portions of mercy, Ninety of those He kept with Him. One of the portions, he sent down to earth. It is because of this one portion that the creatures have mercy so that even a horse keeps down its Foot carefully lest he hit its young.[1] (Bukhari, Muslim)

EXPLANATION: It is stated in Hadith of Bukrari and Muslim that the one mercy (out of the hundred Mercies) that Allah has sent down on earth is divided among Jim, Men, beasts and poisonous creeping things. By it they are kind to one another, by it the wild beasts show Mercy to their young. But Allah has kept ninety-nine mercies to himself by which He will dispense Mercy to His slaves on the Day of Resurrection.
(Mishkat al.Masabeeh p. 207).

٥٥ ـ باب الوَصاة بالجار

55.Chapter: Kind relations with neighbors

١٠١ ـ **حدَّثَنَا** إسماعيل بن أبي أوَيس قال: حدثني مالك ، عن يحيى بن سعيد قال: أخبرني أبو بكر بن محمد، عن عمرة ، عن عائشة رضي الله عنها، عن النبي ﷺ قال: «ما زال جبريل ﷺ يوصيني بالجار حتى ظننت أنه سيورِّثه ».

(1) [١٠٠] أخرجه المصنف في الصحيح ٨/ ١، ومسلم في الصحيح (كتاب التوبة) ١٧.

101. It is narrated by Sayyidah Ayeshah ﵂ that the Messenger of Allah ﷺ said " Jibrail ﵇ kept on instructing me about the rights of neighbors. (he was so persistent) that I thought he would make him an heir."][1] (Bukrari and Muslim & Tirmizi: Abu Dawood. Ibn Maja. Ahmad)

EXPLANATION: Sayyidina Jibrail ﵇ repeatedly emphasized on behalf of Allah the rights and prerogatives of the neighbor and the respect and gentle treatment he deserved. Since jibrail ﵇ was very forceful in repeating these instruction the prophet ﷺ began to feel that the neighbor might even be made an heir. That would have meant that just as parents. Children and other relatives are heirs. The neighbor would receive his share on a neighbours death. This statement is meant to emphasise that neighbours enjoy a privileged treatment.

١٠٢ ـ حدَّثَنا صدقة قال: أخبرنا ابن عيينة، عن عمرو، عن نافع بن جُبير ، عن أبي شُريح الخزاعي ، عن النبي ﷺ قال: «من كان يؤمن بالله واليوم الآخر فليُحسن إلى جاره ، ومن كان يؤمن بالله واليوم الآخر فليُكْرِم ضيفه ، ومن كان يؤمن بالله واليوم الآخر فليقُل خيراً أو ليصْمت ».

102: It is narrated by Sayyidina Abu Shurayh al-Khuzaee ﵁ that the prophet ﷺ said." He who believes in Allah and the Last Day should be good to his neighbour and he who believes in Allah and the Last Day should show hospitality to his guest and he who believes in Allah and the Last Day should speak what is good or keep quiet.[2] (Bukhari,Muslim.Tirmizi. Ahmad.)

EXPLANATION: The Messenger of Allah ﷺ has given great importance to relations with neighbours and has placed great emphasis on respecting neighbours and allowing them latitude. He has taught us that this conduct is part of faith and one of the conditions on which a person is admitted to paradise. It is a standard to Measure one's love of Allah while this Hadith Makes it obligatory for Believers to be kind in their treatment of neighbours. Another Hadith quoted by Tabarani in Murajjam Kabeer lists the rights of a neighbour. "If he falls ill Pay him a sick-visit and look after him; if he dies accompany his funeral; if he asks for a loan, give it to him, if he does

(1) [١٠١]أخرجه المصنف في الصحيح ٨/ ١٢، ومسلم في الصحيح (كتاب البر والصلة) ب٤٢ رقم١٤٠ ـ ١٤١، والترمذي في السنن ١٩٤٢ ـ ١٩٤٣، وأبو داود في السنن (الأدب) ب١٣٣، وابن ماجه في السنن ٣٦٧٣ ـ ٣٦٧٤، وأحمد في المسند ٢/ ٨٥ ـ ١٦٠ ـ ٢٥٩ ـ ٤٤٥ ـ ٥١٤، ٦/ ٥٢ ـ ٩١ ـ ١٢٥.

(2) [١٠٢] أخرجه المصنف في الصحيح ٨/ ١٣ ـ ٣٩ ـ ١٢٥، ومسلم في الصحيح (كتاب الإيمان) ٧٤ ـ ٧٥/ ٧٦ ـ ٧٧، والترمذي في السنن ١٩٦٧ ـ ٢٥٠٠، وأحمد في المسند ١/ ٢٠ ـ ٢/ ١٧٤ و٢٦٧ و٢٦٩ و٣٢١ و٤٣٣ و٤٦٣ ـ ٣/ ٧٦ و٣٣٩ ـ ٤/ ٣١ و١١٩ ـ ٥/ ٢٤ و٢٦١ و٤١٢ ـ ٦/ ٦٩ و٤١٢ و٣٤٨ و٣٤٩.

something wrong, conceal that; if he receives a favour or blessing, Congratulate him. If he faces a calamity, Condole with him; do not raise your house in such a way that it prevents breeze from blowing to him; and try that the smell of what you cook does not (carry through to his house and) bother him and his children unless you send something of that to him (in which case the odour may carry through to his house)."

The second thing this Hadith teaches us is that a believer in Allah and the Last Day should honour his guest. It is obligatory for a Believer to show hospitality to his guests. A Hadith in Bukhari says that for the first day and night, good food must be prepared for the guest. A person is a guest for three days; thereafter, it is sadagah, to look after him.The Prophet said that a guest should not prolong his stay so long that the host is inconvenienced. The prophet ﷺ has also said that it is recommend that one should accompany the guest to the door or gate of the house (when biding him farewell). (Ibn Majah)

The third thing taught by this Hadith is that one who believes in Allah and the Last Day must speak a good word or keep quiet. This means that a man must not be unmindful of Allah and the hereafter while speaking. The words that a person utters may qualify him to receive the mercy and pleasure of Allah but if he is not careful then (May allah protect us) his words can also deprive the speaker of Allah's pleasure and Mercy and consign him to Hell.

٥٦ ـ باب حقِّ الجار

56.Chapter: Rights of the neighbour

١٠٣ ـ حدّثنا أحمد بن حميد قال: حدثنا محمد بن فُضيل ، عن محمد بن سعد قال: سمعت أبا ظبية الكلاعي قال: سمعت المقداد بن الأسود يقول: سأل رسول الله ﷺ أصحابه عن الزنا قالوا: حرام، حرّمه الله ورسوله. فقال: «لأن يَزنيَ الرجل بعشر نسوة أيسرُ عليه من أن يزني بامرأة جاره» وسألهم عن السرقة ؟ قالوا: حرام، حرمها الله عزَّ وجلَّ ورسوله. فقال: «لأنْ يسرقَ من عشرةِ أهل أبيات ، أيسرُ عليه من أن يسرقَ من بيتِ جاره».

103. Sayyidina Migdad bin Aswad said that the Companions asked the Messenger of Allah ﷺ about adultery. They said that it was unlawful and confirmed that allah and His Messenger had declared that so. (They wanted to know more about it.) The prophet ﷺ said" If a Man commits adultery with ten women then his sin is of lesser degree than that of one who commits adultery with the wife of his neighbour." The companions then asked him about theft, saying that it was unlawful and allah and His Messenger had declared that so (and they wished to know More about it). The prophet ﷺ said." If anyone commits theft in ten houses, he is yet less sinful than one who commits theft in the house of his neighbour".

EXPLANATION: This Hadith conveys to us the gravity of the sin of being wicked to one's neighbour. If a man commits adultery with his neighbor's wife. The sin of his crime exceeds the sin of committing adultery with ten women who are not neighbours.

Similarly, If anyone commits theft in ten houses, he would not be sinning as much as he would sin on committing theft in a neighbor's house.

The more the sin The mote will the sinner be punished in the Hereafter. Besides, he will be punished in this would too the prescribed punishment in this world for adultery is flogging or stoning to death and for theft cutting off a hand. The criminal will get these punishment in this life and in the Hereafter he will be punished for more than ten sins because the sin is tenfold if a crime is committed with a neighbour.

٥٧ ـ باب يبدأ بالجار

57: Chapter: Begin with the neighbour

١٠٤ ـ حدَّثَنَا محمد بن منهال قال: حدثنا يزيد بن زُريع قال: حدثنا عمر بن محمد، عن أبيه، عن ابن عمر قال: قال رسول الله ﷺ: «ما زال جبريلُ يوصيني بالجار حتى ظننتُ أنه سيُورِّثه».

104.[Sayyidina Ibn Umar ﷺ has narrated that the messenger of Allah ﷺ said." Jibrail continued to instruct me and lay emphasis on the right of neighbours to such an extent that I thought he will make him an heir".][(1)]

١٠٥ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا سفيان بن عُيينة، عن داود بن شابور وأبي إسماعيل، عن مُجاهد، عن عبد الله بن عمرو، أنه ذُبحت له شاة، فجعل يقول لغلامه: أهديتَ لجارنا اليهودي؟ أهديت لجارنا اليهودي؟ سمعتُ رسول الله ﷺ يقول: «ما زال جِبريلُ يوصيني بالجار حتى ظننتُ أنه سيُورِّثه».

105.[Sayyidina Abdullah bin Amr * ﷺ had a sheep slaughtered and asked his slave if he had presented something of it to his Jew neighbour. He put this question twice. He then said that he had heard the messenger of Allah ﷺ say." Jibrail repeatedly emphasized to me that good treatment must be meted out to one's neighbour and I began to think that he would end up with declaring the neighhbour an heir]"[(2)].

١٠٦ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا عبد الوهاب الثقفي قال: سمعت يحيى بن سعيد يقول: حدثني أبو بكر؛ أن عمرة حدثته، أنها سمعت عائشة رضي الله

(1) [١٠٤] انظر التخريج في الحديث رقم ١٠١.

(2) [١٠٥] انظر التخريج في الحديث رقم ١٠١.

عنها تقول: سمعتُ رسول الله ﷺ يقول: «ما زال جِبريل يوصيني بالجار، حتى ظننتُ أنه ليُورِّثه».

106 [.Sayyidah Ayeshah ﵂ has narrated that she heard the messenger of Allah ﷺ say. "Jibrail told me to treat the neighbour well so emphatically that I began to presume he might declare him an heir].[1]

EXPLANATION: All the three hadith of this chapter are on the same subject, as the Hadith #101, prior to these, Islam has laid great emphasis on leading a cordial life with a neighbour and the Islami Shari'ah requires us to be good mannered with him and deal with him kindly. We must endure patiently the trouble a neighbor may cause us and be mindful of not putting him to inconvenience.we must help him out in his difficulties and problems and co-operate with him as best as we can. We must not throw rubbish in front of his house and we should show compassion to his children. If for some reason, we cannot, we must at least Refrain from causing him inconvenience of any kind and wish him well. The prophet ﷺ has said that Jibrail ﵇ persisted in instructing him to treat neighbours tenderly and he lay emphasis on the instruction so much that the prophet ﷺ presumed he would ask him to make the neighbour an heir. In that case, a neighbour would have had a share in the legacy of a dead person, and this statement is aimed at highlighting the greatness of a neighbour. It aims at teaching us that just as we are bound to honour rights of relatives so, too, we must give the rights of neighbours.

٥٨ ـ باب يُهدي إلى أقربهم باباً

58. Chapter: if anything is given to neighbours, begin with the nearest door.

١٠٧ ـ **حدَّثَنَا** حجاج بن منهال قال: حدثنا شعبة قال: أخبرني أبو عمران قال: سمعت طلحة، عن عائشة قالت: قلت يا رسول الله! إن لي جارين، فإلى أيهما أُهدي؟ قال: «إلى أقربهما منك باباً».

107. [Sayyidah Ayeshah ﵂ said that she asked, " Messenger of Allah! I have two neighbours, to which of them shall I send a gift? He said " To the one whose door is nearer to you (send the gift)].[2]

١٠٨ ـ **حدَّثَنَا** محمد بن بشار قال: حدثنا محمد بن جعفر قال: حدثنا شعبة ، عن

(1) [١٠٦] انظر التخريج في الحديث رقم ١٠١.

(2) [١٠٧] أخرجه المصنف في الصحيح ٣/ ١١٥ و٢٠٨ ـ ٨/ ١٣، وأحمد في المسند ٦/ ٢٣٩، والحاكم في المستدرك ٤/ ١٦٧.

أبي عمران الجوني ، عن طلحة بن عبد الله - رجل من بني تيم بن مرة - عن عائشة رضي الله عنها قالت: قلت: يا رسول الله! إنَّ لي جارين، فإلى أيهما أهدي؟ قال: «إلى أقربهما منك باباً».

108. [Sayyidah Ayeshah ﵂ said that she asked the prophet ﷺ "Messenger of Allah, I have two neighbours. To which of them should I send a gift?" He said, "Send (your gift) to the one whose door is nearer is you].(1)

EXPLANATION: Just as in dealing with relatives, the nearest is given preference so too among neighbours the one whose door is closest is preferred in showing kind treatment. In giving gentle treatment, relatives are preferred according to the nearness of relationship and neighbours according to closeness of the gates of their homes. Gifts are sent according to this standard.

٥٩ - باب الأدنى فالأدنى من الجيران

59.Chapter: The nearest then the next neighbours

١٠٩ - **حدَّثَنَا** الحسين بن حُريث قال: حدثنا الفضل بن موسى ، عن الوليد بن دِينار ، عن الحسن ، أنه سئل عن الجار؟ فقال: أربعين داراً أمامه، وأربعين خلفه، وأربعين عن يمينه، وأربعين عن يساره.

109.[Someone asked Sayyidina Hassan ﵁" Who is a neighbour?" He said "Forty houses ahead forty behind. Forty to the right and forty to the left".]

١١٠ - **حدَّثَنَا** بِشرُ بن محمد قال: أخبرنا عبد الله قال: أخبرنا عِكرمة بن عمار قال: حدثنا علقمة بن بجالة بن زيد قال: سمعت أبا هريرة قال: ولا يبدأ بجاره الأقصى قبل الأدنى؛ ولكن يبدأ بالأدنى قبل الأقصى .

110.[Sayyidina Abu Hurayrah ﵁ said." Do not begin with a distant neighbour skipping the nearer one. The sequence (one should follow) is that the nearest one should be given first. Then the further one".]

EXPLANATION:
When a person intends to spend something or present gifts to neighbours then he must follow a sequence. He must not skip the nearer one and prefer the distant neighbour. The nearer the neighbour the more he is preferred.

٦٠ - باب من أغلق الباب على الجار

60. Chapter: He who shuts the door on the neighbour

١١١ - **حدَّثَنَا** مالك بن إسماعيل قال: حدثنا عبد السلام ، عن ليث ، عن نافع

(1) [١٠٨] انظر التخريج الحديث رقم ١٠٧.

عن ابن عمر قال: لقد أتى علينا زمانٌ - أو قال حينٌ - وما أحدٌ أحقُّ بديناره ودرهمه من أخيه المسلم. ثم الآن الدينارُ والدرهمُ أحب إلى أحدِنا من أخيه المسلم. سمعت النبي ﷺ يقول: «كم من جار متعلق بجاره يوم القيامة يقول: يا رب! هذا أغلق بابه دوني، فمنع معروفَه».

111. [Sayyidina Ibn Umar ﷺ has said, " We have been through a period when a Muslim brother was considered most worthy of dinar and dirham and now we face a period when dinar and dirham are more dear to us than a Muslim brother. I have heard the prophet ﷺ say that on the Day of Resurrection many a neighbour would seize his neighbours and complain to Allah saying that he had forsaken him and shut their doors and derived him of kindness and fair treatment."][(1)] (Makarim al-Akhtaq,at Targeeb we at Tatheeb, al-Dur at Man thus)

EXPLANATION: A time has passed over Muslims when they were happy to spend their money over their Muslim brothers. They readily spent money on themselves, their own people, strangers and neighbours. Their Muslim brother was dearer to them than their wealth. Gradually, the time came when wealth became dearer than a Muslim brother. Now they do not spend on their own people on strangers or on neighbours. Their neighbours may be in need but they refuse to give them anything and shut their gates on them. They do not look after them. On the Day Resurrection, many neighbours will get hold their neighbours and bring them before Allah. They will complain that their neighbours had shut their doors on them and refused to help them or even see them. Therefore, we must look after our neighbours lest they seize us on the Day of Resurrection and complain to Allah against us.

٦١ - باب لا يشبعُ دون جاره

61.Chapter: One must not satiate himself leaving his neighbour (Hungry)

١١٢ - حدَّثَنا محمدُ بن كثير قال: أخبرنا سُفيان، عن عبد الملك بن أبي بَشير، عن عبد الله بن المُساور قال: سمعتُ ابن عباس يخبر ابن الزبير يقول: سمعتُ النبي ﷺ يقول: «ليس المؤمنُ الذي يشبعُ وجارُه جائع».

112. [Sayyidina Abdullah bin al-Zubayr ﷺ has said that he heard the messenger of Allah ﷺ say." He is not a Believer who eats to a full stomach but

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(1) [١١١] الليث بن أبي سليم بن زنيم، بالزاي والنون، مصغراً، واسم أبيه أيمن، وقيل غير ذلك، صدوق اختلط أخيراً، ولم يتميز حديثه فترك، من السادسة، مات سنة ثمان وأربعين. انظر مكارم الأخلاق ٣٤٥، والترغيب والترهيب للمنذري ٣/ ٣٥٩، والدر المنثور للسيوطي ٢/ ١٥٨.

whose neighbours is hungry".][(1)] (Mu'ajjam al-Kabir, Majma' az-Zawad'id, at-Taghreeb wa ta-Tarheeb, al-Silsilah al-Saheehah, kanz al-Umma).

EXPLANATION:

The Messenger of Allah ﷺ has made it very clear in this Hadith that a person cannot be a Believer if the does not care for the hunger and thirst and other needs of his neighbour. He cannot be expected to satiate himself while his neighbour is hungry. Such a man's faith and belief are faulty. A perfect Believer is one who goes hungry himself but feeds other people. He is like what Allah has said in the Quran:

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: 9]

{But preferring them above themselves even though poverty was their lot.) (al.hasr, 59: 9)

This verse was revealed concerning the fine habits of the companions ﷺ they were praised as people who, though hungry and poor, preferred other people over themselves. They did not mind if they were hungry themselves. Sayyidina Ibn Umar ؓ is quoted in a Hadith to have said," A Companion was sent the brain of a slaughtered sheep as a gift. He thought to himself that another companion and his children deserved it more than he did. So, he sent it to that companion. But this second man sent the gift to a third who to a fourth. In this way that position of the goat was sent to many houses until it was received back again from where it was first sent as a gift. This was the background of the revelation of this verse.

٦٢ - باب يكثر ماء المرق فيقسم في الجيران

62.Chapter: Add water to the carry (stew) and distribute the neighbours

١١٣ - حدَّثَنَا بِشرُ بن محمد قال: أخبرنا عبد الله قال: أخبرنا سعيد، عن أبي عِمران الجوني، عن عبد الله بن الصامت ، عن أبي ذر قال: أوصاني خليلي ﷺ بثلاث: أسمعُ وأطيع ولو لعبد مجدَّع الأطراف . وإذا صنعت مرقة فأكثرْ ماءها. ثم انظر أهلَ بيت من جيرانك فأصِبْهم منه بمعروف . وصلِّ الصلاة لوقتها . فإن وجدتَ الإمام قد صلَّى، فقد أحرزتَ صلاتك ، وإلا فهي نافلة .

113. Sayyidina Abu Zarar Ghifari ؓ has said. "My friend, instructed to observe three things:

(1) Listen (to the ameer) and obey him even if he is a slave with a slit ear.

(2) when you cook stew you must add water to it and keep an eye on the

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(1) [١١٢] انظر المعجم الكبير للطبراني ١٢/ ١٥٤، مجمع الزوائد للهيثمي ١٦٧، والترغيب والترهيب للمنذري ٣/ ٣٥٨، والسلسلة الصحيحة للألباني ١٤٩، كنز العمال ٤/ ٢٤٩.

(poor) neighbors and send then some of it.

(3) Offer prayers at the right time, and if you find the Imam leading prayers them you may stand by your prayers or (join the congregation and) your (first prayers)will be (regarded as) optional.][1]

EXPLANATION: (Khateeb, Tabaqaat al-Kubra): The prophet ﷺ has given three instructions in this Hadith. The first advice is that the ameer must be obeyed at all times. It makes no difference who the ameer is and what his features are. The word ameer here means a king. Thus. If the king is a (freed) slave with a cut ear he must yet be obeyed. In other words, "If your ameer is of a lower cast or stationslife and of an ugly countenance yet he must be obeyed provided he leads you according to the book of Allah and the sunnah. Of the messenger of Allah ﷺ it is obligatory for you to obey his command." However, if the ameer commands against the book of Allah and the sunnah of the messenger of Allah ﷺ then it is not obligatory to obey him and he must not be obeyed.

The second instruction is that when a man eats or drinks anything he must be mindful of the poor neighbors.

The least he may give him is diluted gravy. The poor may have something to eat at least. The third instruction is that if anyone has already offered prayers at the appointed hour and afterwards finds an Imam leading a congregation, he may join it. In that way he will get a reward twenty-five fold or, according to another version, twenty-seven fold and the offered earlier would count as optional attracting its own reward. However, this relaxation is possible only when prayers are offered in their valid time, and there is no bar to offer prayers after having offered once. For instance take the fajr and Asr prayers. Once a worshipper has offered these prayers, he is not allowed to offer optional prayers until the time of the next prayers sets in. Hence a man is not allowed to repeat these prayers with the congregation if he has offered them individually. Similarly, although one may offer optional prayers after maghrib yet the Magrib prayers may not be repeated because this prayer is made up of three rakaat and optional prayers of this number are not valid. Hence, if he finds a congregational prayer of maghrib after he has already offered his own, the worshipper must not join the congregation. The prayers besides these meaning Zuhar and Isha may be repeated with the congregation if one has already offered them.*]

١١٤ ـ **حدَّثنا** الحُميدي قال: حدثنا أبو عبد الصمد العمِّي قال: حدثنا أبو عِمران، عن عبد الله بن الصامت، عن أبي ذر، قال: قال النبي ﷺ: «يا أبا ذر! إذا طبخت

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(1) [١١٣] أخرجه الخطيب في تاريخ بغداد ٢/ ١٠٧ وابن سعد في الطبقات الكبرى ٤/ ١/ ١٦٦.

مرقة فأكثر ماء المرقة وتعاهد جيرانك . أو اقسم في جيرانك».

114.[It is narrated by Sayyidina Abu Zarr ﷺ that the prophet ﷺ said to him, "Abu Zarr! When you prepare the broth dilute it with water and give it to your neighbour. Or distribute it to your neighbours."][1] (Muslim)

EXPLANATION: We must remember that such Ahadith as the one above include all neighbours. Muslim and non - Muslim. They do not single out Muslim neighbours; and a Muslim has to be mindful of his neighbours even if he is a non-Muslim.

٦٣ ـ باب خير الجيران

63. Chapter: The best of neighbours

١١٥ ـ **حدَّثَنَا** عبد الله بن يزيد قال: حدثنا حيوة قال: أخبرنا شُرحبيل بن شَريك أنه سمع أبا عبد الرحمن الحُبُلي يحدث، عن عبد الله بن عمرو بن العاص، عن رسول الله ﷺ أنه قال: «خيرُ الأصحاب عند الله تعالى خيرهُم لصاحبه ، وخير الجيران عند الله خيرُهم لجاره».

115.[It is narrated by Sayyidina Abdullah bin Amro bin al-Aas ﷺ that the messenger of Allah ﷺ said," The best of companions in the sight of Allah is one who is best for his colleague. And the best of neighbours in the sight of Allah is one who is best for his neighbour."][2] (Tirmizi, Ahmad. Hakim)

EXPLANATION:
The best friend of man is he who is good for him under all circumstances. He wishes good for his friend always and supports him when he is distressed. He is also pious because only a pious friend is helpful and only he can be a best friend. He is therefore, best in the sight of Allah.]

In the same way, the best neighbours is he who is the best for his neighbours. He wishes good for them always and shares their pain and shares their pain and sorrow and only a righteous person can become such a neighbour. He will be the best in the sight of Allah, too. This is why we are advised:

اطلبوا الجار قبل الدار

"Before choosing a house, Observe the neighbours there, how they are".

Do not choose a house where wicked people reside lest they introduce the

(1) [١١٤] أخرجه مسلم في الصحيح ١٤٢ و١٤٣.

(2) [١١٥] أخرجه الترمذي في السنن ١٩٤٤، وأحمد في المسند ٢/١٦٨، والحاكم في المستدرك ١/٤٤٣ و٢/١١٠١ و٤/١٦٤.

new-corner or his children to the bad ways and cause them to disbelieve, or they may cause hardship every time. It may cause one to repent the hasty choice later on. Only the pious and righteous people's area should be chosen for a neighbourhood. Such people would be well-wishers and sympathisers in times of distress.

٦٤ ـ باب الجار الصالح

64.Chapter: The Righteous neighbours

١١٦ ـ **حدَّثَنَا** محمد بن كثير قال: أخبرنا سفيان، عن حبيب بن أبي ثابت، قال: حدثني خُميل ، عن نافع بن عبد الحارث ، عن النبي ﷺ قال: «من سعادة المرء المسلم المسكن الواسع، والجار الصالح ، والمركب الهنيء».

116.Sayyidina Nafi' bin Abdul Harith ﷺ has said that the prophet ﷺ said, "It is part of the good fortune of a Muslim that he has (in the world) a spacious house, pious neighbors and the desired means of conveyance."][1] (Hakim)

EXPLANATION:

These three things are available to a fortunate person alone. Allah gives him in this a spacious house which allows for cool breeze inside. He is enabled thereby to perform his worldly and religious duties easily and comfortably. He is able to learn and train well and such a house is indeed an honour for this man.

The next blessing is a pious neighbour who wishes him well all the time and sympathises with him when he is in trouble. Then, a means of conveyance to one's liking is a blessing too. He can use it when he wishes and is enabled there by to more at will from place to place. These are his blessings.

٦٥ ـ باب الجار السوء

65. Chapter: Evil Neighbour

١١٧ ـ **حدَّثَنَا** صدقة قال: أخبرنا سليمان ـ هو ابن حيَّان ـ عن ابن عجلان ، عن سعيد، عن أبي هريرة قال: كان من دعاء النبي ﷺ: «اللهم إني أعوذ بك من جار السوء في دار المُقام . فإن جار الدنيا يتحوّل» .

117.Sayyidina Abu Hurayrah ﷺ has said that one of the supplications of the Messenger of Allah ﷺ was:

"O Allah, I seek refuge in you from a bad neighbour who lives permanently

(1) [١١٦] أخرجه الحاكم في المستدرك ١/ ٥٣٢.

by my residence, For the neighbour of the desert world moves away from his place".]

«اللهم إني أعوذ بك من جار السوء في دار المُقام . فإن جار الدنيا يتحوّل»

EXPLANATION: The Arabic words in the supplication for a permanent place of residence are دار المـــــــقـــــام Daral-Mugam. It refers to the house or neighborhood where one resides on a regular basis. Refuge is sought with Allah from a bad neighbour in such a place for one cannot continuously live with him. To endure hardship all one's life is beyond him and it is a severe trial. However, if one encounters such a person in a journey as could happen while traveling through a desert one will relief after some time when both part ways. This is expressed in the supplication by the words the neighbour of the desert moves away فان الجا إلباد/ الدنيا In some versions the word is world instead of desert.

١١٨ ـ **حدَّثَنَا** مخلد بن مالك قال: حدثنا عبد الرحمن بن مَغراء قال: حدثنا بُرَيْدُ بن عبد الله ، عن أبي بُردة، عن أبي موسى ، قال رسول الله ﷺ: «لا تقوم الساعة حتى يَقتل الرجلُ جاره وأخاه وأباه».

118. Sayyidina Abu Musa ﷺ has reported the Messenger of Allah ﷺ saying that the Day of Resurrection will not come until a man murders his neighbors, his brothers and his father.

EXPLANATION:
This Hadith discloses to us that there will be such people in the world who will kill their neighbours. More than that they will kill their brothers, and fathers. We see such things happening these days. This is the beginning and we cannot say where it will end.

٦٦ ـ باب لا يؤذي جاره

66.Chapter: Do not cause hardship to your neighbour

١١٩ ـ **حدَّثَنَا** مسدَّد قال: حدثنا عبد الواحد قال: حدثنا الأعمش قال: حدثنا أبو يحيى مولى جَعْدة بن هُبيرة قال: سمعتُ أبا هريرة يقول: قيل للنبي ﷺ: يا رسول الله! إن فلانة تقوم الليل وتصوم النهار وتفعل وتصدّق وتؤذي جيرانها بلسانها . فقال رسول الله ﷺ: «لا خير فيها، هي من أهل النار». قالوا: وفلانة تصلي المكتوبة. وتصدّق بأثوار ولا تؤذي أحداً. فقال رسول الله ﷺ: «هي من أهل الجنة».

119.[Sayyidina Abu Hurayrah ﷺ said that someone said to the prophet ﷺ, " Messenger of Allah such and such a woman is known to engage in optional prayer all night to, fast all day to do (Many others) pious deeds and to give sadagah (too) but she annoys her neighbours with her tongue." So, the

Messenger of Allah ﷺ said." There is no good (in that woman). She is among the dwellers of hell." The people said to him (then)," Such and such a woman offers ford obligatory prayers(only) and gives pieces of curd as sadaqah but does not annoy anyone." The Messenger of Allah ﷺ said." She is among the inhabitants of paradise."][1] (Zubaydi, Kan al-ummat)

EXPLANATION:

To annoy or cause hardship to anyone is never proper. But it is particularly disallowed to cause trouble to a neighbour and it calls for a graver punishment. This Hadith recalls a woman who kept vigil all right in prayer, fasted during the day and was very generous in almsgiving. Yet because she annoyed her neighbours with her tongue all her righteous deeds were set to nil. The Messenger of Allah ﷺ said that she would go to hell. In contrast, there was another woman who was not very particular about supererogatory prayers but who did not trouble anyone. The messenger of Allah ﷺ announced that she was a woman of paradise.

Another Hadith tells us.

المسلم من سلم المسلمون من يده ولسانه

"A Muslim is one from whose tongue and hands (other) Muslims are safe."

He does not annoy anyone with his tongue and does not trouble anyone with his hands. He is a true and perfect Muslim.

١٢٠ ـ **حدَّثَنَا** عبد الله بن يزيد قال: حدثنا عبد الرحمن بن زياد قال: حدثني عُمارة بن غُراب أن عمة له حدثته: أنها سألت عائشة أم المؤمنين رضي الله عنها فقالت: إن زوج إحدانا يريدها فتمنعه نفسها، إما أن تكون غضبى أو لم تكن نشيطة، فهل علينا في ذلك من حَرج؟ قالت: نعم. إن من حقِّه عليك أن لو أرادك، وأنت على قَتَب لم تمنعيه ، قالت: قلت لها: إحدانا تحيض، وليس لها ولزوجها إلا فراش واحد أو لحاف واحد، فكيف تصنع؟ قالت: لتشدَّ عليها إزارها ثم تنام معه، فله ما فوق ذلك. مع أني سوف أخبرك ما صنع النبي ﷺ: إنه كانت ليلتي منه، فطحنت شيئاً من شعير فجعلت له قرصاً. فدخل فردَّ الباب، ودخل إلى المسجد، وكان إذا أراد أن ينام أغلق الباب وأوكأ القربة وأكفأ القدح وأطفأ المصباح. فانتظرته أن ينصرف فأطعمه القرص فلم ينصرف. حتى غلبني النوم وأوجعه البرد، فأتاني فأقامني. ثم قال: «أدفئيني. أدفئيني» فقلت له: إني حائض. فقال: «وإن. اكشفي عن فخذيك» فكشفت له عن فخذيَّ، فوضع خده ورأسه على فخذي، حتى دفيء.

(1) [١١٩] انظر إتحاف السادة المتقين للزبيدي ٧/ ٣١٩، كنز العمال للمتقي الهندي ٢٥٦١٥.

فأقبلت شاة لجارنا داجنة ، فدخلت، ثم عمدت إلى القرص فأخَذَتْهُ، ثم أدبرتْ به. قالت: وقلقت عنه. واستيقظ النبي ﷺ فبادرتُها إلى الباب، فقال النبي ﷺ: «خذي ما أدركتِ من قرصِك، ولا تُؤذي جارَكِ في شاتِهِ».

120.[Abdur Rahman bin Ziyad reported that Umarah bin Ghurab told him that one of his paternal aunts told him that she had asked the Mother of the believers, Sayyidah Ayeshah, رضي الله عنها, if it is wrong for woman to disallow her husband sleep with her when he intends to (have sexual intercourse) with her either because she is angry or because she has no inclination at that time. Sayyidah Ayeshah رضي الله عنها said, "Yes! It is a right of your husband over you that if he desires (to sleep with) you, you should not prevent him from (coming to) you even if you are on the saddle of a camel".

That woman said that she then asked Sayyidah Ayeshah رضي الله عنها," If a woman has menses and if they have a single bad and a single blanket then what should she do? " She said," The woman must bind her lower garment well an sleep with her husband who has a right upto the upper portion of the lower garment. I will tell you what the prophet ﷺdid. It was my turn one might. So, I ground some barley and prepared a little bread with it. The prophet ﷺ came and shut the door and then went away to the mosque (It was with him that) whenever he wished to retire to bed, he would shut the door, tie close the opening of the water skin. Upturn the vessel and blow-out the lamp. I kept waiting for him (this night) so that I may offer him the bread but he did not return and I was overtaken by sleep. When he felt the cold, he came to me woke up, and said heat me up! I said to him that I was having my menses and he asked me to uncover my thighs and when I did that he placed his cheeks and head on my thighs until he was hot. Suddenly, the young and of our neighbor's sheep came into the house and rushed towards the bread to which I extended my hand and picked it up. And, I placed it behind me."

Sayyidah Ayeshah رضي الله عنها said further that her movement woke up the prophet ﷺ said to her to pick up your bread and do not trouble the neighbour because of her sheep.'[1]

EXPLANATION:

This Hadith informs us that when the goat of the neighbour of Sayyidah

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(1) [١٢٠] عبد الرحمٰن بن زياد بن أنعم: بفتح أوله وسكون النون وضم المهملة، الإفريقي قاضيها ضعيف حفظه، من السابعة، مات سنة ست وخمسين وقيل بعدها، وقيل جاوز المائة ولم يصح، وكان رجلاً صالحاً.

عمارة بن غراب اليحصبي، تابعي مجهول، غلط من عده صحابياً، بل هو من السادسة. (عمة له) لم يذكرها أصحاب كتب الرجال، قال الذهبي في فضل النسوة المجهولات: وما علمت في النساء من اتهمت ولا من تركوها. انظر المطالب العالية لابن حجر ٦٥٦٥.

Ayeshah ﵂ was aiming at the bread, the prophet ﷺ said to her that she should retain whatever remained of the bread and she should not harass her neighbour because of the sheep. She should not say anything to her that disturbs her. The Hadith also tells us that the prophet ﷺ asked Sayyidah Ayeshah ﵂ to uncover her thighs and he placed his head and cheek over it. It does not mean that he had it bared to the skin but that he asked her to raise her shirt away from it and it does not contradict her instruction that the lower garment must be tied well in place and that husband has the right over the portion over the lower garment during a woman's menstrual period.

١٢١ ـ **حدَّثَنَا** سليمان بن داود أبو الربيع قال: حدثنا إسماعيل بن جعفر قال: حدثنا العلاء بن عبد الرحمن، عن أبيه، عن أبي هريرة، أن رسول الله ﷺ قال: «لا يدخل الجنة من لا يأمن جارهُ بوائقَه».

121. [Sayyidina Abu Hurayrah ﵁ has stated that the Messenger of Allah ﷺ said, "He will not enter paradise whose neighbours is not safe from his mischief.][(1)] (Muslim. Hakim. Ahmad.

EXPLANATION: If a man is such that his neighbours are not at pace with him and they constantly fear him for his mischief and wickedness then he will not enter paradise before undergoing punishment for his misconduct.

٦٧ ـ باب لا تحقرن جارة لجارتها ولو فِرْسن شاة

67. Chapter: Do not laugh at a neighbour's gift

١٢٢ ـ **حدَّثَنَا** إسماعيل بن أبي أُويس قال: حدَّثني مالك، عن زيد بن أسلم، عن عمرو بن مُعاذ الأشهلي، عن جدته أنها قالت: قال لي رسول الله ﷺ: «يا نساء المؤمنات! لا تحقرن امرأة منكن لجارتها ولو كُراع شاة محرق». ن.

122.[Sayyidina Amr bin Muraz al-Ashhati has reported his paternal grandmother as saying that the Messenger of Allah ﷺ said. O" Believing women! None of you women must look down upon the gift of her neighbour even if it is the burnt hand of a sheep."][(2)] (Ahmad.)

١٢٣ ـ **حدَّثَنَا** آدم قال: حدثنا ابن أبي ذئب قال: حدثنا سعيد المقبري عن أبيه، عن أبي هريرة: قال النبي ﷺ: «يا نساء المسلمات! يا نساء المسلمات لا تحقرن جارة لجارتها ولو فِرْسَنَ شاة».

123. [Sayyidina Abu Hurayrah ﵁ has narrated that the prophet ﷺ said." O Muslim women! Let no woman despise the gift of a women neighbour even

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(1) [١٢١] أخرجه مسلم في الصحيح (كتاب الإيمان) ب١٨، والحاكم في المستدرك ١/ ١٠، وأحمد في المسند ٢/ ٣٧٣.

(2) [١٢٢] أخرجه أحمد في المسند ٥/ ٣٧٧ ـ ٦/ ٤٣٤.

if it is the hoof of sheep."][1] (Bukhari. Muslim. Tirmizi)

EXPLANATION: The message of both the above Ahadith is that gifts should be excahnged. This custom ought to be encouraged even if it is a small gift. The first Hadith has the word which means a hand and the second, the word فرسن meaning a hoof. And both are used by way of illustration. The smallness is emphasised by adding the word burnt out so that there may not be even a vague abhorrence for the smallness of the gift, and neither the giver nor the receiver may feel any hesitancy about it. Each of them must have in mind the goodwill of the other woman and not the size of the gift. The sentiment of love must be the driving force.

٦٨ ـ باب شكاية الجار

68. Chapter: A neighbour's complaint

١٢٤ ـ **حدَّثَنا** علي بن عبد الله قال: حدثنا صفوان بن عيسى قال: حدثنا محمد بن عجلان قال: حدثنا أبي ، عن أبي هريرة قال: قال رجل يا رسول الله! إن لي جاراً يؤذيني. فقال: «انطلق فأخرج متاعك إلى الطريق» فانطلق فأخرج متاعه. فاجتمع الناس عليه، فقالوا: ما شأنك؟ قال: لي جار يؤذيني، فذكرتُ ذلك للنبي ﷺ فقال: «انطلق فأخرج متاعك إلى الطريق» فجعلوا يقولون: اللهم العنه. اللهم أخزه. فبلغه، فأتاه فقال: ارجع إلى منزلك فوالله لا أؤذيك.

124. Sayyidina Abu Hurayrah ﷺ has reported that someone said to the prophet ﷺ," Messenger of Allah, a neighbour of mine is a source of trouble to me." He said to him." Go and place your belongings outside the (the house) on the road." He went away and put his belongings out on the road. People collected them and asked him what had happened. He told them." My neighbour annoys me and I complained about him to the prophet ﷺ and he instructed me to place my belongings out of my home on to the roadside" The people exclaimed." O Allah curse him. O Allah disgrace him." When this reached his ears. The neighbour requested the man." Come back to your house. By Allah! I will never again bother you!]"[2]

١٢٥ ـ **حدَّثَنا** علي بن حكيم الأودي قال: حدثنا شَريك ، عن أبي عمر ، عن أبي جحيفة قال: شكا رجل إلى النبي ﷺ جارَه فقال: «احمل متاعك فضعه على الطريق، فمن مر به يلعنه». فجعل كل من مر به يلعنه. فجاء إلى النبي ﷺ فقال: ما لقيتُ من الناس. فقال: «إن لعنة الله فوق لعنتهم» ثم قال الذي شكا: «كفيت» أو نحوه.

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(1) [١٢٣] أخرجه المصنف في الصحيح ٣/ ٢٠٧ و٨/ ١٢، ومسلم في الصحيح (كتاب الزكاة) ب٩، رقم٩٠، والترمذي في السنن ٢١٣٠.

(2) [١٢٤] أخرجه أبو داود، وابن حبان في صحيحه والحاكم، انظر الدر المنثور للسيوطي ٢/ ١٥٨.

125. [Sayyidina Abu Juhayfah ﷺ said that someone complained to the prophet ﷺ about his neighbour. He instructed him to pick up his belongings and put them on the road so that every passer-by will curse him. Hence whoever walked through that place cursed the man who went to the prophet ﷺ and said." None of the people meet him." The prophet ﷺ said to him." Surely. The curse of Allah is greater than the curse of men. Then the prophet told the man who had complained that is was enough for the neighbour. Or he said something like that.] (1) (Tabarani. Hakim)

EXPLANATION: These two Ahadith tell us of a way to save ourselves of the mischief of an annoying neighbour. The prophet ﷺ instructed that one may remove one's belongings out of one's house onto the roadside when people observed that, they blamed the mischievous neighbour who realised that by annoying his neighbour he was getting people to curse him and was degrading himself in their eyes.

١٢٦ ـ **حدَّثَنَا** مخلد بن مالك قال: حدثنا أبو زُهير عبد الرحمن بن مَغراء قال: حدثنا الفضل ـ يعني ابن مبشر ـ قال: سمعت جابراً يقول: جاء رجل إلى النبي ﷺ يستعديه على جاره، فبينا هو قاعد بين الرُّكن والمقام إذ أقبل النبيُّ ﷺ ورآه الرجل وهو مُقاوِم رجلاً عليه ثياب بياض عند المقام حيث يصلون على الجنائز. فأقبل النبي ﷺ، فقال: بأبي أنت وأمي يا رسول الله! من الرجلُ الذي رأيت معك مقاومَك، عليه ثياب بيض؟ قال: «أقد رأيته؟» قال: نعم. قال: «رأيت خيراً كثيراً. ذاك جبريل ﷺ رسولُ ربي، ما زال يوصيني بالجار حتى ظننتُ أنه جاعل له ميراثاً».

126. [Al-Fadar bin Mubashshir reported that he heard Sayyidina Jabir ﷺ say that someone came to the prophet ﷺ and complained to him about the excess committed by his neighbor. He was seated between the Rukn and Maqam (the corner and the place of Ibrahim) and the prophet ﷺ turned toward him. That man observed the prophet ﷺ with a man dressed in white near the Maqam where people offer the funeral prayer. When the prophet ﷺ turned towards that man. He asked." Messenger of Allah! May my parents be ransomed to you. Who was that man in white standing by you?" He said," So did you see him? He said." Yes. I saw him" The prophet ﷺ said," you have seen much good. He was the one sent by my lord, Jibrail ﷺ he exhorted me repeatedly about the (rights of) neighbours and I began to think that he would give neighbours a share in Inheritance".](2)

EXPLANATION: Two new words are introduced in this Hadith Rukn and Maqam. Rukn means the corner of Bayt Allah (House of Allah) where the

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(1) [١٢٥] أخرجه الطبراني والحاكم في البر والصلة.

(2) [١٢٦] الفضل بن مبشر الأنصاري، أبو بكر المدني مشهور بكنيته، فيه لين، من الخامسة.

Hajr Aswad is fixed. (it is the Black stone). Maqam refers to (Maqam Ibrahim). The place of Ibrahim ﷺ where one offers two rakaat optional prayer after completion of Tawaf (the circumanibuolation of the kabah). The other thing the prophet ﷺ said was that jibrail ﷺ was so emphatic about the rights of neighbours that it seemed he might include them among the heirs of the dead man. The prophet ﷺsaid this to highlight the importance of good neighbourliness.

٦٩ ـ باب من آذى جاره حتى يخرج

69. Chapter: He who annoys the neighbour until he goes away

١٢٧ ـ **حدَّثنَا** عِصام بن خالد قال: حدثنا أرطأة بن المنذر قال: سمعت، يعني أبا عامر الحمصي قال: كان ثوبان يقول: ما من رجلين يتصارَمان فوقَ ثلاثة أيام، فيهلك أحدهما، فماتا وهما على ذلك من المصارَمة، إلا هلكا جميعاً. وما من جارٍ يظلمُ جارَه ويقهرهُ، حتى يحمله ذلك على أن يخرج من منزله، إلا هلك.

167.[Sayyidina Thauban ﷺ (the special assistant of the prophet ﷺ) used to say." If two men severe bonds of relationship for more than three days and one of them dies then they both die in this state of broken ties and they both will perish (in the Hereafter with punishment). He also said." If a man torments his neighbour compelling him to vacate his home then he will perish (meaning) he will be punished in the Hereafter)"]

EXPLANATION: This Hadith speaks of the punishment on breaking ties. We will explain this subject in detail later on in appropriate chapters. Insha Allah.(see Ahadith # 399 and 400.)

٧٠ ـ باب جار اليهودي

70. Chapter: A Jew Neighbour

١٢٨ ـ **حدَّثنَا** أبو نُعيم قال: حدثنا بشير بن سليمان، عن مجاهد قال: كنت عند عبد الله بن عمرو وغلامه يسلخ شاة، فقال: يا غلام! إذا فرغتَ فابدأ بجارنا اليهوديّ. فقال رجل من القوم: اليهوديّ؟ أصلحك الله. قال: «إني سمعتُ النبي ﷺ يوصي بالجار، حتى خشينا ـ أو رُؤِينا ـ أنه سيورثه».

128. Mujahid ﷺ said that he was with Abdullah bin Amr ﷺ while his slave was peeling the hide of the sheep. He said to his slave." The first thing you should do after you have finished skinning the sheep is to give of its meat to our jew neighbour." Someone remarked (with astonishment)." Why will you give it to a jew? May Allah keep you on the right path! Abdullah bin Amir ﷺ said," Surely, I have heard the prophet ﷺ commend the neighbour

so forcefully that I thought he might make him an heir".][1]

(Abu Dawood. Tirmizi)

EXPLANATION: We know from this Hadith that even if a neighbour is a non-Muslim we much show gentle treatment to him. We must take care of him in all circumstances. If this is what we are told about non-Muslims then we must be more particular about Muslims, In a Hadith. Syyidina Jabir ﷺ has narrated from the messenger of Allah ﷺ that neighbours are of three kinds and three ranks. One of them has only one right and on that basis he has the lowest rank. The second kind has two rights and the third has three rights. So the first one with one right is the non-Muslim neighbour with whom one has no relationship (so he has only the right of a neighbour). The second kind with two rights is a Muslim neighbour (thus a brother-in-religion)and he has a right because he is a Muslim and because he is a neighbour. The third kind of neighbour has three rights. He is a neighbour, a Muslim, and a relative so that he has a right on three counts. As neighbour, as Muslim and as a relative.

٧١ ـ باب الكرم

71. Chapter: The Nobel person

١٢٩ ـ حدَّثَنا محمد بن سلام قال: أخبرنا عَبدة، عن عبيد الله، عن سعيد بن أبي سعيد، عن أبي هريرة قال: سئل رسول الله ﷺ: أي الناس أكرم؟ قال: «أكرمهم عند الله أتقاهم». قالوا: ليس عن هذا نسألك. قال: «فأكرمُ الناس يوسفُ نبي الله ابن نبيِّ الله ابن خليل الله». قالوا: ليس عن هذا نسألك. قال: «فعن مَعادن العرب تسألوني؟» قالوا: نعم. قال: «فخيارُكم في الجاهلية خيارُكم في الإسلام إذا فَقِهوا».

129. Sayyidina Abu Hurayrah ﷺ said that someone asked the Messenger of Allah ﷺ "Who is the noblest of men?" He said," The noblest man in the sight of Allah is he who is the most righteous." The companions ﷺ said," we do not ask that (for they knew that the righteous is noble). The prophet ﷺ said," The most respectable of all people is the prophet of Allah Yusuf ﷺ. He was the son of a prophet of Allah and the great grandson of khaleel Allah (friend of Allah). The companions ﷺ said again," We do not ask you that." The prophet ﷺ asked," Do you ask me about the tribes of Arab?" They said," Yes, That is what we ask." He said." those of you who were better in the days of ignorance are better in Islam, too, provided they gain an understanding of religion][2](Bukhari)

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(1) [١٢٨] أخرجه أبو داود في الأدب، والترمذي.

(2) [١٢٩] أخرجه المصنف في الصحيح ٤/ ١٧٩ و١٨٢ ـ ٦/ ٩٥.

EXPLANATION: The word used in the original Arabic is karam كرم which we have translated noble. It is a very comprehensive word and embraces a wide meaning. It includes a variety of excellences, good habits and character. Praiseworthy deeds and whatever is gentle and noble. The word karam كـــرم is the superlative degree and means most noble or very much noble. When the prophet ﷺ was asked who was the most noble. He said the same thing which is stated in surah al-Hujurat. Allah has siad:

إن أكرمكم عند الله أتقاكم

{Surely the noblest among you in the sight of Allah is the most pious of you.» (al-Hujurat. 49:13).

To fear Allah and to give up sin is the noblest conduct.

The companions ﷺ, however, Submitted to him that did not refer to the noblest because of his deeds. The prophet ﷺ said that in terms of ancestry yusuf was the noblest of all men because prophethood succeeded in three generations till it came to him. The companions ﷺ again said that they did not ask that. So, the prophet ﷺ understood what they had in mind and asked them if they referred to the arab tribes and they confirmed that they indeed asked about that. They wished to know which tribe was the most noble. The prophet ﷺ did not name the tribe but in a different set of words Said إن أكرمكم عندالله اتقكم he said خياركم في الاسلام خياركم في الجاهلية the best of you in islam are those who were the best of you in jahiliyah provided they gain an understanding of religion. They should continue to practice the good deeds in Islam that they used to do in pre-Islamic days but they should possess knowledge and religious understanding. Then their deeds would have weight and sincerity. They will know when to do these deeds and they will have the pleasure of Allah in mind. The charcateristics that Allah has placed in man are retained by him in islam too. Islam does not wipe out those characteristics but turns them to the right direction. They are put to good use.

٧٢ ـ باب الإحسان إلى البرِّ والفاجر

72.Chapter: Gentle treatment with the pious and the immoral

١٣٠ ـ **حدَّثَنَا** الحُميدي قال: حدثنا سفيان قال: حدثنا سالم بن أبي حفصة عن منذر الثَّوري عن محمد بن علي ابن الحنفية: ﴿هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾﴾ [الرحمن: 60] **قال: هي مسجلة للبَرِّ والفاجر. قال أبو عبد الله قال أبو عبيد: مسجلة مرسلة.**

130. Sayyidina Muhammad bin al-Hanfiyah (the son of Sayyidina Ali ﷺ) explained the verse هل جزاء الاحسان الا الاحسان Is the recompense of goodness anything but goodness (al-Rahman. 55:60)] He said that it applies without exception to every pious and wicked. Anyone who shows a kind treatment should be reciprocated accordingly.

EXPLANATION: Imam Bukhari has cited Abu Ubayd as assisting that the

word مسجد Musajjah in the Hadith means مرسلة Mursalah and it means absolutely.

Allah has said it himself هل جزاء الاحسان الا الاحسان (the recompense of goodness is nothing but goodness). If anyone does a good deed in this life then he will get a worthy reward in the hereafter. Rather, he will get a better reward that he deserves in the from of paradise. Allah will not let anyone's pious deed go waste. Besides it is a principle of life that if anyone does another a good then he too must return in like manner without considering whether his benefactor was pious or immoral. One must do good to every one. In fact, the prophet ﷺ has exhorted us, "Be good to him even who is bad to you. If anyone is good to you and you too are good to him then both of you are on an equal footing and you are not doing anything extraordinary. Excellence is to be good to him who is bad to you and you pray for him who reviles you".

٧٣ ـ باب فضل من يَعُول يتيماً

73. Chapter: Excellence of One Who Looks After The Orphans

١٣١ ـ **حدَّثنَا** إسماعيل قال: حدثني مالك، عن ثور بن زيد، عن أبي الغيث، عن أبي هريرة، عن النبي ﷺ: «الساعي على الأرملة والمساكين، كالمجاهد في سبيل الله، وكالذي يصوم النهار ويقوم الليل».

131.[Sayyidina Abu Hurayrah ؓ has reported that the prophet ﷺ said." He who exerts himself (to earn and spend) on a widow and the destitute is like one who wages jihad in the cause of Allah. And he is like him who fasts all day and engages in prayer all night".][1]

(Bukhari. Muslim. Abu Dawood. Tirmizi.Nasai. Ibn Majah. Ahmad.)

EXPLANATION: The Hadith does not mention an orphan but his condition is similar to a widow and the destitute and they are all hard-pressed and need help. Therefore, Iman Bukhari has cited this Hadith while mentioning the excellence of looking after an orphan.

٧٤ ـ باب فضل من يَعول يتيماً له

74. Chapter: Excellence of him who looks after an orphan of his own family

١٣٢ ـ **حدَّثنَا** أبو اليمان قال: أخبرنا شُعيب عن الزهري قال: حدَّثني عبد الله بن

(1) [١٣١] أخرجه المصنف في الصحيح ٧/ ٨٠ ـ ٨/ ١٠ و١١، ومسلم في الصحيح (كتاب الزهد) ٤١، وأبو داود في السنن (كتاب الزكاة) ب٧٦، والترمذي في السنن ٥/ ٨٧، وابن ماجه في السنن ٢١٤٠، وأحمد في المسند ٢/ ٣٦١.

أبي بكر ، أن عروة بن الزبير أخبره أن عائشة زوج النبي ﷺ قالت: جاءتني امرأة معها ابنتان لها ، فسألتني فلم تجد عندي إلا تمرة واحدة. فأعطيتها . فقسمَتها بين ابنتيها . ثم قامت فخرجت . فدخل النبي ﷺ فحدثتُه فقال: «مَن يلي من هذه البنات شيئاً فأحسن إليهن كنَّ له ستراً من النار».

132.Sayyidah Ayeshah ﵂ the wife of the prophet ﷺ narrated, " A woman visited me with her two daughters and asked me for something. I did not find anything by me except a piece of date and I gave it to her. She divided it into two portions and gave one potion each to her two daughters. Then she got up and went away.

When the prophet ﷺ came. I narrated to him the story and he said that if anyone faces hardship for his daughters and treats then gently them (on the day of Resurrection) they will be a barrier between him and the fire of Hell (and protect him from it).][(1)] (Bukhari)

EXPLANATION: This Hadith too does not assert that the young girls were orphans. Iman Bukhari has concluded that they were orphaned. Meaning their father had died. And he might have drawn his conclusion from the style of the Hadith or from another version. The woman whom Sayyidha Ayeshah ﵂ gave dates right have lost her husband and she was looking after her daughters.

In the days of ignorance, the pre-Islamic era, girls were regarded as a burden and when a female child was born instead of happiness. The family was submerged in sorrow and we experience this condition even today. The Arabs of those days regarded a female child as a means of disrespect and drawback. And they believed this had no right to live. The very hard-hearted among them buried the infant girl alive or strangled her to death. The qur'an has depicted them in these words:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝٥٨ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ﴾ [النحل: 58-59]

{And when any of them is given the glad tidings of (birth of) a female, his face becomes darkened and he is wroth inwardly- he hides himself from the people because of the evil of the glad tidings given to him. Shall he keep it with humiliation or bury it (alive) in the dust?}
(al-Nahl, 16:59)

This was the cruel behavior of the Arabs with the girls. Keeping this cruel attitude before him, the prophet ﷺ not only emphasised the right of daughters to be treated well but also declared that they were instrumental in

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(1) [١٣٢] أخرجه المصنف في الصحيح ٨/ ٨.

getting one admission to paradise and relief from hell. He also gave the glad tidings that those people who give kind treatment to girls will be as close to him on the day of resurrection as the fingers of hand are to one another.

Sayyidina Anas ﷺ has narrated that the Messenger of Allah ﷺ said." He who looks after two daughters and raises them up to the age of majority will be with me on the day Resurrection like this." Here the narrator, Sayyidina Anas ﷺ said that the prophet ﷺkept his fingers close together and pointed to them.

٧٥ ـ باب فضل من يَعول يتيماً من بين أبويه

75. Chapter: He who raises an orphan who has lost his parents

١٣٣ ـ **حدَّثَنا** عبد الله بن محمد قال: حدثنا سفيان بن عُيينة، عن صفوان ، قال: حدثَتني أنيسة ، عن أم سعيد بنت مُرّة الفهري ، عن أبيها ، عن النبي ﷺ قال: «أنا وكافل اليتيم في الجنة كهاتين » أو «كهذه من هذه» شك سفيان في الوسطى والتي تلي الإبهام.

133.[Umm Saeed, daughter of Murrah al-fahriy has reported from her father who has reported the prophet ﷺ as saying." I and he who looks after an orphan will be together in paradise like these two fingers are together.][(1)] (Bukhari, Abu Dawood).

EXPLANATION: The two fingers are the middle finger and the index finger. The prophet ﷺ said that just as these two fingers were next to each other he and the person who looks after an orphan will be next to each other in paradise. They will be close to each other but their ranks will be different which is demonstrated by the difference in sizes of the fingers. Some of the Ahadith tell us that when the prophet ﷺ made the gesture, he also kept the fingers slightly apart. Hafiz Ibn Haj ﷺ has stated in Fath al-Bari that it indicated the difference in two ranks.

The author has used the words, بين البويه in the heading of the chapter which we have translated excellence of raising an orphan who has neither a father nor a mother. The Hadith does not indicate that but the author may have added the words so that the orphans' condition of being motherless may be emphasised and more attention may be paid to him.

١٣٤ (ث ٣٥) ـ **حدَّثَنا** عمر بن محمد قال: حدثنا هُشَيم قال: أخبرنا منصور ، عن الحسن، أن يتيماً كان يَحضر طعامَ ابن عمر. فدعا بطعام ذات يوم، فطلب يتيماً

(1) [١٣٣] أخرجه المصنف في الصحيح ٧/ ٦٨ ـ ٨/ ١٠ ، وأبو داود في السنن ٥١٥٠.

فلم يجده. فجاء بعدما فرغ ابن عمر، فدعا له ابن عمر بطعام، فلم يكن عندهم. فجاءه بسويق وعسل فقال: دونك هذا، فوالله ما غُبِنْتَ. يقول الحسن: وابن عمر والله ما غبن.

134. Sayyidina Hassan ﷺ has narrated that an orphan used to partake the food serve by Ibn Umar ﷺ. one day, The meal was ready and looked out for the orphan but he could not be traced. He came after Ibn Umer ﷺ had finished eating. Sayyidina Ibn Umar ﷺ ordered food to be served to him but there was no food left and parched barley and honey was brought to him. Sayyidina Ibn Umar ﷺ offered that to him and said, "By Allah, You are not at a loss (for you have got to eat better than what we have eaten).

Having narrated that Sayyidina Hassan said," and Ibn Umar ﷺ also did not lose anything (for he too presented a nice dish to the orphan to eat)".]

EXPLANATION: Sayyidina Ibn Umar ﷺ took great care of an orphan. He made him sit next to him at every meal and fed him,. We will see in another Hadith to follow shortly that Sayyidina Ibn Umar ﷺ never sat down to eat food without an orphan and these things were done in compliance with the teachings of the prophet ﷺ. May Allah enable us to follow the prophet's teachings in like manner.

١٣٥ ـ حدَّثَنَا عبد الله بن عبد الوهاب قال: حدثني عبد العزيز بن أبي حازم قال: حدثني أبي قال: سمعت سهل بن سعد عن النبي ﷺ قال: «أنا وكافل اليتيم في الجنة هكذا» وقال بإصبعيه السبابة والوسطى.

135.[Sayyidina Sah bin said ﷺ narrated that the prophetﷺ said," I and the one who takes respionsibility for an orphan will be in paradise thus," And he pointed his forefinger and middle finger.][(1)] (Bukhari. Abu Dawood.)

EXPLANATION: This has been explained while explaining Hadith # 133.

١٣٦ ـ حدَّثَنَا موسى قال: حدثنا العلاء بن خالد بن وَرْدان قال: حدثنا أبو بكر بن حَفص: أن عبد الله كان لا يأكل طعاماً إلا وعلى خِوانه يتيم.

136. Sayyidina Abu Bakr bin Hafs has said." Surely, Abdullah bin Umar ﷺ never ate any meal without an orphan".

٧٦ ـ باب خيرُ بيت بيتٌ فيه يتيم يُحسَنُ إليه

76. Chapter: The best of all homes is where an orphan is well treated

١٣٧ ـ حدَّثَنَا عبد الله بن عثمان قال: أخبرنا سعيد بن أبي أيوب عن يحيى بن أبي سليمان، عن ابن أبي عتاب، عن أبي هريرة قال: قال رسول الله ﷺ: «خير بيتٍ

(1) [١٣٥]سبق تخريجه في الحديث رقم ١٣٣.

في المسلمين بيتٌ فيه يتيم يُحسن إليه. وشر بيت في المسلمين بيت فيه يتيم يساء إليه. أنا وكافل اليتيم في الجنة كهاتين» يشير بإصبعيه.

137.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said," The best house among the Muslims is one which has an orphan who is well treated and the worst house among the Muslims is one which has an orphan who is treated badly. I and the one who takes responsibility of an orphan will be in paradise like this." And he pointed out his two fingers together.][1] (Ibn Majah)

٧٧ ـ باب كن لليتيم كالأب الرحيم

77.Chapter: Be like a merciful father to an orphan

١٣٨ ـ **حدَّثَنا** عمرو بن عباس قال: حدثنا عبد الرحمن قال: حدثنا سفيان، عن أبي إسحق قال: سمعت عبد الرحمن بن أبْزى قال: قال داود : كن لليتيم كالأب الرحيم. واعلم أنك كما تزرع كذلك تحصد. ما أقبحَ الفقرَ بعد الغنى! وأكثر من ذلك أو أقبح من ذلك الضلالة بعد الهدى. وإذا وعدت صاحبك فأنجز له ما وعدته، فإن لا تفعل يُؤرَّث بينك وبينه عداوة. وتعوَّذ بالله من صاحب إن ذكرتَ لم يُعنك ، وإن نسيتَ لم يذكرك.

138.[Sayyidina Dawood ﷺ has said." Be like a kind-hearted father to an orphan. Know that you will reap what you sow. Poverty after affluence is very difficult but, more than that, rather worse than that is to go astray after having received guidance. If you make a promise to someone Fulfil it and if you do not do that there will be animosity between him and you. And seek refuge in Allah from a friend whom you remember but he does not come to your aid. And who if you forget him does not remember you".

EXPLANATION: This Hadith recalls several words of advice of Sayyidina Dawood ﷺ The first thing he said was that we should treat an orphan as a kind-hearted father would. It means that we should not differentiate between the way we treat our own children and the orphans of other people In their upbringing. An orphan must be raised as our own child.

The second thing he said is that it is very unfortunate to be afflicted with poverty after one has experienced affluence. If a man is wealthy but

(1) [١٣٧] يحيى بن أبي سليمان بن يحيى بن سعيد الجعفي، أبو سعيد الكوفي نزيل مصر، صدوق، يخطىء، من العاشرة مات سنة سبع أو ثمان وثلاثين. أخرجه ابن ماجه في السنن ٣٦٧٩.

suddenly faces vicissitudes of fortune and becomes a pauper then it is very difficult for him to compromise with his new circumstances. However, it is more unfortunate that a man who had faith and believed suddenly goes on the wrong path. It is as though he was deserving of paradise but becomes liable to go to hell. May Allah protect us as faithful believers and cause us to die as believing Muslims and preserve us from being misguided. Aameen.

The third thing he said was that a promise must be fulfilled. A Hadith makes it clear that not to fulfil a promise is a sign of a hypocrite. Allah has also said in the Quran:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ [الإسراء: 34]

«And fulfil (your) covenant. Surely the covenant shall be questioned of.) (al-Isra. 17:34)

Sayyidina Dawood ﷺ also said that if a man does not abide by the promise he has made to another then there will grow enmity between the two. The love that had existed will be wiped off.

And he said finally that one should seek protection from a friend who does not help in dire circumstances. If one remembers him. He does not respond with help. If one forgets him them he does not remember him ever. (such a friend is not worth the friendship but one should seek the protection of Allah from him).

١٣٩ ـ حدَّثَنا موسى قال: حدثنا حمزة بن نجيح أبو عُمارة قال: سمعت الحسن يقول: لقد عهدت المسلمين ، وإن الرجل منهم يصبح فيقول: يا أهلِيَه! يا أهليه ! يتيمَكم يتيمَكم . يا أهليه! يا أهليه! مسكينكم مسكينَكم. يا أهليه! يا أهليه! جارَكم جارَكم. وأُسْرِعَ بخياركم وأنتم كل يوم ترذلون . وسمعته يقول: وإذا شئتَ رأيته فاسقاً يتعمق بثلاثين ألفاً إلى النار. ما له؟ قاتله الله! باعَ خلاقه من الله بثمن عنز وإن شئت رأيته مضيعاً مريداً في سبيل الشيطان ، لا واعظَ له من نفسه ولا من الناس.

139.[Abu Ummarah said that he heard Sayyidina Hassan ﷺ say, "I have seen the times when a Muslim would get up in the morning and say, "O family members! O family members! Take care of your orphans feed them serve them). O family members. O family members. Take care of four destitute people. O family members! O family members! Take care of your neighbours. Your good people are fast going from this world while with every passing day you take up bad habits." The narrator added that he heard him say, "Today, We live in such times that if you wish to observe a sinner you may see him spending thirty thousand dirham and Dinar on sin to go to Hell. What has happened to him. May Allah hurt him! The portion that he could have earned as reward from Allah he has disposed of at a paltry sum o money (that is a heavy asset he has devoted to the small pleasure of his soul).

And if you would like to see a person who wastes away his Rick (pile of material) by spending it in the devil's way then you can see him too. Neither has he a conscience to check him nor is there anyone among men to guide him on the right path".]

EXPLANATION: There was a time in the history of Muslims when they exhorted their household members repeatedly to look after and support the orphans and the destitute. This has given away to a time when thousands of dinar and dirham are squandered away on the pleasures of the would and on perpetrating sin. They do not care for the orphans and the poor. If they had spent their money for the pleasure of Allah they would have earned much reward. Instead of the reward they make do with the pleasures of the worldly life and surrender a big thing for something that is insignificant.

Rick is something in which dates are piled up after plucking them from the garden. Dates were valuable property of the Arabs. When one receives his wealth, he must spend it in the way of Allah but people spend it on unnecessary devilish pranks.

They do not hear the voice of their conscience stopping them from misuse and they do not encounter anyone advising them to correct themselves.

Sayyidina Hassan ﷺ said this about people of his times. Today, the condition of our people is worse than that.

١٤٠ ـ **حدَّثَنَا** موسى قال: حدثنا سلاَم بن أبي مُطيع ، عن أسماء بن عبيد قال: قلت لابن سيرين : عندي يتيم. قال: اصنع به ما تصنع بولدك، اضربه ما تضرب ولدك .

140.[Asma bin Ubayd ﷺ said that he said to Ibn sireen ﷺ that he had an orphan living with him, Ibn sireen said to him, "Deal with him as you would deal with your son. Beat him only that much as you would beat your son".]

EXPLANATION: Thus we know that we are allowed to beat an orphan who is under our care to teach and train him. However, we must not beat him mercilessly because he is somebody else's son. We should consider him as our own son and use the rod only when necessary and only to the extent it is justly necessary.

٧٨ ـ باب فضل المرأة إذا تصبرت على ولدها ولم تتزوّج

78.Chapter: The excellence of the widow who endures for the sake of her children and does not remarry

١٤١ ـ **حدَّثَنَا** أبو عاصم، عن نهّاس بن قَهم ، عن شداد أبي عمار ، عن عوف بن مالك ، عن النبي ﷺ قال: «أنا وامرأة سفعاء الخدَّين ـ امرأة آمَت من زوجها ، فصبرت على ولدها ـ كهاتين في الجنة» .

141.[It is narrated by Sayyidina Auf bin Maalik ﷺ that the Prophet ﷺ said "I and a woman the colour of whose face has changed shall be like this (keeping his two fingers together) in paradise." And he described the woman the colour of whose face has changed, "whose husband has died and she has devoted her life to looking after and training her children and did not remarry".][1] (Ahmad.)

EXPLANATION: Sometimes a husband dies and the woman has to shoulder responsibilities of their children. She feels uneasy at the thought of remarrying because her children might not have anyone to look after them and they might be mistreated by her new husband. Hence, she does not remarry but gives herself up to care for the children and see to their upbringing. It happens in some cases that she also has to work for their livelihood and, because of that, she has to refrain from making herself up and to bear hardship. The result is that the colour of her cheeks changes to a darkness and she loses her beauty. However, she has the honour of being next to the Prophet ﷺ in paradise. This honour is also given to one who looks after an orphan as we have seen in Hadith #133.

٧٩ ـ باب أدب اليتيم

79.Chapter: Teaching an orphan etiquette

١٤٢ ـ حدَّثَنَا مسلم قال: حدثنا شعبة عن شميسة العتكية قالت: ذُكر باب أدب اليتيم عند عائشة رضي الله عنها فقالت: إني لأضرب اليتيم حتى ينبسط .

142.[Sayyidina Shumaysah al-Atakiyah, a tabiee, said that the question of teaching mannres to an orphan cropped up before Sayyidah Ayshah ﷺ (whether he could be beaten or not for the purpose). Sayyidah Ayshah ﷺ said, "I do beat an orphan until he stretches himself (on the ground)][2]

EXPLANATION: We are commanded to show mercy and compassion to an orphan but to teach him manners it might be necessary to beat him and scold him. Therefore, there was doubt in some minds that one should not scold and beat him if mercy has to be shown to him. Sayyidah Ayshah ﷺ said that it was correct to punish him when necessary and cited her own example in this regard. The only thing one is using the rod truly to teach manners and only as for as required.

٨٠ ـ باب فضل من مات له الولد

80.Chapter: The excellence of him whose child dies

١٤٣ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن ابن المسيب،

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(1) [١٤١] أخرجه أحمد في المسند ٦/ ٢٦.

(2) [١٤٢] أخرجه البيهقي في السنن الكبرى ٤/ ٢٨٥.

عن أبي هريرة، أن رسول الله ﷺ قال: «لا يموت لأحد من المسلمين ثلاثةٌ من الولد فتمسَّه النار ، إلا تَحِلَّةَ القَسَم ».

143.[Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said, "No Muslim who suffers the death of three children will go to Hell except to expiate the oath."][(1)] (Bukhari, Muslam,Nasai)

EXPLANATION: The bridge, Sirat is suspended over Hell and everyone will have to pass over it. We read in surah Maryam:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾﴾ [مريم: 71]

{And there is not one of you, but shall come to it, that for your lord is (a matter) decreed, decided.} (Maryam, 19:71)

The exegete-author of bayan al-Quran has explained that there is no one who will not pass over it. This is decreed by the lord and it will happen surely.

The assertion in the above verse that everyone will come to Hell is referred to in the Hadith by an oath. The oath will be fulfilled when everyone passes over the Sirat.

١٤٤ - حدَّثَنا عمر بن حَفص بن غياث قال: حدثنا أبي ، عن طَلْق بن معاوية ، عن أبي زُرعة عن أبي هريرة: أن امرأة أتت النبيَّ ﷺ بصبي فقالت: ادعُ له، فقد دفنتُ ثلاثة، فقال: «احتظرْت بحظار شديد من النار» .

144.[Sayyidina Abu Hurayrah ﷺ said that a woman brought her child to the Prophet ﷺ and requested him to pray for him adding that she had already buried three. The Prophet ﷺ said to her, "You have built a strong wall around Hell".]

EXPLANATION: By saying, "You have built a strong wall around Hell," the Prophet ﷺ meant that because her children had died she would not go to Hell anymore. They had become her protection from Hell, a strong barrier between her and Hell or a strong wall.

١٤٥ - حدَّثَنا عيّاش قال: حدثنا عبد الأعلى قال: حدثنا سعيد الجُريري ، عن خالد العبسي قال : مات ابن لي فوجدت عليه وجداً شديداً، فقلت: يا أبا هريرة! ما سمعتَ من النبي ﷺ شيئاً تَسْخَى به أنفسنا عن موتانا؟ قال: سمعت من النبي ﷺ يقول: «صِغاركم دَعاميص الجنة ».

145.[Khalid al-Absiyy said that his son died and he was very sad because of that, he went to Sayyidina Abu Hurayrah ﷺ and asked him if he had

(1) [١٤٣]أخرجه المصنف في الصحيح ٨/ ١٦٧ ، ومسلم في الصحيح (كتاب البر والصلة) ب٤٧ رقم١٥ ، والنسائي في السنن ٤/ ٢٥ ، وابن ماجه في السنن ١٦٠٣.

heard anything from the Messenger of Allah through which they could console their hearts which were sad because of their dead. He said that he had heard the Prophet ﷺ say, "Your young children are the butterflies of paradise".][1] (Muslam, Ahmad:

EXPLANATION: Just as butterflies fly about here and there in this world, the young, minor Muslam children will move about here and there in paradise happily. In fact, they are able to go anywhere they like in paradise.

١٤٦ ـ **حدَّثَنَا** عيّاش قال: حدثنا عبدُ الأعلى قال: حدثنا محمد بن إسحاق قال: حدثني محمد بن إبراهيم بن الحارث، عن محمود بن لبيد، عن جابر بن عبد الله قال: سمعت رسول الله ﷺ يقول: «من مات له ثلاثة من الولد، فاحتسبهم، دخل الجنّة». قلنا: يا رسول الله! واثنان؟ قال: «واثنان». قلت لجابر: والله! أرى لو قلتم: وواحد؟ لقال. قال: وأنا أظنّه والله!.

146.[Sayyidina Jabir bin Abdullah رضي الله عنه said that he heard the Messenger of Allah ﷺ say, "If anyone loses their children by death and shows patience on that then he will enter paradise." The companions رضي الله عنهم asked, "If two children of anyone die.....?" He said," If anyone's two children die (he too will go to paradise)." The narrator said that he said to Sayyidina Jabir رضي الله عنه, "By Allah, if you had asked about one child, the Prophet ﷺ would have said about one child too (that his parents would go to paradise)." Sayyidina Jabir رضي الله عنه said, "By Allah, I too suppose so!"][2] (Zubaydi, al-dur al-Manthur, Kanz al-Ummat)

١٤٧ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا حَفص بن غياث قال: سمعت طَلْق بن معاوية ـ هو جدُّه ـ قال: سمعت أبا زُرعة عن أبي هريرة، أن امرأة أتتِ النبي ﷺ بصبي فقالت: ادعُ الله له، فقد دفنت ثلاثة. فقال: «احتظرتِ بحظار شديد من النار».

147. [Sayyidina Abu Hurayrah رضي الله عنه has reported that a woman came to the Prophet ﷺ with her child and requested him to pray for her child, she added, "I have buried three children before him." You have built a strong wall round Hell".][3]

١٤٨ ـ **حدَّثَنَا** علي قال: حدثنا سهيل بن أبي صالح عن أبيه، عن أبي هريرة، جاءت امرأة إلى رسول الله ﷺ فقالت: يا رسول الله! إنّا لا نقدر عليك في مجلسك.

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(1) [١٤٥]أخرجه مسلم في الصحيح (كتاب البر والصلة) ب٤٧، رقم١٥٤، وأحمد في المسند ٢/ ٤٨٨ و٥١٠.

(2) [١٤٦] انظر: إتحاف السادة المتقين للزبيدي ٥/ ٢٩٩، الدر المنثور للسيوطي ١/ ١٥٨، كنز العمال للمتقي الهندي ٦٦١٣.

(3) [١٤٧] يراجع تخريج الحديث رقم١٤٤.

فواعِدْنا يوماً نأتِكَ فيه. فقال: «موعِدكنَّ بيتُ فلان». فجاءهن لذلك الوعد. وكان فيما حدثهن: «ما منكنَّ امرأةٌ يموت لها ثلاث من الولد، فتحتسبهم؛ إلا دخلت الجنة» فقالت امرأة: واثنان؟ قال: «واثنان». كان سهل يتشدد في الحديث ويحفظ ولم يكن أحد يقدر أن يكتب عنده.

148.[It is reported by Sayyidina Abu Hurayrah ﷺ that a woman came to the Messenger of Allah ﷺ and said, "Messenger of Allah! We cannot come to your gathering, so appointment is at the house of so-and-so. (come there!)" Thus, the Prophet ﷺ went there according to his promise and delivered to them a sermon and it also included this piece "If any of you woman suffers loss of three children by death and she firmly hopes to receive a reward against that then she will go to paradise." One of the woman asked him about two children and he said that the same applies to (the death of) two children. (He meant that if two children of a woman die and she hopes for a reward, firmly then she will enter paradise.

(The author ﷺ has said that) Suhayl Ibn Abu salih, a narrator of this Hadith was very particular that he memorise the Hadith very well and perfectly. He did not like to write it down on a piece of paper and he used to say, "Remember memory." Nobody could write a Hadith in his presence.][1] (Ahmad.)

١٤٩ ـ حدَّثَنا حَرَميُّ بن حَفص وموسى بن إسماعيل قالا: حدثنا عبد الواحد قال: حدثنا عثمان بن حكيم قال: حدثني عمرو بن عامر الأنصاري قال: حدثتني أمُّ سُليم قالت: كنتُ عند النبي ﷺ فقال: «يا أمَّ سليم! ما من مسلمَين يموت لهما ثلاثة أولاد، إلا أدخلهما الله الجنة، بفضل رحمته إياهم» قلت: واثنان؟ قال: «واثنان».

149.[Sayyida Umm Sulaym ﷺ has reported that she was present before the Prophet ﷺ when he said, "O Umm sulaym! None of the Muslims will suffer death of three children without Allah admitting him to paradise through His fovour and mercy on them. (the children)". She asked, "Even two children?" And he asserted, "(the same apples to death of) two children too!"]

١٥٠ ـ حدَّثَنا عليٌّ قال: حدثنا مُعتمر قال: قرأت على الفضيل عن أبي حُريز، أنَّ الحسن حدَّثه بواسط، أن صَعْصعة بن معاوية حدَّثه، أنه لقي أبا ذر متوشحاً قربة، قال: ما لَكَ من الولد يا أبا ذر؟ قال: ألا أحدِّثك؟ قلت: بلى. قال: سمعتُ رسول الله ﷺ يقول: «ما من مسلم يموت له ثلاثة من الولد لم يبلغوا الحنْث، إلا أدخلهُ الله الجنة، بفضل رحمته إياهم. وما من رجل أعتقَ مسلماً إلا جعل الله عز وجل كلَّ عضو منه فكاكه لكل عضو منه».

(1) [١٤٨] أخرجه أحمد في المسند ٣/ ٣٤.

150.[Sasa'ah bin Muawiyah has reported that he met Abu Zarr ﷺ who carried a waterskin in his shoulders at that time. He asked him, "O Abu Zarr, how many children do you have ?" He (in turn) asked him if he might tell him something and sasa'ah requested him to tell him.

So, he said that he had heard the Messenger of Allah ﷺ say, "No Muslim suffers death of his three children who have not attained majority but Allah admits him to paradise through His benevolence and mercy on them. And no man will release a Muslim slave but Allah will free every limb of his body from Hell in return for every limb of the released slave.][1] (al-Targheeb wa al-Targheeb)

١٥١ ـ **حدَّثَنَا** عبد الله بن أبي الأسود قال: حدثنا زكريا بن عِمارة الأنصاري قال: حدثنا عبد العزيز بن صهيب ، عن أنس بن مالك، عن النبي ﷺ قال: «من مات له ثلاثة لم يبلغوا الحنث، أدخله الله وإياهم، بفضل رحمته، الجنة».

151.[It is reported by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ said, "If anyone loses by death three children who had not attained majority them Allah, because of mercy and forour ion the children, will admit him also to paradise."][2] (Ahmad)

EXPLANATION: All these Ahadith tell us that if a Muslam children die, two or three, and he displays patience and pleasure at the will of Allah because of that, Allah will admit him to paradise. And, if anyone emancipates a Muslim slave then, on the Day of Resurrection, Allah will save every limb of this person from Hell against every limb of the released slave.

٨١ ـ باب من مات له سِقط

81.Chapter: The woman who loses her foetus

١٥٢ ـ **حدَّثَنَا** إسحاق بن يزيد قال: حدثنا صدقة بن خالد قال: حدثني يزيد بن أبي مريم ، عن أمه عن سهل ابن الحنْظَلية ـ وكان لا يولد له ـ فقال: لأن يولد لي في الإسلام ولد سقط فأحتسبه، أحبُّ إليَّ من أن تكون لي الدنيا جميعاً وما فيها .

152.[Sayyidina Sahl bin Hanzaliyah ﷺ had no children. He said, one day, "Even if an incomplete child were born to me in the Islamic period and I were to be confident of reward thereagainst then that would be dearer to me than all the world and whatever it contains".

(1) [١٥٠] عبد الله بن الحسين الأزدي، أبو حريز، بفتح المهملة وكسر الراء وآخره زاي البصري قاضي سجستان، صدوق يخطىء من السادسة. انظر الترغيب والترهيب للمنذري ٣/ ٧٤.

(2) [١٥١] أخرجه أحمد في المسند ٢/ ٢٧٦.

Ibn Hanzaliyah was one of those fortunate companions ﷺ who swore allegiance to the Prophet ﷺ at the Bayah al-Ridwan (the oath at Hudaybiyah)] (Ahmad.)

EXPLANATION: In another Hadith Sayyidina Ali ﷺ has reported the Messenger of Allah ﷺ as saying.["The abortion will dispute with its lord when He will send its parents to Hell. It will receive the reply, O you abortion who are disputing with your lord, bring your parents in to paradise. It will then draw them with its umbilical cord till it brings them into paradise".][1] Ibn Majah (from Mishkat)

This is why this Hadith quotes Sahl bin Hanzaliyah ﷺ as saying, "Would that I have an aborted child! That would be dearer to me than the world and what it has." This he hoped because he was sure that it would take him to paradise. What can be more dear than that?

١٥٣ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا أبو معاوية قال: حدثنا الأعمش، عن إبراهيم التيمي عن الحارث بن سُويد ، عن عبد الله قال: قال رسول الله ﷺ: «أيكم مال وارثه أحب إليه من ماله ؟» قالوا : يا رسول الله! ما منّا أحد إلا مالُه أحب إليه من مال وارثه. فقال رسول الله ﷺ: «اعلموا أنه ليس منكم أحد إلا مال وارثه أحب إليه من ماله، مال ما قدَّمت ، ومال وارثك ما أخَّرت ».

153.[Sayyidina Abdullah ﷺ has reported the Messenger of Allah ﷺ as saying, "Who is it among you to whom the property of his heir is dearer than his property?" The companions said to him, "O Messenger of Allah! There is none of us to whom his own property of his heir. "So the Messenger of Allah ﷺ said," Know all of you that there is none of you to whom the property is not dearer than the property of his heir is not dearer than his own. Your property is what you have sent forward while the property of your heir is what you leave behind in this world."][2] (Ahmad.)

١٥٤ ـ قال: وقال رسول الله ﷺ: «ما تعدُّون فيكم الرَّقُوب ؟» قالوا : الرقوب الذي لا يولد له. قال: «لا ؛ ولكن الرقوب الذي لم يقدِّم من ولده شيئاً».

154.[The narrator of the Hadith, Sayyidina Abdullah ﷺ has said that the Messenger of Allah ﷺ said, "Who do you consider barren?" The companions ﷺ said," A barren woman is one who has not reproduced a child. "The Prophet ﷺ said," No. Rather, a barren woman is one who has sent any child ahead."][3] (Ahmad.)

(1) Ibn Majah (from Mishkat).

(2) [١٥٣] أخرجه أحمد في المسند ١/ ٣٨٢.

(3) [١٥٤] أخرجه أحمد في المسند ١/ ٣٨٣.

١٥٥ ـ قال: وقال رسول الله ﷺ: «ما تعدون فيكم الصُّرعة ؟» قالوا: هو الذي لا تصرعُه الرجال. فقال: «لا ؛ ولكن الصرعة الذي يملكُ نفسه عند الغضب».

155.[The narrator of the Hadith, Sayyidina Abdullah ﷺ, said further that the Messenger of Allah ﷺ then said, "Who do you suppose is a wrestler among you?" The companions ﷺ said, "The wrestler is he whom on one else can knock out." The Prophet ﷺ said, "No the wrestler is he who controls himself when he is angry."][(1)] (Ahmad.)

EXPLANATION: The Hadith #153 calls our attention to a very significant point. It is that when people are asked to spend in Allah's way, they spend a very small amount but when they have to spend on their children, they spend very lavishly with a generous heart. But the truth is that the wealth that is useful is what is sent ahead for the Hereafter. They do not extend their hand much for that and prefer to leave it behind for their heirs after their death. In fact, they must love that wealth more which they would use in the hereafter.

The Ahadith #154 and 155 are portions of Hadith #153. Imam Bukhari has reproduced the complete Hadith here although the caption pertains to Hadith #154. It tells us that a barren woman is one who has children but none of them has died. During her life time and thus she has no opportunity to build up a treasure for the Hereafter.

٨٢ ـ باب حُسن المِلْكة

82. Chapter: Kind Treatment To The Slaves

١٥٦ ـ حدَّثنا حفص بن عمر قال: حدثنا عمر بن الفضل قال: حدثنا نُعيم بن يزيد قال: حدثنا عليُّ بن أبي طالب صلوات الله عليه، أن النبي ﷺ لما ثَقل قال: «يا عليّ! ائتني بطبق أكتب فيه ما لا تضلُّ أمتي» فخشيت أن يسبقني فقلت: إني لأحفظ من ذراعي الصحيفة. وكان رأسه بين ذراعه وعضدي. يوصي بالصلاة والزكاة وما ملكتْ أيمانكم ، وقال كذلك حتى فاضت نفسه . وأمره بشهادة أن لا إله إلا الله وأن محمداً عبده ورسوله، من شهدَ بهما حُرِّم على النار.

156.[Sayyidina Ali ﷺ said that when the condition of the Prophet ﷺ deteriorated much, he said to him "O Ali, bring me a piece of paper so that I may write on it something which if people abide by they will not be misguided," Sayyidina Ali ﷺ said that he thought if he went to bring the paper, the Prophet ﷺ might die behind him. So he said to the Prophet ﷺ,"I will remember what you say." His head was between his arms and he gave

(1) [١٥٥] أخرجه أحمد في المسند ١/ ٣٨٢.

instructions about prayers and Zakah and kind treatment to male and female slaves. He had said that much and when his soul was taken away. He also commanded that one must testify to the kalimah, there is no god but Allah and that muhammad is His Messenger." He said that whose testifies about these two times the fire of Hell is forbidden to touch him.][(1)] (Ahmad.)

EXPLANATION: This Hadith tells us that the Prophet ﷺ gave two instructions before his death. One of them was about prayers which is the most important obligation after confirmation of Allah's unity and the mission of the Messenger. The second instruction was to treat slaves, male and female, kindly.

This Hadith is also narrated by Umm salamah ﵂.She has said:

أنه صلى الله عليه وسلم كان يقول في مرضه الصلاة وما ملكت أيمانكم

(كما في المشكاة ـ 251 عن البيهقي في شعب الايمان)

This shows that the Prophet ﷺ gave these instructions, again and again, when he was on his death bed and it was not Sayyidina Ali ﵁ alone to whom he gave these instructions. the hadith transmitted by Bukhari from Sayyidina Ali ﵁ (#156) tells us that the Prophet ﷺ called for writing paper to be brought to him so that he may write down the instructions. However, it also tells us that Sayyidina Ali ﵁ did not bring the paper because he feared that the Prophet ﷺ might die while he went to fetch the paper. So, he trusted the instructions to his memory rather than write them down. He heard the Hadith and narrated it. The Hadith emphasises that prayers should be observed and slaves should be treated kindly. It calls for confirmation of the kalimah, لا الـه الا الـلـه مـحـمـد رسـول الـلـه These are general commands for all Muslims without any distinction. The Rawafid say that the Prophet ﷺ had asked for writing paper to write down instructions appointing Sayyidina Ali ﵁ as his Khalifah. However, this contention is wrong because if the Prophet ﷺ had to give these instructions then he would not have kept quiet especially if it was a command of Allah. It is an imagination of the Rawafid, themselves that the Prophet ﷺ wished to write down instructions for his successor. Besides, Sayyidina Ali ﵁ himself did not bring the writing material which would mean that he himself opposed the idea and did not wish to take up responsibilities of khalifah.

This Hadith is also found in sunan Abu Dawood. As narrated by Sayyidina Ali ﵁. The words are: (كان آخر كلام رسول الله صلى الله . . . . . . إيمانكم)

It does not mention that the Prophet ﷺ asked for the writing paper. Also, the Hadith as transmitted by Imam Bukhari here has as one of its narrators,

(1) [١٥٦] نعيم بن يزيد، مجهول، من السادسة. أخرجه أحمد في المسند ١/ ٣٨٢.

Naeem bin Yazeed who is foolish and ignorant. Imam Bukhari has narrated another Hadith (#158) which is exactly the same as transmitted by Abu Dawood. And it also does not say anything about writing paper.

Note 1 : The words انى لاحفظ من ذراعي الصحيفة in the foregoing Hadith are incomprehensible. It seems that scribes have made a mistake as pointed out by the author of FadlAllah al-Samad (v-ip-250)

Note 2: The words وكان رأسه بين ذراعه وعضدي are rejected because the saheeh Ahadith tell us that he rested in the lap of Sayyidah Ayeshah ﵂ and he died in that manner. Sayyidina Ali ﵁ was not there at all and it was also a question of hijab (veil) to be observed.

Note 3: The Hadith also commands us to treat slaves kindly. The next Chapter (that follows) forbids us to maltreat slaves. These Ahadith pertain to slaves who are bought, but these days we do not have such slaves (because Muslims have ceased to wage jihad as prescribed by Shari'ah and have thus lost its blessings). Paid servants have replaced the slaves and perform different tasks for their employers against agreed monthly remuneration. Naturally, if we are required to treat owned slaves gently why should the same not apply to un-owned, free slaried human beings. Those people Who deal cruelly with laboures, use harsh language when speaking to them and stop paying their dues, should ponder over this a moment.

١٥٧ ـ **حدَّثنا** محمد بن سابق قال: حدثنا إسرائيل ، عن الأعمش عن أبي وائل عن عبد الله [هو ابن مسعود]، عن النبي ﷺ قال: «أجيبوا الداعي ، ولا تردُّوا الهدية ، ولا تضربوا المسلمين ».

157.[It is reported by Sayyidina Abdullah ﵁ that the Prophet ﷺ said, "Accept the invitation of the inviter, do not return a gift, and do not beat a muslim."][(1)] (Ahmad.)

EXPLANATION: The Hadith conveys to us three instructions of the Prophet ﷺ the first is that if a Muslim brother gives an invitation to another, he must accept it unless there is a valid excuse recognised by Shari'ah in rejecting the invitation. For instance, the inviter might have an unlawful source of income and if he entertains his guests from that income then his invitation must not be accepted.

The second instruction is that a gift should not be returned. A Hadith tells us not to despise somebody's gift, rather it must be accepted so that the giver is not displeased. There is reward from Allah in consoling someone and in making him happy. If a person's gift is rejected then he will take it to heart and it is not proper to make anyone feel bad.

(1) [١٥٧] أخرجه أحمد في المسند ١/ ١٤٠٤.

The third instruction is that a Muslim must not be beaten. It means that he must not be put to trouble. A Hadith describes a perfect Muslim as one from whose hands and tongue other Muslims are safe. He does not harass anyone with his hands or with his tongue.

١٥٨ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا محمد بن فضيل، عن مُغيرة عن أمِّ موسى ، عن علي صلوات الله عليه قال: كان آخر كلام النبي ﷺ : «الصلاةَ، الصلاةَ . اتقوا الله فيما مَلكت أيمانكم ».

158.[Sayyidina Ali ﷺ said that the last words of the Prophet ﷺ were about prayers, prayers and slaves-fear Allah regarding that.][1] (Ahmad.)

EXPLANATION: Sayyidina Ali ﷺ is quoted in this Hadith as saying that the last word spoken by the Prophet ﷺ before his death were about fear of Allah regarding prayers and slaves. He thus stressed the importance of fearing Allah for prayers and slaves. He was so emphatic about these things that even at the last moments of his life he kept repeating the tow duties. "fear Allah repeating prayers. Do not neglect them under any circumstances. Fear Allah for slaves and do not torment them or commit excess on them in any way.

٨٣ ـ باب سوء المِلكة

83. Chapter: Ill treatment of slaves

١٥٩ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني معاوية بن صالح، عن عبد الرحمن بن جُبير بن نُفير، عن أبيه، عن أبي الدَّرداء، أنه كان يقول للناس: نحن أعرف بكم من البياطرة بالدواب. قد عرفنا خِيارَكم من شِرارِكم. أما خيارُكم فالذي يُرجى خيره ويؤمن شره. وأما شرارُكم فالذي لا يُرجى خيرُهُ ولا يؤمن شره ولا يُعتق محرره.

159.[Sayyidina Abu Darda ﷺ used to say to the people, "We know better than you those people who cure animals. We also know those people who are good among you and know those too who are wicked. The good people are those who may be expected to do good and from whose mischief other people are safe. And they are the wicked people who cannot be expected to do good and from whose mischief there is no safety and they do not emancipate slaves".]

EXPLANATION: Sayyidina Abu Darda ﷺ has said that he knew more than anyone else those people who cure animals. They are so good and kind that they are merciful to animals too. If they are ill, they treat them and restore them to health. They are not cruel to them. If that is their behaviour with animals, how compassionate they would be with human beings. He

(1) [١٥٨] أخرجه أحمد في المسند ١/ ٧٨.

then defined the righteous people as those who can always be expected to do good and other people may feel safe with them while the wicked are those who may neither be expected as safe and free from mischief.

In the same vein there is a Hadith narrated by Sayyidina Anas ﷺ. He said that the Messenger of Allah ﷺ said, ["Surely some people are keys to goodness (they unlock what is good) and lock up evil (they shut evil). And indeed, some people are keys to evil (they bare evil) and locks up good (they bar good). So, glad tidings are for him in whose hands Allah has placed the keys of good and he spreads good all around. But destruction awaits him in whose hands Allah has placed the keys to wickedness and he spreads mischief and corruption in the land".]

١٦٠ ـ **حدَّثنا** عصام بن خالد قال: حدثنا حُريز بن عثمان عن ابن هانىء، عن أبي أمامة سمعته يقول: الكَنود الذي يمنع رِفْده، وينزل وحده، ويضرب عبده.

160.[It is reported by Ibn Hani that he heard Abu Umamah ﷺ say that the ungrateful person is he who stops giving and secludes himself from other people and beats his slave.]

EXPLANATION: A person shows ingratitude for the blessings of Allah if he does not spend on the poor and the wealth which Allah has bestowed on him. He restrains his grants from these people. He stays away from other people lest he have to spend his wealth. He is also inclined to beat his slaves justly or unjustly. Such a person is ungrateful to Allah for His favours, but a grateful person is one who spends the wealth that Allah has given him to earn the pleasure of Allah.

١٦١ ـ **حدَّثنا** حجَّاج بن منهال قال: حدثنا حماد بن سَلمة، عن علي بن زيد، عن سعيد بن المسيب وحماد، عن حبيب وحميد، عن الحسن، أن رجلاً أمر غلاماً له أن يَسنو على بعير له، فنام الغلام، فجاء بشعلة من نار فألقاها في وجهه، فتردَّى الغلام في بئر. فلما أصبح أتى عمرَ بن الخطاب رضي الله عنه، فرأى الذي في وجهه، فأعتقه.

161.[Hassan ﷺ said that a man commanded his slave to fetch water on a camel. However, sleep overtook the slave and his master took live coal and put it on the slaves face down in a well. In the morning, the slave went to Sayyidina Umar bin al-Khattab ﷺ who saw (the scar on) his face and set him free.]

EXPLANATION: In areas where water was scarce, people used to fetch it from far and load it on camels. Here, a master burnt the face of his slave with live coal or ember because the poor fellow failed to bring water. Sayyidina Umar ﷺ saw the burnt face of the slave and set him free. It seems that he might have ordered the master to release the slave because he had been

unjust to him. A similar case is described in Hadith # 171, to follow.

٨٤ ـ باب بيع الخادم من الأعراب

84.Chapter: To sell slaves to Rustics

١٦٢ ـ **حدَّثَنَا** سليمان بن حرب قال: حدثنا حماد بن زيد، عن يحيى ابن سعيد، عن ابن عَمْرة ، عن عَمرة أن عائشة رضي الله عنها دبَّرت أَمَةً لها . فاشتكت عائشة ، فسأل بنو أخيها طبيباً من الزُّط . فقال: إنكم تخبروني عن امرأة مسحورة، سحرتها أمة لها . فأخبرت عائشة . قالت: سحرتيني؟ فقالت: نعم. فقالت: ولم ؟ لا تَنجين أبداً. ثم قالت: بيعوها من شر العرب مِلكة .

162.[It is narrated by Amrah ﷺ that Sayyidah Ayshah ﷺ instructed t hat one of her female slaves should be set free after her death(1). Later, when Sayyidah Ayeshah ﷺ fell ill, her nephews consulted a physician who was a non-Arab. He said to them, "You are asking me about a woman on whom a spell is cast by her female slave." Sayyidah Ayeshah ﷺ was told of that and she asked her female slave if she had cast a spell on her. She said, "Yes (I have done so)." Sayyidah Ayeshah ﷺ asked her why she had done that and added, "You will not now get a release from slavery. "Then, she gave order that the slave should be sold to an Arab family who are known for the worst kind of treatment to female slaves.](2) (Ahmad, Hakim)

EXPLANATION: This narration is also found in mustadrak Hakim (v-4 p-219) with the addition that the slave said that she hoped to get an early release thereby (a mudabbar is a slave for whose freedom the master leaves instructions after his / her death). When she heard the slave, Sayyidah Ayeshah ﷺ vowed that the slave should never be set free. She gave instructions that a family of Arabs must be traced who maltreat their slaves to the utmost and the female slave must be sold to them (so that she would remain in perpetual torment). From the proceeds, another slave must be purchased and then set free. The question arises whether it is proper to sell a mudabbar. The jurists hold divergent opinion on the question and Imam Abu Hanifah ﷺ does not consider it legal. However, Sayyidah Ayeshah ﷺ considered it proper and she gave instructions for the slave to be sold.

٨٥ ـ باب العفو عن الخادم

85.Chapter: Pardoning The Servant

١٦٣ ـ **حدَّثَنَا** حجاج قال: حدثنا حماد هو ابن سَلمة قال: أخبرنا أبو غالب ، عن

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(1) Made *mudabbar.*

(2) [١٦٢] أخرجه أحمد في المسند ٦/ ٤٠ ، صححه الحاكم في المستدرك جزء ٤.

أبي أمامة قال: أقبل النبي ﷺ معه غلامان، فوهب أحدهما لعلي صلوات الله عليه، وقال: «لا تضربه، فإني نُهيت عن ضرب أهل الصلاة، وإني رأيته يصلي منذ أقبلنا». وأعطى أبا ذر غلاماً وقال: «استوْصِ به معروفاً» فأعتقه، فقال: «ما فعل؟» قال: أمرتني أن أستوصي به خيراً، فأعتقتُه.

163.[Abu Umamah ﷺ said that the Prophet ﷺ came and had two slaves with him. he gave one to Sayyidina Ali ﷺ saying (in advice). "Do not beat him for I am forbidden from beating him who observes prayers, and I have seen him offer prayers ever since we have come (together)".

He gave the other slave to Abu Zarr ﷺ and said to him, "I instruct you to treat him well." He set him free and the Prophet ﷺ asked him, "What have you done?" He said, "You commanded me to treat him well so I released him (as part of good treatment)."][1] (Ahmad.)

EXPLANATION: The Prophet ﷺ is quoted in this Hadith to have instructed that slaves should be treated well and should not be beaten. This instruction is more effective if the slave is a regular observer of prayers. Thus, it is a worldly honour from Allah for a person who offers prayers. He should not be beaten. And Allah will protect the regular observer of prayer from beating in the Hereafter. The companions ﷺ were ever prepared to abide by the instructions of the Prophet ﷺ.Sayyidina Abu Zarr ﷺ complied promptly with the Prophet ﷺ instructions to treat the slaves well by releasing his slave from bonds of slavery. The Prophet ﷺ had not meant to ask him to manumite his slave but Sayyidina Abu Zarr ﷺ aimed at giving the most supreme form of kind treatment. Indeed, there cannot be a better form of kind treatment to slaves.

١٦٤ ـ حدَّثَنا أبو معمر قال: حدثنا عبد الوارث قال: حدثنا عبد العزيز، عن أنس قال: قدم النبي ﷺ المدينة وليس له خادم. فأخذ أبو طلحة بيدي، فانطلق بي، حتى أدخلني على النبي ﷺ فقال: يا نبي الله! إن أنساً غلام كيِّس لبيب، فليخدِمك. قال: فخدمته في السفر والحضر، مقْدَمه المدينة حتى تُوفِّي ﷺ. ما قال لي عن شيء صنعته: لِمَ صنعت هذا هكذا؟ ولا قال لي لشيء لم أصنعه: ألا صنعتَ هذا هكذا؟.

164.[Sayyidina Anas ﷺ said "the Prophet ﷺ came to Madinah but he did not have a servant (to help him). Abu Talhah ﷺ held me by my hand and delivered me to the Prophet ﷺ and he said to him, o Prophet ﷺ of Allah! (this boy,) Anas ﷺ is intelligent and clever and he will serve you. So. I served him since his arrival at Madinah till his death whether he was on a

(1) [١٦٣] أبو غالب، صاحب أبي أمامة. بصري. نزل أصبهان، قيل اسمه حزور، وقيل اسمه سعيد بن الحزور، وقيل: اسمه نافع، صدوق يخطىء، من الخامسة أخرجه أحمد في المسند ٤/ ١٢ ـ ٢٥٠.

journey or at home. But he never said to me about anything that I did, "Why did you do it this way or that way, nor about anything that I did not do "why did you not do it?"][1] (Bukhari, Muslim, tirmizi, Ahmad.)

EXPLANATION: The Prophet ﷺ life is indeed a grand example of Manners and etiquette. In another Hadith, Sayyidina Anas ﷺ is quoted as saying, "I served the Prophet ﷺ for ten years and was his domestic servant but he never even said to me, "O! May Allah enable us to adopt the Manners of His beloved Prophet ﷺ Aameen !

٨٦ ـ باب إذا سرق العبد

86.Chapter: If a slave steals

١٦٥ ـ **حدَّثَنَا** مسدد قال: حدثنا أبو عوانة، عن عمر بن أبي سَلَمة عن أبيه، عن أبي هريرة قال: قال رسول الله ﷺ: «إذا سَرق المملوكُ بِعْه ولو بِنَشّ». قال ابو عبدالله: النش عشرون والنّواة خمسة والا وقية أربعون.

165.[Sayyidina Abu Hurayrah ﷺ has reported the Messenger of Allah as saying, "If a slave steals something, sell him for one Nash".

Abu Abudullah (Imam Bukhari) has said that a nash is the word for twenty dirhams, nawah for five and awqiyah for forty.] [2] (Abu Dawood.)

EXPLANATION: The implication is that the slave who is given to stealing should be sold out at a low price. He should not be retained with oneself and one must rid oneself of him for he will continue to deprive his master of his wealth. Is there the possibility of his causing loss to his new buyer and would it contravene the saying, ان تحب لاخيك ما تحب لنفسك (that you love for your brother what you love for yourself) ? The answer is that, firstly, the seller must inform the buyer that he has committed theft, so that he will think before he buys him. Secondly, all Masters are not alike. Some are weak and cannot check their slaves while others are strict and exercise a tough control over their slaves whom they keep under stern surveillance and allow them no leniency. The slaves have no opportunity to deceive and these Masters are able to purchase them at throw-away prices.

٨٧ ـ باب الخادم يذنب

87. Chapter: The disobedient Servant

١٦٦ ـ **حدَّثَنَا** أحمد بن محمد ، قال حدثنا داود بن عبد الرحمن قال: سمعت

(1) [١٦٤] أخرجه المصنف في وصايا الصحيح، وفي الديان، ومسلم في الفضائل والترمذي في الشمائل وأحمد.

(2) [١٦٥]عمر بن أبي سلمة بن عبد الرحمٰن بن عوف الزهري، قاضي المدينة، صدوق يخطىء من السادسة قتل بالشام سنة ستة وثلاثين، مع بني أمية أخرجه أبو داود في السنن ٤٤١٢.

إسماعيل ، عن عاصم بن لقيط بن صَبِرة ، عن أبيه قال: انتهيت إلى النبي ﷺ، ودَفع الراعي في المُراح سَخلة فقال النبي ﷺ: «لا تَحسِبنَّ - ولم يقل لا تحسَبنَّ - إن لنا غنماً مائة لا نريد أن تزيد. فإذا جاء الراعي بسخلة ذبحنا مكانها شاة». فكان فيما قال: «لا تضرب ظَعينتك كضربك أمتك، وإذا استنشقت، فبالغ، إلا أن تكون صائماً».

166. Sayyidina Laqit bin Sabirah ﷺ has reported that he presented himself before the Prophet ﷺ.At that very time a shepherd brought the sheep and admitted them to their resting place (the barn). One of the Prophet ﷺ (had a sheep slaughtered and) said, "Do not mind it. It is our practice to maintain a hundred sheep and we do not let their number go up. Whenever the shepherd brings a freshly born kid, we slaughter a sheep against that (kid). "Among the things the Prophet ﷺ said at that time was, "Do not beat your wife as you would beat your slave girl. And when you snuff up water (in your nose while performing ablution) take it up freely unless you are fasting."][(1)] (Hakim)

EXPLANATION: (i) The author has reproduced this Hadith under the caption of chapter 87 only because of its words لا تضرب ظعينتك كضربك أمتك(do not beat your wife as you would beat your slave girl). However, we find in these words evidence of permission to beat a mind slave if she is disobedient. This is the Chapter. However, the original story has been abridged by the author. The full story is found in musnad (v-4, p-211). It runs as follows:

[I said, "Messenger of Allah, I have a wife who has something in her tongue (Meaning full speech and harsh language)." He said, "Divorce her." I said, "she is a long time companion and I have children, too, from her (So do not incline to divorce her)." The Prophet ﷺ said, "Go on with persuation (meaning give her an exhortation now and then) and if there is any good in her she will accept it. But, do not beat her as one would beat his slave girl." While this converstion was going on, the shepherd brought the sheep whom he drove into the barn. He had a kid in his hand. The Prophet ﷺ asked him if a sheep had delivered her young one and he confirmed that it had. Upon the Prophet ﷺ asking what it was, he said that it was a female kid. The Prophet ﷺ said to him, "Slaughter a sheep in its place,' and turning to me, he said, "Do not mind it (and be under the impression) and feel that we have slaughtered the sheep for your sake. Rather, it is our practice and we feel that the sheep should not exceed a hundred in number. Whenever a young is born to a sheep we slaughter another sheep against the new arrival".]

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(1) [١٦٦] أخرجه الحاكم في المستدرك ١/١٤٨.

The Prophet's ﷺ saying to Sayyidina Laqit ؓ that he should not mind or feel that a sheep was slaughtered for him shows that a guest must be put at rest lest he feel that the host is going out of the way for his sake (and putting himself to trouble). The host may have done what he does normally for himself and his family and he must not out the guest under a wrong impression that the host is going to lengths for his sake, and if a guest is liable to get that idea, it must be clarified and his heart put to rest.

(ii) The Arabic words in the Hadith are لا تحسبن ولم يقل لا تحسبن and the underlined words are derived from the root word حَسِبَ يَحْسِبُ as حَسَبَ يُحَسَبُ but the Prophet ﷺ spoke it with a kasra on seen يحسِب not with a fatha يحسَب but it seems the dialect of the tribe of Sayyidina Laqit bin sabirah ؓ pronounced it with a fatha يحسَب. He heard it pronounced in a way different to what he was used to so it seemed strange to him and he spoke out loudly what he thought. He was from taif and they were called Abu Razeen. Sabirah with an "i" after the "b" was the name of his grandfather. His father's name was Aamir. The author of Mishkat has written about him in al-Ikmal:

لقيط بن عامر بن صبرة يكنى أبا رزين العقيلي صحابي مشهور عداده في أهل الطائف روى عنه ابنه عاصم وابن عمر وغيرهما.

(Laqit bin Aamir bin Sabirah, kunyah Abu Razeen al-Uqayli, well known companion of Taif . From him his some Aasim and Ibn Umar and others narrated).

٨٨ ـ باب من ختم على خادمه مخافة سوء الظن

88.Chapter: he who applies a seal over his possessions to prevent him from doubting his servant

١٦٧ ـ **حدَّثنا** بِشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا أبو خَلْدة ، عن أبي العالية قال: كنا نؤمر أن نختم على الخادم، ونكيل، ونعدَّها ، كراهيةَ أن يتعودوا خُلُق سوء، أو يظن أحدُنا ظن سوء.

167.[Abu al-Aaliyah, a tabi'ee, رحمه الله has said, "we were instructed to apply a seal over our belongings and confine our servants and count the belongings so that the servants may not develop a bad habit or we may not have suspicion on them".]

EXPLANATION: He means to say, "Our predecessors had instructed us to keep our belongings under lock and key. If there is something on which a seal may be applied then it must be applied. The slaves must be confined to an area (so that they do not reach your belongings) and the belongings must be documented. The advantage will be that the servant and male and female slaves will not be able to steal anything. First of all, they will be confined to a limited area and, secondly, will have to break open the lock or the seal and risk being caught. They will thus be protected from wrong doing and you too

will not unnecessarily entertain doubts about them and imagine that they have cheated you.

٨٩ - باب من عدَّ على خادمه مخافة الظن

89.Chapter: He who counts his possessions to avoid suspicion on the servants

١٦٨ - **حدَّثَنَا** أبو نُعيم قال: حدثنا إسرائيل، عن أبي إسحاق، عن حارثة بن مُضرِّب ، عن سَلمان قال: إني لأعدّ العُراق على خادمي ، مخافةَ الظن .

168.[Sayyidina Salman Farsi ﷺ has said that he used to count the bones that had meat on them so that he may not imagine that his servant stole something of those.]

١٦٩ - **حدَّثَنَا** حجاج قال: حدثنا شعبة قال: أنبأنا أبو إسحاق قال: سمعت حارثة بن مُضرِّب قال: سمعت سَلمان: إني لأعدُّ العُراق خشيةَ الظنّ.

169.[This Hadith has the same words as the previous one except that it does not have the word خادمي khadami (my servant). Thus, it is of the same meaning as the previous one.]

EXPLANATION: Suspicion is a very bad thing. Sayyidina Salman Farsi ﷺ used to give everything to his servant duly counted to avoid suspicion. The Prophet ﷺ has said, "Have a good opinion of every Believer. Keep yourselves protected of suspicion." The best way to avoid suspicion is to count everything we give to anyone. This practice would not allow suspicion to arise.

٩٠ - باب أدب الخادم

90.Chapter: Teach Manners to the servant

١٧٠ - **حدَّثَنَا** أحمد بن عيسى قال: حدثنا عبد الله بن وَهب قال: أخبرني مَخْرَمة بن بكير ، عن أبيه قال: سمعت يزيد بن عبد الله بن قُسيْط قال: أرسل عبد الله بن عمر غلاماً له بذهب أو بِورق، فصرفه فأنظَر بالصرف . فرجع إليه فجلده جلداً وجيعاً وقال: اذهب فخذِ الذي لي ولا تصرفه.

170.[Yazid bin Abdullah bin Qusayt ﷺ says that Abdullah bin Umar ﷺ sent his slave (to the market) to sell gold or silver according to the (Shari'ah dictates of) Bay al-sarf (a pure sale). He sold the articles but violated the condition of Bay al-sarf (meaning, he took time to receive the price). When he came back, Sayyidina Abdullah bin Umar ﷺ gave him a sound beating and said to him "Go. Bring back my articles and do not sell them".]

EXPLANATION: Bay al-Sarf is to exchange gold for gold, silver for silver or gold for silver. It is obligatory that both articles change hands promptly

and a credit transaction is not allowed not even for a little while. The slave of Sayyidina Ibn Umar ﷺ had allowed a little time and it converted the deal into an interest transaction in the eyes of Shari'ah, so Sayyidina Ibn Umar ﷺ became angry and gave him a sound trashing.

١٧١ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا أبو معاوية، عن الأعمش عن إبراهيم التيمي، عن أبيه ، عن أبي مسعود قال: كنت أضرب غلاماً لي فسمعت من خلفي صوتاً : «اعلم أبا مسعود لله أقدرُ عليك منك عليه». فالتفتُّ فإذا هو رسول الله ﷺ. قلت: يا رسول الله! فهو حرٌّ لوجه الله. فقال: «أما لو لم تفعل لَمَسَّتك النار» أو «للفحَتْك النار ».

171.[Sayyidina Ibn Masood ﷺ said, "I was beating a slave of mine.(Suddenly,) I heard a voice behind me call out, Abu Masood! Know it! Whatever power you have over this slave, Allah has more power over you.' I turned back and found the Messenger of Allah ﷺ behind me, and I declared to him that I set free the slave for the sake of Allah. He said,' If you had not released him then the fire of hell would have touched you,' or he said, 'the fire of hell would have engulfed you,' "][1] (Ahmad.), Muslim, Abu Dawood., Tirmizi)

EXPLANATION: We learn from this Hadith that although one is allowed to beat one's slave or slave-girl when necessary yet great care should be exercised in awarding punishment to them. One must not exceed the limits. If anyone is cruel to his slave or exceeds limits then he will have to answer for that on the Day of Resurrection, and his cruelty will lead him to hell. Let no one suppose that because he owns him he can treat his slave as he wishes. A man may have a certain amount of power over his slave but on the Day of Requital he will know that Allah has more power over him than he has over his slave. The Ahadith that will follow are more explicit on this subject and disclose that on the Day of Resurrection the slave will get retribution from his master. See Ahadith #181,185 and 186.

[In a Hadith narrated by Sayyidah Ayeshah ﷺ we are told that a man came to the Prophet ﷺ and sat down. He said, "Messenger of Allah! Indeed, I have some slaves who lie to me, cheat me and disobey me. I reville them and beat them in punishment. Do tell me how will we fare in the Hereafter." The Prophet ﷺ said, "On the Day of resurrection, a reckoning will be made of the wrongs committed by your slaves and of the punishment given by you. If your punishment is according to their wrongs then things will stand at par between you neither will you get anything from them nor will you have a

(1) [١٧١] أخرجه أحمد في المسند ٤/ ١٢٠، ومسلم في الصحيح (كتاب الإيمان) ٣٤ و٣٥، أبو داود (كتاب الأدب) ب٣٤، والترمذي في السنن ١٩٤٨.

burden over you. If your punishment is lesser than what they deserved then the excess of their misdeeds will get a recompense from them. However, if you have given them more punishment than what they deserved they you will have to recompense them".

Sayyidah Ayshah said that on hearing prophet ﷺ that man moved away from his position crying and shrieking as he moved. The Messenger of Allah ﷺ said to him, "Do you not recite what Allah says (clearly about your case).

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾ [الأنبياء: 47]

«And we shall set up scales of justice for the day of Resurrection so that no soul will be wronged in anything. Even if it be the weight of a grain of mustard seed, we shall bring it (to account). And we suffice as Reckoners.} (al-Anbiya, 21:47)

That man heard this and said, "Messenger of Allah, I do not consider anything more worthwhile for me and for my slaves than that I separate them from me. Be my witness that I have set all of them free".]

٩١ ـ باب لا تقل قبّح الله وجهه

91.Chapter: Do not say, 'May Allah Make him ugly faced.'

١٧٢ ـ حدَّثنا حجاج قال: حدثنا ابن عُيينة، عن ابن عجلان، عن سعيد، عن أبي هريرة، عن النبي ﷺ قال: «لا تقولوا قبّح الله وجهه».

172.[It is reported by Sayyidina Abu Hurayrah that the holy Prophet ﷺ said "Do not say (to anyone) قبح الله وجهه (may Allah make him ugly faced!)."][1] (al-silsilah al-saheehah, Al-bani)

١٧٣ ـ حدَّثنا عبد الله بن محمد قال: حدثنا ابنُ عيينة، عن ابن عجلان، عن سعيد، عن أبي هريرة قال: لا تقولنّ: قبح الله وجهك ووجهَ من أشبه وجهك، فإن الله عز وجل خلق آدم ﷺ على صورته .

173.[Sayyidina Abu Hurayrah has said, "Do not ever say:

قبح الله وجهك ووجهَ من أشبه وجهك

(May Allah make you ugly faced and him whose face resembles your face!) because Allah created Aadam on His form".]

EXPLANATION: These Ahadith impress upon us that we must take into consideration the nobility Allah has granted mankind through the face. We

(1) [١٧٢] انظر السلسلة الصحيحة للألباني ٤/ ٢٤٤.

must not curse fellow men by praying that their beautiful face may turn ugly. Indeed, Allah has said in the Quran:

لقد خلقنا الإنسان في أحسن تقويم

{Certainly we created man in the best stature} (al-Teen, 95:4)

Hence, we must not pray that Allah make this stature ugly.

٩٢ ـ باب ليجتنب الوجه في الضرب

92.Chapter: To refrain from hitting at the face

١٧٤ ـ **حدَّثَنَا** خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثني محمد بن عجلان قال: أخبرني أبي وسعيد، عن أبي هريرة، عن النبي ﷺ قال: «إذا ضَرب أحدكم خادمَه، فليجتنب الوجه».

174.[Sayyidina Abu Hurayrah ﵁ has said that the Prophet ﷺ said, "If anyone of you beats his servant then he must refrain from hitting him on the face."][(1)] (Tirmizi)

EXPLANATION: Again, the nobility of the face is brought out in this Hadith as in the two previous Ahadith. If one has to beat someone and is permitted by Shari'ah to do so even then he must not hit him on the face.

١٧٥ ـ **حدَّثَنَا** خالد قال: حدثنا سفيان، عن أبي الزبير، عن جابر قال: مرَّ النبي ﷺ بدابّة قد وُسِمَ يُدخن منخِراه، قال النبي ﷺ: «لعن الله من فعل هذا. لا يَسِمَنَّ أحدٌ الوجهَ، ولا يضربنه».

175.[Sayyidina Jabir ﵁ said that the Messenger of Allah ﷺ passed by an animal whose face was branded with hot iron and his nose was burning. He said," Allah's curse be on whoever has done it. Let no one brand a face or hit on it"][(2)]

EXPLANATION: The Arabs used to treat sick animals by branding them and someone had branded an animal on its face. The Prophet ﷺ observed that and said, "May Allah curse him who has done it".

٩٣ ـ باب من لطم عبده فليعتقه من غير إيجاب

93.Chapter: He who slaps his slave may manumit him but it is not obligatory

١٧٦ ـ **حدَّثَنَا** آدم قال: حدثنا شُعبة قال: حدثنا حُصين قال: سمعت هلال بن

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(1) [١٧٤] أخرجه الترمذي في السنن ١٩٥٠.

(2) [١٧٥]خلاد بن يحيى بن صفوان السلمي، أبو محمد الكوفي، نزيل مكة صدوق رُمي بالأرجاء، وهو من كبار شيوخ البخاري من التاسعة، مات سنة ثلاث عشرة، وقيل سنة سبع عشرة: أخرجه أحمد في المسند ٣/ ٢٩٧، والحاكم في المستدرك ٤/ ٢٩٠.

يَساف يقول: كنا نبيع البزَّ في دار سُويد بن مُقرِّن، فخرجت جارية فقالت لرجل شيئاً، فَلَطمها ذلك الرجل. فقال له سويد بن مقرِّن: ألطمت وجهها؟ لقد رأيتُني سابع سبعة وما لنا إلا خادم، فلطمها بعضنا، فأمره النبيُّ ﷺ أن يُعْتِقَها .

176.[It is reported by Hilal bin Tasaf that they used to sell cloth in the house of suwayd bin Muqarrin. A slave girl came out and said something to a man whereupon the man slapped her on the face. Thereupon suwayd bin Muqarrin ﷺ said to him "Do you slap her face? I was the seventh of seven brothers and we did not have between us but one slave girl. One of us slapped her and the Messenger of Allah ﷺ commanded us to set her free".][1] (Muslim, Tirmizi)

١٧٧ ـ حدَّثَنَا عمرو بن عون ومسدَّد قالا: حدثنا أبو عوانة، عن فِراس، عن أبي صالح عن زاذان، عن ابن عمر قال: سمعتُ النبيَّ ﷺ يقول: «من لَطَمَ عبده أو ضربه حدّاً لم يأتِه فكفارته عِتقُه».

177.[It is reported by Sayyidina Ibn Umar ﷺ that he heard the Messenger of Allah ﷺ say, "If anyone slaps his slave, or beats him for no fault of his then the atonement for that he should set him free".]

١٧٨ ـ حدَّثَنَا مسدَّد قال: حدثنا يحيى بن سعيد، عن سفيان قال: حدثني سَلمةُ بن كُهيل قال: حدثني معاوية بن سُويد بن مُقرِّن قال: لطمتُ مولى لنا ففر، فدعاني أبي فقال: اقتصَّ. كنا ـ ولدَ مقرِّن ـ سبعة لنا خادم، فلطمها أحدُنا فذُكر ذلك للنبي ﷺ فقال: «مُرهم فليُعتقوها». فقيل للنبي ﷺ: ليس لهم خادم غيرُها. قال: «فليستخدموها، فإذا استغنوا خَلوا سبيلها».

178.[Sayyidina Muawiyah bin suwayd ﷺ said, "I slapped a slave belonging to us and he ran away. So, my father summoned me and said to me that retaliation will be taken from me. He said to me that they were seven sons of Muqarrin and had only one slave girl between them. One of them slapped her. This was reported to the Prophet ﷺ and he said, 'Command them to release their slave girl.' They had only one slave girl between them and no other servant, so he said, 'In that case they may continue to get her to work for them and when they must release her."]

EXPLANATION: The Hadith # 178 is found in Muslim (v-2, p-51) with these words:

لطمت مولى لنا فهربت ثم جئت قبيل الظهر فصليت خلف أبي فدعاه فدعاني ثم قال امتثل منه فعفا.

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(1) [١٧٦] أخرجه مسلم والترمذي.

[The son of Sayyidina suwayd bin Muqarrin ﷺ, Muawiyah bin suwayd, said, "I slapped a slave and then I file from there. I returned a little before Zuhr and offered prayers under the leadership of my father. He called me and he called the slave too and asked him to seek revenge from me but the slave forgave me."]

Sayyidina Suwayd related the story that they were seven men and had only one servant as stated in the forgoing Hadith and will find mention in the next Hadith.

The version in Saheeh Muslim proves that the scribe of al-Adeb al-Mufrad has erred in writing the word خـرا (he ran away) which should be خـررتُ (I ran away) on the basis of هـربـتُ, in Saheeh Muslim. However, as for as the text of the Hadith is concerned we have translated it as it appears in al-Adab al-Mufrad.

١٧٩ ـ **حدَّثَنَا** عمرو بن مرزوق قال: أخبرنا شعبة: قال لي محمد بن المنكدر: ما اسمك؟ فقلت: شعبة. قال: حدثني أبو شعبة عن سُويد بن مُقرِّن المزني ـ ورأى رجلاً لطم غلامه ـ فقال: أما علمت أن الصورة محرّمة ؟ رأيتني وإني سابعُ سبعةِ إخوةٍ، على عهد رسول الله ﷺ، ما لنا إلا خادم، فلطمه أحدنا، فأمرنا النبي ﷺ أن نعتقه .

179.[Abu Shabah has reported from Suwayd bin Muqaeein al-Mazaniy that he saw a man slap his slave. So, he said to him, "Do you not know that it is disallowed to strike on the face? I was the seventh of seven brothers. In the times of the Messenger of Allah ﷺ we had only one servant and one of our brothers slapped him. Thereupon the Messenger of Allah ﷺ commanded us to set him free."][1] (Muslim, Ahmad.)

١٨٠ ـ **حدَّثَنَا** موسى قال: حدثنا أبو عوانة قال: حدثنا فِراس، عن أبي صالح، عن زاذان أبي عمر قال: كنا عند ابن عمر، فدعا بغلام له كان ضربه ، فكشف عن ظهره فقال: أيوجعك! قال: لا . فأعتقه. ثم رفع عوداً من الأرض فقال: ما لي فيه من الأجر ما يزن هذا العود. فقلت: يا أبا عبد الرحمن! لِمَ تقول هذا؟ قال: سمعت النبي ﷺ يقول ـ أو قال ـ: «من ضرب مملوكه حدّاً لم يأته، أو لطم وجهه، فكفارته أن يعتقه» .

180.[Zazan Abu Umar has reported that they were with Ibn Umar ﷺ when he called his slave whom he had beaten. He looked at his back after uncovering it and asked him, "Do you feel pain ?" He said, "No!" (In spite of that) he set him free. He then picked up a piece of wood from the ground and (spoke to himself) "I will not receive even so much reward on manumitting this slave as the weight of this piece of wood." Zazan said, "O Abu abdur

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(1) [١٧٩] أخرجه مسلم في الصحيح (كتاب الإيمان) ٣٢ و٣٣، وأحمد في المسند ٣/ ٤٤٧.

Rahman why do you say that ?" He said that he had heard the Messenger of Allah ﷺ say. "If anyone beats his slave for no fault of his or strikes him on the face then the expiation for that is that he set the slave free".]

EXPLANATION: All the ahadith in this Chapter tell us that if anyone strikes his slave on the face or beats him unnecessarily then in atonement for that he must release his slave. However, this command to release the slave is not Wajib (compulsory) but it is mustahabb (recomended, preferable). The command is by way of reproach and it is particularly disallowed to hit anyone on the face which is noble and respectful. That is why a person is cautioned not to strike at the face even when a slave is beaten in punishment for his fault.

٩٤ ـ باب قصاص العبد

94.Chapter: Even Retaliation for slaves

١٨١ ـ **حدَّثَنَا** محمد بن يوسف وقبيصة قالا: حدثنا سفيان، عن حبيب بن أبي ثابت، عن ميمون بن أبي شبيب ، عن عمار بن ياسر قال: لا يضربُ أحد عبداً له وهو ظالم له، إلا أقيد منه يوم القيامة.

181.[Sayyidina Ammar bin Yasir رضي الله عنه has said that if anyone commits excess and beats his slave then on the Day of Resurrection the slave will be asked to seek Qisas (even retaliation).]

١٨٢ ـ **حدَّثَنَا** أبو عمر حفص بن عمر قال: حدثنا شعبة قال: حدثني أبو جعفر قال: سمعت أبا ليلى قال: خرج سلمان فإذا علف دابته يتساقط من الآريّ ، فقال لخادمه: لولا أني أخاف القصاص لأوجعتك .

182.[Abu Layl said that (when) Salman (stepped out of his house with his servant on a journey, he) saw that the fodder of his animals was falling down from its stack. He said to his servant (by way of warning), "If I did not fear Qisas in the hereafter, I would have given you a painful punishment".]

١٨٣ ـ **حدَّثَنَا** أبو الربيع قال: حدثنا إسماعيل قال: حدثنا العلاء، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «لَتُؤدُّنَّ الحقوق إلى أهلها، حتى يقاد للشاة الجمّاء من الشاة القَرْناء».

183.[Sayyidina Abu Hurayrah رضي الله عنه has reported the Prophet ﷺ as saying, "You will surely give the rights to their owners. So much so that a goat without a horn will get even with one with a horn."][1] (Muslim, Tirmizi, Ahmad.)

EXPLANATION: Everyone will get justice on the day of Resurrection and every wronged one will be recompensed. Al-Dur al-Manthur has transmitted from Abu Hurayrah. "All the Day of Resurrection. The quadrupeds, other

(1) [١٨٣] أخرجه مسلم في الصحيح (كتاب البر والصلة) ب١٥ رقم٦٠، والترمذي في السنن ٢٤٢٠، وأحمد في المسند ٢/ ٢٣٥ ـ ٣٠١ ـ ٣٧٢.

earth Clinging animals, birds and all else will await decision from the supreme Being. Animals without horns will retaliate whose with horns. Then they will be told to turn into earth (and all animals will return to dust). At that time, the disbelievers will utter (longingly). "Would that we become dust !" The well known exegete Mujahid has explained that the animal that had been pecked at by a beak will get even with the animal that had kicked it. These things will take place in fullview of the human beings and they will observe the proceedings. Finally, it would be said to the animals, "become dust. There is neither paradise nor Hell for you." The unbeliever will utter then, "O would that I were dust!" ("the would have saved me from the never ending chastisement.") He will utter this with an intense longing and hopelessness knowing that if he were to get that he would not have to undergo the reckoning and the torment Hell! "O perchance the earth would swallow me and I would be lost for ever!" The Quran says يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الأرض

{On that day those who disbelieved and disobeyed the Messenger, would wish that the earth were levelled with them}
(Al-Nasa, 4:42)

١٨٤ ـ **حدَّثَنَا** عبد الله بن محمد الجعفي قال: حدثنا أبو أسامة قال: حدثني داود بن أبي عبد الله مولى بني هاشم قال: حدثنا عبد الرحمن بن محمد قال: أخبرتني جدتي، عن أم سلمة، أن النبي ﷺ كان في بيتها، فدعا وصيفة له ـ أو لها ـ فأبطت، فاستبان الغضب في وجهه. فقامت أم سلمة إلى الحجاب فوجدت الوصيفة تلعب؛ ومعه سواك، فقال: «لولا خشية القود يوم القيامة، لأوجعتك بهذا السواك». زاد محمد بن الهيثم تلعب ببهيمة قال فلما أتيت بها النبي ﷺ قلت يا رسول الله! إنها لتحلف ما سمعتك قالت: وفي يده سواك.

184.[It is narrated by Sayyida Umm Salamah ﵂ that the Holy Prophet ﷺ was in her house and he summoned his own or Umm Salamah's maid servant. The maid servant was late in responding to the summons because of which the Prophet ﷺ countenance displayed anger. Sayyidah Umm salamah ﵂ got up and went towards the veiled area and found the young maid servant playing. The Prophet ﷺ had with him a siwak or miswak[1] is a piece of Branch of a tree used as a tooth cleaner. And he said, "If I did not fear Qisas on the Day of Resurrection, I would have hit you with this siwak".

Muhammad bin al-haytham, a narrator of this Hadith, narrates it with these (additional) words:

"The maid servant was playing with the young of a sheep".

(1) Siwak or miswak is a piece of branch of a tree used as a tooth-cleaner.

Sayyidah Umm Salamah ﵂ said that when she brought her to the Prophet ﷺ,she said to him, "She says an oath that she had not heard your summons".

Sayyidah Umm Salamah ﵂ added that the Prophet ﷺ had a siwak in his hand.][1] (al-Targeeb wa al-targeeb, Majma Zawaid)

١٨٥ ـ **حدَّثَنَا** محمد بن بلال قال: حدثنا عِمران ، عن قتادة، عن زُرارة بن أوفى ، عن أبي هريرة قال: قال رسول الله ﷺ: «من ضرب ضرباً اقتُصَّ منه يوم القيامة».

185.[Sayyidina Abu Hurayrah ﵁ has reported that the Messenger of Allah ﷺ said, "If anyone beats another person then, on the day of resurrection, Qisas (retaliation) will be extracted from him.][2]

١٨٦ ـ **حدَّثَنَا** خليفة قال: حدثنا عبد الله بن رجاء قال: حدثنا أبو العوَّام، عن قتادة، عن عبد الله بن شقيق ، عن أبي هريرة، عن النبي ﷺ قال: «من ضرب ضرباً ظلماً ، اقتُصَّ منه يوم القيامة».

186.[Sayyidina Abu Hurayrah ﵁ has reported that the Messenger of Allah ﷺ said, "If anyone beats another person cruelly, then, on the day of resurrection, Qisas (retaliation) will be extracted from him.]

EXPLANATION: All the Ahadith of this Chapter warn us that if anyone beats his slave, maid-slave, servant or maid-servant and beats him more than he had a right to, on the day of resurrection a Qaisar will be extracted from him. This applies also if he shows cruelty to them. In other words, he will entitle himself to punishment in the hereafter. However, a reasonable amount of punishment aimed at correcting or reforming a slave or servant is allowed and owner or master has that much right which it is proper for him to use. Sometimes, it is also better to use that right and give a little punishment. However, if anyone forgives his subordinates fearing reprisal in the after then he is being virtuous, and he invites the mercy of Allah and earn his pleasure. Therefore as far as possible one must forgive. The Messenger of Allah ﷺ has himself, exhorted us to forgive the faults and short comings of our slaves and servants.

A Hadith narrated by Sayyidina Abdullah bin Umar ﵁ tells us of a man who came to the Prophet ﷺ and said, Messenger of Allah! To what extent should we forgive the mistakes of our servants and slaves." The Prophet ﷺ did not say anything. This man repeated his question to the Prophet ﷺ and he did not make any comment, saying nothing in answer to him. But when

(1) [١٨٤] انظر المطالب العالية لابن حجر ١٨٣٥، والترغيب والترهيب للمنذري ٣/ ٢١٧ ـ ٤/ ٤٠٣، مجمع الزوائد للهيثمي ١٠/ ٥٣.

(2) [١٨٥] محمد بن بلال، أبو عبد الله ،البصري، الثمار صدوق يغرب، من التاسعة. عمران بن داود، أبو العوام القطان، البصري، صدوق، يهم، ورمى برأي الخوارج من السابعة مات بين الستين والسبعين.

he put the same question a third time, the Prophet ﷺ said, seventy times every day." He meant to say, "If your subordinate comments a mistake again and again, do not take him to task but forgive him".

٩٥ ـ باب اكسوهم مما تلبَسون

95. Chapter: Clothe them what you wear

١٨٧ ـ **حدَّثَنَا** محمد بن عبّاد قال: حدثنا حاتم بن إسماعيل ، عن يعقوب بن مجاهد أبي حَرزة عن عُبادة بن الوليد بن عُبادة بن الصامت قال: خرجت أنا وأبي نطلب العلم في هذا الحي من الأنصار ـ قبل أن يهلكوا ـ فكان أولُ من لقينا أبا اليَسرَ ، صاحب النَّبيِّ ﷺ ومعه غلام له ، وعلى أبي اليَسر بُردة ومعافريّ. وعلى غلامه بُردة ومعافريّ . فقلت له: يا عمي! لو أخذت بردة غلامك وأعطيته معافريك، أو أخذت معافريه وأعطيته بردتك، كانت عليك حلة وعليه حلة . فمسح رأسه وقال: اللهم بارك فيه. يا ابن أخي! بصَرَ عيناي هاتان، وسَمعَ أذناي هاتان، ووعاه قلبي ـ وأشار إلى نِياط قلبه ـ النبي ﷺ يقول: «أطعموهم مما تأكلون، واكسوهم مما تلبَسون» وكان أن أُعطِيهُ من متاع الدنيا أهون عليّ من أن يأخذ من حسناتي يوم القيامة.

187.[It is reported by Ubadha bin al-Walid bin al-samit that he and his father set out in search of knowledge to a tribe of the Ansar. (They had in mind that) they may learn from them before they depart from this world. The first person they met was the companion of the Prophet ﷺ Abu al-Yasar ﷺ and his slave was with him. Abu al-yasar had over him a mantle and clothes prepared by the tribe of Maafiri(1). His slave too had over him a mantle and clothes made by the Maarifri.(both had on them the same kin of dress.) Ubadha said to him, "uncle, If you take from him your slave the mantle and give him your Maafiri clothes or take from his Maafiri clothes and give him our mantle then your dress should be of one kin and his too (of one kind)". He patted Ubadha on the head and said, " o Allah, bless him! O son of my brother! These two eyes have seen and these two ears have heard and," pointing to his heart," has retained that the Prophet ﷺ used to say, feed your slaves and servants what you eat and clothe them what you wear, it is easier for me to give him the blessings of this world than (let him) take away from my pious deeds on the day of Resurrection."](2) (Muslim)

١٨٨ ـ **حدَّثَنَا** سعيد بن سليمان قال: حدثنا مَروان بن مُعاوية قال: حدثنا الفضل بن

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(1) The tribe of Ma'firi is known Ma'afir. It was from yemen and was famous for the fine clothes it made

(2) [١٨٧] محمد بن عباد بن الزبرقان الملكي، نزيل بغداد، صدوق يهم، من العاشرة، مات سنة أربع وثلاثين، أخرجه مسلم في الصحيح (كتاب الزهد) ٧٤.

مبشِّر قال: سمعت جابر بن عبد الله يقول: كان النبي ﷺ يوصي بالمملوكين خيراً، ويقول: «أطعموهم مما تأكلون وألبسوهم من لَبوسكم، ولا تعذِّبوا خلق الله عز وجل».

188. [Sayyidina Jabir bin Abdullah ﷺ reported that the Prophet ﷺ used to commend kind treatment to slaves. He used to say. Feed them from what you eat and clothe them what you wear. And do not chastise the creatures of Allah. The Mighty, the Glorious".][1]

EXPLANATION: These Ahadith emphasise that food and dress are among the right of a slave and it is the responsibility of the Master that he feed him to a full stomach and clothe him with what he needs. In fact, the Ahadith stress that he should be given to eat what the Master eats and wears.

It is narrated by Abu Hurayrah ﷺ, according to another Hadith, that the Messenger of Allah ﷺ said, "When the servant of one of you prepares food and brings it to him while he has endured the heat and smoke during cooking, it is upon the Master to make his slave who cooked the food sit down with him to partake of the food, And if the food is insufficient then the Master must give his slave at least one or tow morsels from that food".

In our times, the same command will apply to a servant or maid servant who cooks food.

٩٦ ـ باب سِباب العبيد

96. Chapter: Reviling or abusing the slaves

١٨٩ ـ حدَّثَنَا آدم قال: حدثنا شعبة قال: حدثنا واصِل الأحدب قال: سمعت المعْرور بن سُويد يقول: رأيت أبا ذَر وعليه حلة، وعلى غلامه حلة. فسألناه عن ذلك ، فقال: إني سابت رجلاً ، فشكاني إلى النبي ﷺ، فقال لي النبي ﷺ: «أعيَّرته بأمه ؟» قلت: نعم. ثم قال: «إن إخوانكم خَوَلُكم ، جعلهم الله تحت أيديكم ، فمن كان أخوه تحت يديه فليُطعمه مما يأكل ، وليلبسه مما يلبس، ولا تكلفوهم ما يغلبهم ، فإن كلفتموهم ما يغلبهم فأعينوهم».

189.[Al-Maroor bin Suwayd ﷺ said that he saw Abu Zarr ﷺ wearing a dress and his slave wore the same dress. He asked him about it and he complained to the Prophet ﷺ about me. He asked me if I had disgraced that man by telling him that he was the son of such- and -such woman. I confessed that I had done so. So, he told me, 'Your servant are your brothers. They are good helpers whom Allah has subordinated to you. If anyone's

(1) [١٨٨] مروان بن معاوية بن الحارث بن أسماء الفزاري، أبو عبد الله الكوفي، نزيل مكة ثم دمشق، ثقة حافظ، وكان يدلس أسماء الشيوخ، من الثامنة مات سنة ثلاث وتسعين. انظر التخريج في الحديث السابق.

brother is subordinated to him then he must feed him from what he eats and clothe him from what he wears himself. And do not burden him with so much work as is beyond their capacity. Hence, if you give them a work that is too much for them then help them yourself.' (he meant that master should give them a hand in the work.)"][1] (Bukhari)

EXPLANATION: This Hadith describes every slave as a brother of his master whom Allah has put under the latter's command. This description is a very forceful appeal to show kindness to this oppressed section of people. The slave and master are described as brothers presumably also because they are sons of the same parents Sayyidina Aadam ﷺ and Sayyidah Hawwa ﷺ.

بني آدم اعضائي يكديگرند كه در آفرينش زيك جوهرانند

On the basis of the same relationship, the master is reminded that since his salve or servant is his brother, he must treat them as he treats brothers. He must give them the same things to eat and to wear as he eats and wears.

٩٧ - باب هل يعين عبده؟

97.Chapter: Should he help his slave?

١٩٠ - **حدَّثَنَا** آدم قال: حدثنا شعبة قال: حدثنا أبو بِشر قال: سمعت سلاَّم بن عمرو يحدث، عن رجل من أصحاب النبي ﷺ قال: قال النبي ﷺ: «أرقاؤكم إخوانكم، فأحسنوا إليهم، استعينوهم على ما غلبكم، وأعينوهم على ما غُلِبوا».

190.[Salam bin Amr ﷺ as narrated from a companion that the Prophet ﷺ said, "Your slaves are your brothers. So, treat them well. Get them to help you do what you cannot do yourself and help them do what they cannot do by themselves.][2] (Ahmad.)

١٩١ - **حدَّثَنَا** يحيى بن سليمان قال: حدثني ابن وهب قال: أخبرنا عمرو، عن أبي يونس، عن أبي هريرة أنه قال: «أعينوا العاملَ في عمله، فإن عامِل الله لا يخيب» يعني الخادم.

191.[Sayyidina Abu Hurayrah ﷺ said, "Help the one who works, to accomplish his task. Surely, he who does anything for the sake of Allah is not deprived."][3] (Ahmad.)

EXPLANATION: The Hadith #190 tells us that a slave is the brother of his

(1) [١٨٩] أخرجه المصنف في الصحيح ٣/ ١٩٥.

(2) [١٩٠] أخرجه أحمد في المسند ٤/ ٣٦ بلفظ (أرقاؤكم أرقاؤكم).

(3) [١٩١] يحيى بن سليمان بن يحيى بن سعيد الجعفي، أبو سعيد الكوفي، نزيل مصر، صدوق يخطىء من العاشرة، مات سنة سبع أو ثمان وثلاثين. اخرجه أحمد.

master and he must deal with him as he deals with his brother. He must not overburden his slave but if he is assigned something which he cannot do himself then the master must lend him a hand in performing the task. In fact, the Hadith tells us that we must not get him to do everything for us. We must seek his help in what we cannot do ourselves.

The Hadith # 191 says that one who does anything for the sake of Allah is not deprived. It means that one is rewarded for doing something for oneself, and if one helps a slave then again there is reward for that. The only condition is that one must have the pleasure of Allah before him. If a man does a deed to gain Allah's pleasure then he will not be deprived of reward.

The Hadith concludes with the word الخادم the servant. It is an addition by one of the narrators and means the doer.

٩٨ ـ باب لا يُكَلَّف العبدُ من العمل ما لا يُطيق

98. Chapter: The slave must not be asked to do what is beyond him

١٩٢ ـ حدَّثَنَا عبد الله بن يزيد قال: حدثنا سعيد بن أبي أيوب قال: حدثني ابن عجلان، عن بُكير بن عبد الله، عن عجلان، عن أبي هريرة، عن النبي ﷺ قال: «للمملوك طعامه وكسوته، ولا يُكَلَّف من العمل ما لا يطيق».

192. [Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ said, "It is the right of a slave that he should be fed and clothed and not asked to do what is beyond his strength".][(1)] (Ahmad)

١٩٣ ـ حدَّثَنَا عبد الله قال: حدثني الليث قال: حدثني ابن عجلان، عن بُكير، أن عجلان أبا محمد حدَّثه ـ قبيل وفاته ـ أنه سمع أبا هريرة يقول: قال رسول الله ﷺ: «للمملوك طعامه وكسوتُه، ولا يُكَلَّف إلا ما يطيق».

193. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "A slave has a right (over his master) to be fed and to be clothed, and that he does not assign to him a work that is not within his ability."][(2)] (Muslim)

١٩٤ ـ حدَّثَنَا مسدَّد قال: حدثنا يحيى، عن الأعمش قال: قال مَعرور: مررنا بأبي ذر وعليه ثوب وعلى غلامه حُلَّة. فقلنا: لو أخذت هذا وأعطيت هذا غيره كانت حلة، قال: قال النبي ﷺ: «إخوانكم جعلهم الله تحت أيديكم؛ فمن كان أخوه تحت يده فليطعمه مما يأكل، وليلبسه مما يلبس، ولا يكلفه ما يغلبه؛ فإن كلفه ما يغلبه فليعنه عليه».

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(1) [١٩٢] أخرجه أحمد في المسند ٢/ ٢٤٧.

(2) [١٩٣] أخرجه مسلم في الصحيح ١٠ رقم ٤٢، وأحمد في المسند ٢/ ٢٤٧ ـ ٣٤٢.

194. [Maroor ﷺ said, "We passed by Abu Zarr ﷺ and saw that he was wearing a dress while his slave was wearing a pair of dress (suit).[1] We said to him, 'If you took the dress from your slave and gave him yours in exchange then you would have had the pair.'

The slave wore a hullah two garments: Izar, the lower, and rida the clook that covers the whole body.

So, Abu Zarr ﷺ said, "The Prophet ﷺ has said: They are your brothers whom Allah has placed under your authority and it is incumbent on one who has a brother under his authority to feed him what he eats and give him to wear from what he wears and not impose on him work that is not within his strength but if he wishes to take that task from him then he should lend him a hand in that.][2] (Abu Dawood, Ibn Majah)

EXPLANATION: In these times, there are slave or slave-girls but our wealthy people have male and female servants working for them. Ofthen these people are treated very roughly and generally they are given to wear clothes that their masters have worn out and discarded.

In other words, clothes which masters no longer deem fit to wear are passed on the servants who are not fed properly. They are served what is left over and often they are given daal while the bosses eat rich food. There is a variety of choice dishes on their table, but servants are kept away from food.

Besides, servants are made to work very hard and no thought is given to their ability or inability to do anything. The poor sevants are so scared that they do not even express their inability to do anything. the poor servants sre sp scored that they do not even express their inability to some thing difficult, of, if they refuse to do anything then they would be taken to task severely. As it is, they are always scolded and reprimanded and the bosses do not feel shy to beat and chastise them every now and then on flimsy grounds.

Apart from that, some rich people do not give their servants salaries at the right time. They do not care in the least that these are poor people with families and they depend entirely on the salaries they toil for. How would they feed their children and subsist if their remuneration is delayed beyond due dated? They have no other source of income. The poor servant's request for their dues time and again, but the masters present a deaf ear, merciless as they are! This is sheer cruelty and a transgression on rights of the subordinates, and on the day of resurrection, the cruel people will have to account for the excess they commit.

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(1) The slave wore a *hulla two garments: Izar, the lower, and rida* the clook that covers the whole body.

(2) [١٩٤] أخرجه أبو داود في السنن ٥٨، وابن ماجه في السنن ٣٦٩٠، وأحمد في المسند ٥/١٥٨.

By behaving in this way, the rich people also disobey the Holy Prophet ﷺ and disregard his advice. He had said that servants should be considered as brothers and they must be treated as brothers are treated.

٩٩ - باب نفقة الرجل على عبده وخادمه صدقة

99. Chapter: A man's spending on slaves and servants is Sadaqah

١٩٥ - **حدَّثنا** إبراهيم بن موسى قال: أخبرنا بقية قال: أخبرني بحير بن سعيد، عن خالد بن معدان، عن المقدام، سمع النبي ﷺ يقول: «ما أطعمت نفسك فهو صدقة، وما أطعمت ولدك وزوجتك وخادمك فهو صدقة».

195. [Sayyidina Miqdam ﷺ has reported that he heard the Holy Prophet ﷺ Say, "What you eat is Sadaqah. Whatever you feed your children, wives and servants is also Sadaqah.][(1)]

EXPLANATION: The Hadith says clearly that just as it is virtuous to feed someone who is hungry so, too, it is an act of piety to feed oneself and one's children, wife and servants.

The Prophet ﷺ is quoted in a Hadith to have said, "The most excellent Sadaqah is that you fill hungry belly." Therefore, to feed a man who is hungry to such an extent that he is satiated is the greatest piety.

١٩٦ - **حدَّثَنَا** مسدد قال: حدثنا حماد بن زيد، عن عاصم بن بَهدَلة عن أبي صالح، عن أبي هريرة قال: قال رسول الله ﷺ: «خير الصدقة ما بَقَّى غِنًى، واليد العليا خير من اليد السفلى، وابدأ بمن تعول، تقول امرأتك: انفق عليَّ أو طلقني، ويقول مملوكك: أنفق عليَّ أو بعني، ويقول ولدُك إلى من تَكلنا».

196. [Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said, "The best Sadaqah is that which is given after seing to one's own obligations and necessities. The upper hand (which is the giving hand) is better than the lower hand (which is the receiving hand). And, you should begin to spend wih your family members. Your wife will tell you: spend on me or divorce me. Your slave will tell you: spend on me or dispose me. And, your son will Say to you: to whom do you entrust me"?)

EXPLANATION: Many things are taught to us in this Hadith. It teaches us that the best Sadaqah is one, which is given after meeting one's personal obligations. The wisdom is clear. If a man goes on giving Sadaqah wihtout first spending on his ture and proper needs and the needs of his family then he will have to borrow money later on from other people or he may have to beg. Hence, it is better to first spend on himself and his family for

(1) [١٩٥] أخرجه أحمد في المسند ٤/ ١٣١ و١٣٢.

unavoidable needs and then spend on other people.

The next thing the Hadith teaches us is that the upper hand is better than the lower. It means that one who gives charity is better than one who receives it.

The next lesson is that a man must begin to spend with those who are his dependants and responsiblities (meaning, his wife, children and slaves). They will place their demands with the tongue with which they speak out directly or the tongue that speaks out through the obvious situation and circumstances. They will say or seem to Say, "Spend on us. Do not spend on other people. To spend on others is to neglect the obligations (wajib) and it is sinful." Hence, one must first fulfil his Wajib duties and then spend on a general charity from what remains with him.

The words of this Hadith are:

خير الصدقة ما بقَّى غِنًى

In Bukhari the hadith is transmitted with these words:

ما كان عن ظَهرِ غِنًى

On the face of it, the meaning of the same expression is presented in a different set of words. The message they convey is: "Do not leave those who depend on you in difficulty by spending on other people." First relatives, then strangers.

١٩٧ ـ **حدَّثَنا** محمد بن كثير قال: أخبرنا سفيان، عن محمد بن عجلان، عن المقبري، عن أبي هريرة قال: أمر النبي ﷺ بصدقة. فقال رجل: عندي دينار. قال: «أنفقه على نفسك». قال: عندي آخر. قال: «أنفقه على زوجتك». قال: عندي آخر. قال: «أنفقه على خادمك، ثم أنت أبصر».

197. [Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ commanded them to give Sadaqah. A man said, "I have one dinar." The Prophet ﷺ said to him, "Spend it on yourself." He said, " I have another." The Prophet ﷺ said, it on your wife." He said, "I have another, and the Prophet ﷺ said to him, "Spend it on your servant, and then you are the one who knows better (so spend according to your situation)."][1](Bayhaqi, Haythmi, Al-Zubaydi, Ibn Asakir, Baghawi)

EXPLANATION: The version in Abu Dawood has the additional words:

"تـصـدق بـه ولاك" the third time, the Prophet's answer was, "Spend on your children." And, the fourth time he asked him to spend on his servant.

(1) [١٩٧] أخرجه البيهقي في السنن ٧/ ٤٦٦ والهيثمي في موارد الظمآن ٨٢٨، الزبيدي في إتحاف السادة المتقين ٤/ ١٦٩، وابن عساكر في التاريخ ٣/ ٢١، والبغوي في شرح السنة.

Anyway, the Prophet ﷺ has set the sequence of spending preferences of a man beginning with himself, his wife and his servant and thereafter using his commonsense to determine areas of spending. He may spend on the person who is more entitled to his attention.

١٠٠ ـ باب إذا كره أن يأكل مع عبده

100. Chapter: When he dislikes to eat with his slave

١٩٨ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا مخلد بن زيد قال: أخبرنا ابن جريج قال: أخبرني أبو الزبير، أنه [سمع رجلاً] يسأل جابراً عن خادم الرجل إذا كفاه المشقة والحر : أمر النبي ﷺ أن يدعُوه؟ قال: نعم. فإن كره أحدكم أن يطعمَ معه، فليُطعمه أكلة في يده .

198. [Someone asked Sayyidina Jabir ؓ, "A man's servant preserves him from heat and hard work (of cooking). Has the Prophet ﷺ commanded us to invite him to the meal"? Sayyidina Jabir ؓ said, "Yes! (He must be invited to the meal) but if anyone of you does not like to eat with his servant then he must feed him by handing him over one morsel."] (1) (Ibn Hibban, Ahmad)

EXPLANATION: Obviously, a servant workd hard to cook the food and endures the heat in cooking and saves his master from the toil and heat. Therefore, it is his right that he should be made to share the meal. The Prophet ﷺ has said that we should inivte our servant to the meal which he has prepared with great toil and endurance facing the thick smoke. If a man does not like to make him sit with him then he should give him a morsel or two in his hand so that he also has a share in the meal. In this way, he will be pleased too.

١٠١ ـ باب يطعم العبد مما يأكل

101. Chapter: feed the slave what you eat

١٩٩ ـ حدَّثَنَا عبد الله بن مَسلمة قال: حدثنا مروان بن معاوية، عن الفضل بن مبشر قال: سمعت جابر بن عبد الله يقول: كان النبي ﷺ يوصي بالمملوكين خيراً، ويقول: «أطعموهم مما تأكلون، وألبسوهم من لبوسكم، ولا تعذبوا خلق الله».

199. [Sayyidina Jabir ؓ bin Abdullah has said that the Prophet ﷺ instructed us to treat slaves gently and he used to Say, "feed them what you eat and clothe them what you wear, and do not hurt the creatures of Allah".](2)

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(1) [١٩٨] أخرجه ابن حبان بهذا السند، واحمد.

(2) [١٩٩] راجع تخريج الحديث رقم ١٨٨.

EXPLANATION: This Hadith highlights the concern the Prophet ﷺ had for the rights of slaves and servants and his constant instructions to treat them well. He used to say that we must be careful to feed and clothe them and to give them their rights without fail. Their rights are that they must be fed and clothed as their masters eat and clothe themselves, and the creatures of Allah must not be tormented.

١٠٢ ـ باب هل يجلس خادمه معه إذا أكل؟

120. Chapter: Does the servant sit with him at meals?

٢٠٠ ـ **حدَّثنَا** مسدَّد قال: حدثنا يحيى بن سعيد، عن إسماعيل بن أبي خالد ، عن أبيه ، عن أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «إذا جاء أحدكم خادمه بطعامه، فليجلسه، فإن لم يقبل؛ فليناوله منه».

200. [Sayyidina Abu Hurayrah ؓ has said that the Prophet ﷺ said, "When the servant of anyone of you brings to him his meal, it is upon him that he must ask the servant to sit with him. But, if he does not agree with it then he must give him something from the meal.][1]

٢٠١ ـ **حدَّثنَا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا أبو يونس البصري عن ابن أبي مُليكة قال: قال أبو محذورة : كنت جالساً عند عمر رضي الله عنه، إذ جاء صفوان بن أمية بجَفنة ، يحملها نفر في عباءة ، فوضعوها بين يدي عمر. فدعا عمر ناساً مساكين، وأرقاء من أرقاء الناس حوله، فأكلوا معه. ثم قال عند ذلك: فعل الله بقوم ـ أو قال لحا الله قوماً ـ يرغبون عن أرقائهم أن يأكلوا معهم. فقال صفوان: أما والله! ما نرغب عنهم. ولكنا نستأثر عليهم. لا نجد والله من الطعام الطيب ما نأكل ونطعمهم.

201. [Sayyidina Abu Makhdoodah ؓ said: I was sitting with Sayyidina Umar ؓ when safwan bin Umayyah ؓ came to him with a large bowl which some people carried. He placed the bowl before Sayyidina Umar ؓ. He invited the poor and the slaves of other people (present there) and they ate together with him. He then said, "May Allah take them to task who shy away from eating with their slaves!" Safwan said, "By Allah, we are not unmindful of them but we prefer ourselves over them. By Allah, we do not get such a good meal that we may eat and feed them too."] (Bukhari, Muslim, Abu Dawood, Tirmizi,Ibn Majah, Ibn Hibban)

EXPLANATION: The Messenger of Allah ﷺ has given us an excellent

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(1) [٢٠٠] أخرجه المصنف في الإعتاق، ومسلم وأبو داود، والترمذي في الأطعمة، وابن ماجه والدارمي وابن حبان.

guidance to care for this neglected and oppressed section of human begings and taught his ummah to look after them. His guidance and teachings are incomparable and no other religion has instructed its adherents in like manner. His teachings exhort his ummah to treat the slaves kindly, not to burden them with hard work, proper arrangement must be made for their basic needs of food and clothing and in fact, they must be fed and clothed in the same way as their master is used to. The Hadith, under discussion, reveals that Sayyidina Umar ﷺ invited the poor people and the slaves to his meal and all of them partook of it together thereby he abided by the Sunnah of the Prophet ﷺ. Sayyidina Umar ﷺ sounded a cautionary note too when he prayed that Allah may destroy those people who do not invite their slaves to share their meals with them and may the curse of Allah be on them.

١٠٣ - باب إذا نصح العبد لسيده

103. Chapter: When to slave has the good of his master in mind

٢٠٢ - **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن نافع، عن عبد الله بن عمر، أن رسول الله ﷺ قال: «إن العبد إذا نصح لسيده وأحسن عبادة ربه، له أجره مرتين».

202. [It is narrated by Sayyidina Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "When a slave has the good of his master in mind and is faithful to him and is also careful of worship of Allah, he is entitled to a two-fold reward."][(1)] (Muslim, Abu Dawood)

٢٠٣ - **حدَّثَنَا** محمد بن سلام قال: أخبرنا المحاربي قال: حدثنا صالح بن حي قال: قال رجل لعامر الشعبي: يا أبا عمرو! إنا نتحدث عندنا أن الرجل إذا أعتق أُمَّ ولده ثم تزوجها، كان كالراكب بدنته. فقال عامر: حدثني أبو بُردة عن أبيه قال لهم رسول الله ﷺ: «ثلاثة لهم أجران: رجل من أهل الكتاب آمن بنبيه وآمن بمحمد ﷺ فله أجران، والعبد المملوك إذا أدى حق الله وحق مواليه، ورجل كانت عنده أمة يطأها، فأدبها فأحسن تأديبها، وعلمها فأحسن تعليمها، ثم أعتقها فتزوجها، فله أجران» قال عامر: أعطيناكها بغير شيء. وقد كان يركب فيما دونها إلى المدينة.

203. [Someone said to Aamir al-Shabi, "O Abu Amr, we hold that a man who married a slave-girl whom he has released and from whom he has his children is like one who rides on his animal of sacrifice." Aamir said to him in response that Abu Hurayrah ﷺ had narrated to him on the authority of his father that the Messenger of Allah ﷺ said to him, "There are three kinds

(1) [٢٠٢] أخرجه مسلم في الصحيح (كتاب الإيمان) ٤٣، وأبو داود في السنن ٥١٦٩.

of people who will get a two-fold reward. One of them is a man of the people of the Book who believed in his Prophet ﷺ and then also believed in Muhammad (ﷺ). He will get a two-fold reward.

The second kind is the slave who fulfils his duty to Allah as well as to his master. And, the third kind is the man who has a slave-girl with whom he has sexual intercourse and whom he teaches manners and etiquette and gives a good education. He then sets her free and marries her. He too has a two-fold reward".

Aamir then said to him, "We gave you this knowledge without seeking a return although people have to travel (all the way) to Madinah to gain a lesser knowledge than this."][(1)] (Bukhari)

٢٠٤ ـ **حدَّثَنَا** محمد بن العلاء قال: حدثنا أبو أسامة، عن بُريد بن عبد الله، عن أبي بردة، عن أبي موسى قال: قال رسول الله ﷺ: «المملوك الذي يحسن عبادة ربه، ويؤدي إلى سيده الذي فرض [عليه من] الطاعة والنصيحة، له أجران».

204. [Sayyidina Abu Musa ﷺ has reported the Messenger of Allah ﷺ as saying, "There is a two-fold rewared for the slave who worships his Lord as he should (Properly) and also gives the right of his master who deserves to be obeyed and shown goodwill".]

٢٠٥ ـ **حدَّثَنَا** موسى قال: حدثنا عبد الواحد قال: حدثنا أبو بُردة بن عبد الله بن أبي بردة قال: سمعت أبا بردة يحدث عن أبيه قال: قال رسول الله ﷺ: «المملوك له أجران: إذا أدى حق الله في عبادته ـ أو قال في حسن عبادته ـ وحق مليكه الذي يملكه».

205. [Sayyidina Abu Hurayrah ﷺ has reported on the authority of his father that the Messenger of Allah ﷺ said, "A slave has a two-fold reward when he meets the right of Allah in worshipping him," or, he said"In his pefect worship of Him, and (when) he also (gives) the rights of his master whose slave he is".]

EXPLANATION: It is a basic principle of the teachings of the Messenger of Allah ﷺ that he exhorts and emphasises on every indivdual and strata of society that the rights of others must be given with a firm conviction that in giving those rights lies their own success. He cautoined owners and masters that they should fear Allah concerning their slaves. They should give them their rights, treat them kindly, regard them as their brothers and keep them as a member of their family.

He instructed slaves and subordinates and urged upon them to wish their masters and owners well and to be faithful to them and give them their rights in full. He assured them that if a slave shows goodwill to his master and is

(1) [٢٠٣] أخرجه المصنف في الصحيح ١/ ٣٥.

faithful to him by giving him all his rights while he remembers to fulfil his duty to Allah by worshipping Him perfectly then on the Day of Resurrection he will get a dual reward.

١٠٤ ـ باب العبد راع

104. Chapter: The responsible slave

٢٠٦ ـ **حدَّثنَا** إسماعيل بن أبي أويس قال: حدثني مالك عن عبد الله بن دينار، عن ابن عمر، أن رسول الله ﷺقال: «كلكم راع وكلكم مسئول عن رَعيته . فالأمير الذي على الناس راع، وهو مسئول عن رعيته، والرجل راع على أهل بيته ، وهو مسئول عن رعيته، وعبد الرجل راع على مال سيده، وهو مسئول عنه. ألا كلكم راع، وكلُّكم مسئول عن رعيته».

206. [It is narrated by Sayyidina Ibn Umar ﷺ that the Messenger of Allah ﷺ said, "Every one of you is responsible and each one of you will be asked about the people in his supervision. He who rules over people is responsible and he will be asked about the subjects in his charge. And a man irresponsible for his household membes and he will be asked about the members of his house. And, a slave is responsible for the property of his master and he will be asked about it. Beware! Each one of you is responsible and everyone will be asked concerning his subordinates (responsibitlities)."][(1)] (Abu dawood, Tirmizim, Ahmad)

EXPLANATION: This is a very imprtant Hadith. It places a responsibility on every member of society. In principle, everyone is responsible on every member of society. In principle, everyone is responsible in his field. The arabic word Ra'ee is used for one who is in charge, a supervisor. We have translated it here as a responsible person (following th Urdou version) and the responsiblitity which is placed includes the subjects. The author has recounted this Hadith in three chapters, the other two besides the current one are:

(108) Man is responsible for his family members باب الرجل راع في أهله.

(109) A woman is reponsible. باب المرأة راعية

This Hadith reminds eveyone of his responsibility. Whatever responsibility is placed on anyone in this world, he will have to account for that in the hereafter. He will be questionsed how he discharged his duties in this regard. If anyone is a ruler over a country he will be asked about the whole country. How he dealt with his subjects, how he administered his

(1) [٢٠٦] أخرجه أبو داود في السنن (كتاب الخراج) ب١، والترمذي في السنن ١٧٠٥، وأحمد في المسند ٣/ ٥ - ٤ - ١١١ - ١٢١.

country and subjects, whether he treated them well or badly, did he cheat them, did he misappropriate his trust, did he dispense justice or was he tyranincal and oppressive?

In the same way, the head of every family will be asked about each member of his family and household. His responsibilities, apart from food, drink and clothing, etc. include correct training of his children and their upbringing.

Again, a slave or a servant is responsible for the property of his master. If they misappropriated their master's property, they will be called to task for that on the day of Resurrection. The master or owner is also responsible for his slave of servant and he is bound to give them their rights in full and not to be cruel or oppressive to them.

This Hadith does not mention the responsibility of woman. We will read that in a subsequent Hadith. Everone must be careful fo his responsibility and duties and he must discharge them faithfully. After having spoken of individual responsibilities, the Prophet ﷺ repeated:

ألا كلكم راعٍ، وكلكم مسؤول عن رعيته.

"Each one of you is responsible and everyone will be asked concerning his responsibilities (subordinates)".

٢٠٧ ـ **حدَّثنا** أحمد بن عيسى قال: حدثنا عبد الله بن وهب قال: أخبرني مخرَمة بن بكير، عن أبيه، عن عبد الله بن سعد مولى عائشة زوج النبي ﷺ قال: سمعت أبا هريرة يقول: العبد إذا أطاع سيده فقد أطاع الله عز وجل . فإذا عصى سيده فقد عصى الله عز وجل.

207. [Sayyidina Abu Hurayrah ؓ has said that when a slave obeys his master, he is also obeying Allah, the Majestic, the Glorious, and when he disobeys his master, he is also disobeying Allah, the Majestic, the Glorious.]

EXPLANATION: The Hadith says very explicitly that a slave who shows obedience to his master, in fact shows obedience to Allah. If he is disobedient to his master, he in fact disobeys Allah, the Glorious. Thus, Obedience to Allah lies in obedience to the slave's master and disobedience to Allah is disobedience to his master.

١٠٥ ـ باب من أحب أن يكون عبداً

105. Chapter: He who loves to be a slave

٢٠٨ ـ **حدَّثنا** إسماعيل قال: حدثني سليمان بن بلال، عن يونس ، عن الزُّهري، عن سعيد بن المسيب، عن أبي هريرة: أن رسول الله ﷺ قال: «العبد المسلم إذا أدّى حق سيده، له أجران». والذي نفس أبي هريرة بيده: لولا الجهاد في سبيل الله، والحج، وبر أمي، لأحببت أن أموت مملوكاً.

208. [Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said, "When a Muslim slave gives the right of Allah and also gives the right of his master, he has a dual reward." And, by Him who holds the life of Abu Hurayrah ﷺ, if there was no Jihad in the way of Allah and Hajj and giving kind teatment to mothers then I would prefer that I die as a slave.]

EXPLANATION: It is in the hope of receiving a large reward that Sayyidina Abu Hurayrah ﷺ said that he would prefer to die as somebody's slave if there was no obiligation to participate in Jihad, to perform Hajj and to serve one's mother. this is purely a sentiment approach in the light of a possibility of receiveing a two-fold reward and if questions arise in doubting minds about this thought there is no need to look for an answer to satisfy the doubts. The first and the most serios doubt is that a Muslim cannot become a slave in this way. It is only the unbelivers who are taken captive during Jihad and may be made slaves by the commander of the Faithul. He may then give them to the warriors of the Muslim army. Those of the slaves who become Muslim attract the provisions of the Hadith that those who give the rights of Allah and their masters will earn a double reward. A man was made a slave because he was a disbeliver and he can become a free man again only if his owner releases him; he cannot obtain freedom on the basis of his muslim faith because his person is owned by someone. The longing for the dual reward that Sayyidina Abu Hurayrah ﷺ expressed was realy a declaration of the excellence of the slave for, otherwise, to earn reward many times over the two-fold reward.

١٠٦ ـ باب لا يقول عبدي

106. Chapter: One should not Say 'my slave'

٢٠٩ ـ **حدَّثَنا** محمد بن عُبيد الله قال: حدثني ابن أبي حازم، عن العلاء، عن أبيه، عن أبي هريرة عن النبي ﷺ قال: «لا يقل أحدكم: عبدي، أمتي، كلكم عبيد الله وكل نسائكم إماء الله. وليقل: غلامي، جاريتي ، وفتاي، وفتاتي».

209. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, 'None of you must ever Say to his slave, عبدى 'my slave' and to his maid-slave أَمَتى 'my (female) slave'. You are slaves of Allah, all of you, and your women are, all of them, maid-slaves of Allah. You must call your slaves غلامى (ghulami), and maid- slaves جاريتي(jariyati); and فتاي (fataya), فتاتي (fatati) (respectively)."][1] (Ahmad)

EXPLANATION: This Hadith will be explained with the next Hadith.

(1) [٢٠٩] أخرجه أحمد في المسند ٢/ ٣١٦.

١٠٧ ـ باب هل يقول سيدي؟

107. Chapter: May one say Sayyidi, 'my master'

٢١٠ ـ **حدَّثَنَا** حجاج بن منهال قال: حدثنا حماد بن سلمة عن أيوب وحبيب وهشام . عن محمد، عن أبي هريرة، عن النبي ﷺ قال: «لا يقولن أحدكم: عبدي وأمتي. ولا يقولن المملوك: ربي وربتي. وليقل: فتاي وفتاتي وسيدي وسيدتي. كلكم مملوكون، والرب الله عز وجل».

210. [Sayyidina Abu Hurayrah ﷺ has narrated that the Prophet ﷺ said, 'Let no one of you ever say abdi and Amati but he maysay (instedad) fatay and fatai. And, let no one who is owned call his owner rebbi or his female owner rebbati. Similarly, he may not call them sayyidi or sayyidati. You are owned, all of you and your Rabb is Allah, the Mighty, the Glorious."][(1)] (Muslim)

EXPLANATION: These Ahadith describe some etiquettes. Those people who own slaves are told not to call them abdi and amati. Although these words apply to slaves and maid-slave also yet these (عـبـد and امـة) refer to Allah in the sense of servitude to him, as Ubaydallah and Amat Allah. This is what the Prophet ﷺ emphasised when he said:

كلكم عبيد الله وكل نسائكم إماء الله

"All of you are slaves of Allah and all your women are maid-slaves of Allah".

Hence, it is disallowed to call a slave or maid-slave abdi, or amati because there is in it an element of association of partner with Allah. The owners of these slaves might be inclined to feel arrogant or have a semblance of pride in them. The Prophet ﷺ advised, instead, that slaves may be called ghulami and fataya and female slaves may be called jariyati and fatati.

The word فـتى fata means a young man, and its feminine form is fatah فـتـاة. There is no dislike for the use of these words.

Masters are commanded not to call slaves عـبـدى and امـتى(adi and amati) while slaves are coanded not to call their masters ربي or سيدي (rabbir or sayyidi0 and female owners ربتي or سيدتي (rabbati or sayyidati). The Prophet ﷺ then said, "All of you are owned by Allah who is the Rabb of all of you".

٢١١ ـ **حدَّثَنَا** مسدَّد قال: حدثنا بشر بن المفضَّل قال: حدثنا أبو مسلمة ، عن أبي نضرة ، عن مُطرِّف قال: قال أبي : انطلقت في وفد بني عامر إلى النبي ﷺ. فقالوا: أنت سيِّدنا . قال: «السيد الله » قالوا: وأفضلنا فضلاً، وأعظمنا طَوْلاً، قال: فقال: «قولوا بقولكم ، ولا يَستَجْرِينَّكم الشيطان ».

(1) [٢١٠] أخرجه مسلم في الصحيح (كتاب الألفاظ) باب٣ رقم١٥.

211. [It is reported by Mutarrif on the authority of his father that he said, "I came to the Prophet ﷺ with a deputation of the Banu Aamir, and they said to him انــت سيدنــا (you are our sayyid). The Prophet ﷺ corrected them, saying 'sayyid is Allah'. So, they said, 'you are greater than us in excellence and more superior than us in rank. The Prophet ﷺ said to them, 'speak out that which you have come for (and have in mind) and let not the devil take you along with him.][(1)] (Tabaqat al-Kubar, kashat alkhafa)

EXPLANATION: The deputation of Banu Aamir that came to the Prophet ﷺ included the father of Mutarrif. These people addressed the Prophet ﷺ as سيدنا our chief and he did not like that. He told them that Allah was سيدنا and the word should be used for Allah alone. This is also a cautionary prohibition for the Prophet ﷺ has said himself ام انـا سيد ولـد آدم (I am the chief of the children of Aadam). When the Prophet ﷺ dissallowed them to call him sayyid, they were also disallowed to use this word for their leader and chief for they were used to call them Sayyidina.

The concluding words of the Hadith are لا يستجرينكم الشيطان (let not the devil take you along with him) which impress upon the listeners that they must try to save themselves from the devils, designs. They must keep away from him lest he enlist them in his army and have them follow his promptings. The context of these words here is the possibility of their eulogising someone beyond limit which is what the devil suggests and this would mean over passing the limits of religion.

١٠٨ ـ باب الرجل راع في أهله

108. Chapter: man is responsible for his family members

٢١٢ ـ **حدَّثَنَا** عارِم قال: حدثنا حماد بن زيد، عن أيوب، عن نافع، عن ابن عمر قال: قال النبي ﷺ: «كلكم راع وكلكم مسئول عن رعيته، فالأمير راع وهو مسئول، والرجل راع على أهله وهو مسئول، والمرأة راعية على بيت زوجها وهي مسئولة، ألا وكلكم راع، وكلكم مسئول عن رعيته».

212. [Sayyidina Ibn Umar ﷺ has narrated that the Prophet ﷺ said, "Everyone of you is responsible and each one of you will be asked about the people in his supervision. He who rurles over the people (an amir or a king) is responsible and he will be questioned about his subject. And a man is responsible for his family members and he will be asked (about them) and a woman is responsible for the house of her husband and she will be questioned about it. Beware! Each one of you is responsible and

(1) [٢١١] انظر الطبقات الكبرى لابن سعد ٧/ ٢٢، كشف الخفاء للعجلوني ٣٤.

will be questioned about his words.][1]

EXPLANATION: We have already seen who is repsonsible over what and in this hadith the responsibility of a woman over the house of her husband is brought to light. She lives in the house constantly and looks over the property of her husband. It is not proper for her to spend out of her husband's wealth on his or her own relatives. She can spend only that much as her husband has allowed her to spend from his wealth but it is not necessary that he give a clear cut, unambigious permission. If a husband knows something and does not express his disapproval then that is taken as his permisson.

In the same way, she must be careful in giving Sadaqah and charity. She can only spend on this head within the limits allowed to her by her husband. Also, she must not try to save from the limit allowed to her because just as a man gets reward for earning, she gets a reward for spending.

٢١٣ ـ **حدَّثَنَا** مسدَّد قال: حدثنا إسماعيل قال: حدثنا أيوب عن أبي قلابة ، عن أبي سليمان مالك بن الحُويرث قال: أتينا النبيَّ ﷺ ونحن شَببة متقاربون ، فأقمنا عنده عشرين ليلة. فظن أنّا اشتهينا أهلينا، فسألنا عن من تركنا في أهلينا فأخبرناه ـ وكان رفيقاً رحيماً ـ فقال: «ارجعوا إلى أهليكم ؛ فعلموهم، ومروهم، وصلُّوا كما رأيتموني أُصلي . فإذا حضرت الصلاةُ فليؤذِّن لكم أحدكم ، وليؤمكم أكبرُكم».

213. [Abu Sulayman Maalik ben Huwayrith ﷺ has said, "We came to the Prophet ﷺ while we were young men of like age. We stayed with him for twenty nights, and he felt that we now wished to meet our families. So he asked us about those we had left behind at home and we told him about them. He was very mild-hearted and compassionate and said to us, 'Now you go to your families. Teach them (about religion) and command them (to be pious). And, offer prayers as you have seen me pray. When it is time for prayers, one of you must call the azan and he who is the older among you must lead the prayers as the Imam."][2] (Bukhari)

EXPLANATION: Maalik bin Huwayrith ﷺ had come to the Prophet ﷺ with the delegation of banu Layth in Rajab 9 A.H. These people stayed with the Prophet ﷺ for twenty days. Allah put it in the heart of the Prophet ﷺ that these people were young men who had their wives at home and they were eager to go home. So, he commanded them to return home. While this command made allowances for these people, it also had the interest of their wives as a wisdom behind it. The Hadith teaches us that a married man is

(1) [٢١٢] يراجع تخريج الحديث رقم ٢٠٦.

(2) [٢١٣] أخرجه المصنف في الصحيح ١/ ٣٢ ـ ٨/ ١١.

allowed to remain away from home only as long as the desires of the couple are not aroused. If desires are aroused, the man must return from the journey and this allows for the interest of wives. This is why Imam Bukharai has narrated this Hadith in this chapter entitled "Man is responsible for his family".

This Hadith also teaches us that a man's responsibility does not cease with feeding and clothing and looking after other worldly needs of his wards. He is also responsible for the innocence of his wife and protecting their hounour.

The Hadith tells us that knowledge may be acquired by journeying away from home and diffused at home on returning from the journey. It should not happen that a man may himself become a pious person, a saint and a mentor, regular in prayers but mindless of his responsibility to teach religion to his family members. It must not be that they do not observe prayers and piety while he dispalys himself fas pious man.

It is upon man to get his family members to practice religious duties. The Hadith also calls upon a traverller to call azan and offer prayers in a congregatin with the eldest acting as an Imam.

١٠٩ ـ باب المرأة راعية

109. Chapter: A Woman is Responsible

٢١٤ ـ حدَّثنا أبو اليمان قال: أخبرنا شعيب بن أبي حمزة، عن الزهري قال: أخبرنا سالم، عن ابن عمر أنه سمع رسول الله ﷺ يقول: «كلكم راع وكلكم مسئول عن رعيته: الإمام راع وهو مسئول عن رعيته، والرجل راع في أهله، والمرأة راعية في بيت زوجها، والخادم في مال سيده». سمعت هؤلاء عن النبي ﷺ وأحسب النبي ﷺ قال (والرجل في مال أبيه).

214. [Sayyidina Ibn Umar ؓ has said that he heard the Messenger of Allah ﷺ Say, "Everyone is responsible and each one will be asked about his responsibility. The Imam (The kin) is also responsible and he will be asked about his subjects. And, every man is responsible for the members of his house, and a woman is responsible for the house of her husband, and a servent is responsible for the property of his own". (Sayyidina Umar ؓ said that) he heard about them from the Prophet ﷺ and he thought that the Prophet ﷺ also said, "A man is also responsible for the property of his father.][1]

EXPLANATION: This hadith (# 214) adds to the previous Ahadith on the same subject that a man is also responsible for the wealth and property of his father. Children stay at home and their father's property is befroe them and

(1) [٢١٤] يرجع لتخريج الحديث رقم ٢٠٦.

they can waste it as they often do - so this Hadith places a responsibility on them for the wealthe and property of their father.

١١٠ ـ باب من صُنع إليه معروف فليكافئه

110. Chapter: He who is favoured must reciprocate

٢١٥ ـ **حدَّثنَا** سعيد بن عُفير قال: حدثني يحيى بن أيوب، عن عُمارة بن غزية عن شُرحبيل مولى الأنصار، عن جابر بن عبد الله الأنصاري قال: قال النبيُّ ﷺ: «من صُنع إليه معروف فلْيجزِه، فإن لم يجد ما يجزيه فلْيُثْن عليه، فإنه إذا أثنى عليه فقد شكره، وإن كتمه فقد كفره. ومن تحلى بما لم يُعْطَ فكأنما لبس ثوبَي زور».

215. [Sayyidina Jabir bin abduallah al-Ansari ﷺ has narrated that the Prophet ﷺ said, "If anyone is shown a favour then he must show a return favour. If he has nothing with him which he may reciprocate then he must Say nice things about the person who favoured him for he who speaks good words indeed shows gratitude. But, if he conceals the favour then he is ungrateful to the other. As for him who describes himself with what he is not then he has done a pair of garments of falsehood."][1] (Baghawi)

EXPLANATION: To Say nice things about someone is to praise him behind his back and let other people know how he favoured the speaker. If there is no possibility of the man's getting it into his head, one may even praise him in his presence on his face. To describe oneself with qualities not found in oneself is like claiming to be a scholar, which one is not, or to pretend to be wealthy while he is not, or to make any other false claim. Such a man wraps himself in lies from head to foot.

٢١٦ ـ **حدَّثنَا** مسدَّد قال: حدثنا أبو عَوانة، عن الأعمش، عن مجاهد عن ابن عمر قال: قال رسول الله ﷺ: «من استعاذ بالله فأعيذوه، ومن سأل بالله فأعطوه، ومن أتى إليكم معروفاً فكافئوه، فإن لم تجدوا فادعوا له، حتى يعلم أن قد كافأتموه».

216. [Sayyidina Ibn Umar ﷺ has reported the Messenger of Allah ﷺ as saying, "If anyone seeks your protection in the name of Allah then give it to him. "If anyone asks you for something in the name of Allah then give it to him. And if anyone does a good turn to you, reciprocate his gesture but if you do not have the means to do that then pray for him until you know that you have repaid him."][2] (Abu Dawood, Nasal, Ahmad.)

EXPLANATION: The Hadith preceeding this one recommended us to

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(1) [٢١٥] أخرجه البغوي في مصابيح السنة ٧/ ٢٦١ وفي شرح السنة ١٣/ ١٨٦.

(2) [٢١٦] أخرجه أبو داود في السنن (كتاب الزكاة) ب٣٩، وكتاب الأدب، ب١١٨، والنسائي في السنن ٥/ ٨٢، وأحمد في المسند ١/ ٢٥٠ ـ ٢/ ٦٨.

praise the benefactor if we do not have the means to repay his kind gesture and to publicise that he has shown us kind treatment. This Hadith commends us to supplicate Allah for him until we are satisfied that we have returned the kind gesture in full through our supplication. The wisdom lies in asking Allah to grant him from His treasures because we do not have anything to give him in return. These suggestions also tell us that it does not behove a believer to quietly receive the favours of a benefactor and forget about them. A Believer must be grateful to one who is kind to him and there is a message in the Hadith for those people who are rude to their

benefactors that they must ask themselves to what degree of faith they belong.

The Hadith then emphasises the sanctity and greatness of Allah. Anyone who is in trouble and needs protection which he seeks in the name of Allah must be protected. In the same way, if anyone takes the name of Allah and requests for something by it then he must be given what he asks.

A person who observes both these things will be Meeting a great demand that faith places on him. He, in fact, recognises the name of Allah and its greatness and sacredness.

١١١ - باب من لم يجد المكافأة فليدعُ له

111. Chapter: He who does not find an equal recompense must pray for him

٢١٧ - حدَّثنَا موسى بن إسماعيل قال: حدثنا حماد بن سلمة، عن ثابت عن أنس أن المهاجرين قالوا: يا رسول الله! ذهب الأنصار بالأجر كله. قال: «لا، ما دعوتم الله لهم، وأثنيتم عليهم به».

217. [It is stated by Sayyidina Anas ﷺ that the Muhajirs (the emigrants) submitted to the prophet ﷺ, "O Messenger of Allah, the Ansar (the Helpers) have taken away all the reward." He said "It is not so. You too will continue to receive reward as long as you supplicate Allah for them and keep speaking good words about them".][1]

EXPLANATION: When the emigrants known as Muhajir (plural Muhajiroon/ Muhajireen) went to Madinah from Makkah, the Ansar (the residents of Madinah) helped them in every manner they could. They even offered them their possession. Naturally, the Muhajir thought that their Ansar brethren overtook them in earning reward from Allah. They submitted their petition in the court of the Messenger of Allah ﷺ and he prescribed that they should supplicate Allah for the Ansar and keep

(1) [٢١٧] أخرجه أبو داود في السنن ٤٨١٢، والترمذي في السنن ٢٤٨٧.

describing their favours, expressing praiseworthy words for them. In this way, they too would become worthy of reward from Allah.

١١٢ ـ باب من لم يشكر الناس

112.Chapter: He who does not thank other people

٢١٨ ـ حدَّثنا موسى بن إسماعيل قال: حدثنا الربيع بن مسلم قال: حدَّثنا محمد بن زياد، عن أبي هريرة، عن النبي ﷺ قال: «لا يَشكُرُ الله من لا يَشكُر الناس».

218. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺsaid, "He who does not thank other people is not thankful to Allah also."] (1) (Abu Dawood, Ahmad.)

EXPLANATION: A person who is given to show gratitude expresses his thanks to Allah and to fellow Men also who are creatures of Allah and through whom Allah bestows His blessing on him Allah does not need anyone to thank Him but when His creatures show forour to a person they expect him to thank their fellow Men while they expect to be thanked then these people will not thank Allah also.

Some scholars have interpreted the Hadith to mean that to thank fellow men is to thank Allah because they have received the blessings from Allah alone. He who does not thank the creatures is not thankful to Allah.

٢١٩ ـ حدَّثنا موسى بن إسماعيل قال: حدثنا الربيع بن مسلم قال: حدثنا محمد بن زياد، عن أبي هريرة ، عن النبي ﷺ: «قال الله تعالى للنفس: اخرجي. قالت: لا أخرج إلا كارهة».

219. [Sayyidina Abu Hurayrah ﷺ has reported that the prophet ﷺ said, "Allah says (to the soul of a man at the time of his death), 'Come out.' And it answers, 'I do not come out expect with an unwillingness.' "](2) (Bukhari)

EXPLANATION: The chain of narrators for the two successive Hadith is the same. Hence, it seems that the second (#219) is part of the earlier Hadith (#218). Anyway, we do need to interpret the Hadith. What we understand is that when death approaches those people who have an earnest desire to meet their lord and wait for death because of their strong faith and righteous deeds they will have their souls come out easily and happily. However, the souls of those people, who did not believe or, if they believed, they did not perform righteous deeds and were engaged in evil, will not come out willingly. They will have to extract out of compulsion.

Righteous deeds include being grateful to Allah and every good deed is a

(1) [٢١٨] أخرجه أبو داود في السنن ٤٨١١، واحمد في المسند ٣٠٣: ٢١٢.

(2) [٢١٩]أخرجه المصنف في الصحيح ١/ ٩٠.

symbol of gratitude. Hence, the righteous men face no difficulty in departing from this world. If we consider this then the caption of the chapter does justice to the Hadith.

١١٣ - باب معونة الرجل أخاه

113.Chapter: A man's helping his brother

٢٢٠ - **حدَّثَنا** إسماعيل بن أبي أويس قال: حدثني عبد الرحمن بن أبي الزِّناد عن أبيه عن عُروة، عن أبي مُراوح، عن أبي ذر، عن النبي ﷺ، قيل: أي الأعمال خير؟ قال: «إيمان بالله، وجهاد في سبيله» قيل: فأي الرقاب أفضل؟ قال: «أغلاها ثمناً وأنفسها عند أهلها» قال: أفرأيت إن لم أستطع بعض العمل؟ قال: «فتعين ضائعاً، أو تصنع لأخرَق» قال: أفرأيت إن ضعُفت؟ قال: «تَدَعُ الناس من الشر، فإنها صدقة تصدَّق بها على نفسك».

220. [Sayyidina Abu Zarr ﷺ has reported that the prophet ﷺ was asked, "What deed is the best?" He said, "Belief in Allah and waging jihad in His cause." He was then asked, "What slave is (it) best (to release)?" He said, "He who is dearer in value and very good in the sight of one's family members and himself".

The man who put these questions then asked, "If I am unable to do some (of the deeds shown by you) then what should I do"? He said, "Then help a man who is wasting away (meaning whose condition is very bad health-wise) or look after the affairs of a foolish person." The man again asked, "What, if I am weak and connot do any of these things?" The prophet ﷺsaid to him," Then refrain from causing difficulty to other people. This would be a sadaqah for yourself."] [(1)] (Nasai, Ahmad.)

EXPLANATION: There are many deeds that a man may perform and earn reward. These include jihad in the cause of Allah and setting a slave free. as for freeing a slave, it is commended that the most valuable and excellent slave should be released. This requires money and if anyone does not have a slave or slave - girl then reward lies in other deeds also. There may be someone who is in a very bad shape, he may be helped and enabled to lead a decent life and saved from wasting away. There may be an insensible person who cannot look after his affairs, he may be helped. Then, it is also virtuous not to harass other people and cause them difficulty. A man does not have to do anything in not inconveniencing fellow men and if anyone makes certain that he does not harm other people then he really gives charity against his own self. If he had harasses anyone then he would have had to account for

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(1) [٢٢٠] أخرجه النسائي في السنن ٦/ ١٩، وأحمد في المسند ٥/ ١٥٠ و١٦٣ و١٥١ - ٦/ ٣٧٢.

that and pay for it in this life and the next. So, if he checks himself and refrains from harming anyone then he shows kindness to himself.

١١٤ ـ باب أهل المعروف في الدنيا أهل المعروف في الآخرة

114.Chapter: People of the approved path

٢٢١ ـ حدَّثَنَا علي بن أبي هاشم قال: حدثني نُصير بن عمر بن يزيد بن قَبيصة بن يزيد الأسدي، عن فلان، قال: سمعت بُرمة بن ليث بن برمة، أنه سمع قبيصة بن بُرمة الأسدي قال: كنت عند النبي ﷺ، فسمعته يقول: «أهل المعروف في الدنيا هم أهل المعروف في الآخرة. وأهل المنكر في الدنيا هم أهل المنكر في الآخرة».

221. [Sayyidina Qabsah bin Burmah al-Asadi ﷺ said that he was with the prophet ﷺ and heard him say, "The people who are among the approved in this world will remain among the approved in the Hereafter. And, those who are among the disapproved will continue to remain among the disapproved in the Hereafter".][(1)]

EXPLANATION: The word Maroof is used for good deeds and good manners and munkar for bad deeds and evil manners. The prophet ﷺ has said that one who occupies himself in righteous deeds in this world will be counted among the good people in the Hereafter and he will receive a handsome return for his deeds. His good deeds will come before him as a means of his salvation and success. In contrast, munkar is what is labeled as bad and evil in whatever degree by Shari'ah, even if it is as small as makrooh (disliked) deed. Those people who are occupied in the world in evil deeds and evil manners will face these deeds and receive a like retribution. A person will fare according to his deeds.

٢٢٢ ـ حدَّثَنَا موسى بن إسماعيل قال: حدثنا عبد الله بن حسان العنبري قال: حدثنا حبان بن عاصم ـ وكان حَرْملةُ أبا أمه ـ فحدثتني صفية ابنة عُليبة ودُحيبة ابنة عليبة ـ وكان جدهما حرملة أبا أبيهما ـ أنه أخبرهم عن حرملة بن عبد الله، أنه خرج حتى أتى النبي ﷺ ـ فكان عنده، حتى عرفه النبي ﷺ ـ فلما ارتحل قلت في نفسي: والله لآتينَّ النبيَّ ﷺ حتى أزداد من العلم. فجئت أمشي، حتى قمت بين يديه، فقلت: ما تأمرني أعمل؟ قال: «يا حرملة! ائت المعروف، واجتنب المنكر» ثم رجعت حتى جئت الراحلة، ثم أقبلت حتى قمت مقامي قريباً منه، فقلت: يا رسول الله! ما تأمرني أعمل؟ قال: «يا حرملة! ائت المعروف، واجتنب المنكر، وانظر ما يعجب أذنك أن يقول لك القوم إذا قمت من عندهم، فأتِه. وانظر الذي تكرهه أن يقول لك

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(1) [٢٢١] علي بن أبي هاشم عبد الله بن طبراخ، صدوق تكلم فيه للوقف في القرآن، من العاشرة. نصير بن عمرو بن يزيد الأسدي (أبو عمر) مجهول، من الثامنة. أخرجه الحاكم في المستدرك ١/ ١٢٤.

القوم إذا قمت من عندهم، فاجتنبه» فلما رجعت تفكرت فإذا هما لم يدعا شيئاً.

222. [Sayyidina Harmalah bin Abdullah ﷺ said that he emerged from his home and came to the prophet ﷺ and he recognised him. While returning, he rethought to himself, "By Allah, I will keep coming to the prophet ﷺ so that I may gain more knowledge." So, he came to him on foot and said to him, "What do you prescribe for me that I may act on that." He said, "O Harmalah, practice piety and keep away from sin".

(Harmalah added that) he then returned and came to his beast but again he went towards the Prophet ﷺuntil he was with him. He said, "Messenger of Allah! What do you command me to do?" He said, "O Harmalah! Practice piety and shun sin. And of the words of other people that you hear and like, act on them when you go from there. But when you go from there save yourself from those things that your people say to you are bad".

(Harmalah then narrated) when he returned from the prophet ﷺ he thought over both advice's of the prophet and realised that they had left out nothing (and he was asked to do every pious deed and shun every bad deed).][1] (Kanzal-ummal, al-Awliya, al-targeebwa, al-Tareeb)

EXPLANATION: The Hadith may be interpreted in tow ways

(i) what people say about you and you like it then behave in that manner for which people praise you should indeed be good deeds attracting their commendation.

In the same way, understand the other said of people's reaction. When they say something about behave in that way and do not deal with them in the disliked manner. Indeed, they would have criticised only what action was disapproved in you.

According to this interpretation, this Hadith has the same message as the following Hadith:

أن تحب للناس ما تحب لنفسك وتكره لهم ما تكره لنفسك

[That you love for other people what you love for yourself and dislike for them what you dislike for yourself.]

(ii) The second way this Hadith may be interpreted is that when you are among some people and they command certain acts as good, you must believe that they are approved and you must adopt them. But, what they say is bad and disapproved you must shun. The reason is that normally people know what deeds are approved and what are disapproved and what they unanimously say to be good is good and the deeds they unanimously reject are bad.

٢٢٣ ـ حدَّثَنَا الحسن بن عمر قال: حدثنا معتمر قال: ذكرت لأبي حديث أبي

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(1) [٢٢٢] انظر: كنز العمال. ٤٤١٥ ـ .٤٤١٥١ حلية الأولياء ١/ ٢٥٩، الترغيب والترهيب ٣١٠.

عثمان عن سلمان أنه قال: إن أهل المعروف في الدنيا هم أهل المعروف في الآخرة. فقال: إني سمعته من أبي عثمان يحدِّثه عن سلمان فعرفت أن ذاك كذاك. فما حدثت به أحداً قط.

223. (A) [Mutamir said, "I narrated to my father the Hadith of Abu Uthman on the authority of sulayman that those who are among the approved on this world will remain with the approved people in the disapproved in the next world). My father agreed that he too had heard the Hadith from Abu Uthman which he narrated on the authority of sulayman and he recognised it as the one he had heard but which he had not at all narrated to anyone.] (Bayhaqi, Suyuti, Majma al-Zawaid, Zubaydi)

Note:The portion in paranthesis is not found in the Urdu text.

(. . . .) ـ **حدَّثنا** موسى قال: حدثنا عبد الواحد، عن عاصم، عن أبي عثمان، قال رسول الله ﷺ. . . مثله.

223. (B) [A version is transmitted through another chain of narrators and confirms to that the Messenger of Allah ﷺsaid in the same manner.][1]

EXPLANATION: The Hadith #221 conveys the same Message as this Hadith. Both the Ahadith say the same thing that those who practice piety in this world will join the group of the pious in the Hereafter. And those who wrought evil in this world will be with the evil people in the Hereafter. In this world the pious people and the evil-doers live together but in the Hereafter the pious will be separated from the evil. The pious will get a good return according to their righteous deeds in the shape of paradise while the evil people will get a reward commensurate with their evil-doing in the shape of Hell. May Allah enable all of us to do pious work in this world and place us in the hereafter with the pious people. (Aameen)

١١٥ ـ باب إن كل معروف صدقة

115.Chapter: Surely every pious work is Sadaqah

٢٢٤ ـ حدَّثَنَا علي بن عياش قال: حدثنا أبو غَسان قال: حدثني محمد بن المُنكدر، عن جابر بن عبد الله، عن النبي ﷺ قال: «كل معروف صدقة».

224.[It is reported by Sayyidina Jabir bin abdullah ؓ that the prophet ﷺ said, "Every pious deed is sadaqah (charity)".][2] (Bukhari, Muslam, Abu Dawood, Hakim)

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(1) [٢٢٣] انظر السنن الكبرى للبيهقي ١٠/١٠٩ و جمع الجوامع للسيوطي ٧/٦٣، مجمع الزوائد للهيثمي ٧/٢٦٣ ـ ٨٠/٣١٣، إتحاف السادة المتقين للزبيدي ٦/١٥٧.

(2) [٢٢٤] أخرجه المصنف في الصحيح ٨/١٣، ومسلم في الصحيح (كتاب الزكاة) ب١٦ رقم ٥٢، وأبو داود في السنن ٤٩٤٧، وأحمد في المسند ٤/٢٠٧ ـ ٥/٣٩٧، والحاكم في المستدرك ٢/٥٠.

EXPLANATION: Every pious deed is bracketed with sadaqah and will be rewarded in the hereafter. Another Hadith narrated by Sayyidina Abu Zarr ؓ quotes the Messenger of Allahﷺ as saying, "Do not regard a little act of piety as insignificant, even meeting your brother cheerfully." To meet anyone cheerfully is also piety and will be rewarded although it is a very easy thing to do for which no expense is incurred.

٢٢٥ ـ **حدَّثَنَا** آدم بن أبي إياس قال: حدثنا شعبة قال: حدثني سعيد بن أبي بُردة بن أبي موسى، عن أبيه، عن جده، قال: قال النبيُّ ﷺ: «على كل مسلم صدقة» قالوا: فإن لم يجد؟ قال: «فيعتملُ بيديه، فينفع نفسه، ويتصدق»، قالوا: فإن لم يستطع، أو لم يفعل؟ قال: «فيعين ذا الحاجة الملهوف» قالوا: فإن لم يفعل؟ قال: «فيأمر بالخير، أو يأمر بالمعروف» قالوا: فإن لم يفعل؟ قال: «فَيُمسك عن الشر، فإنه له صدقة».

225. [It is reported by Sayyidina Abu Musa ؓ that the prophet ﷺ said that every Muslim must give sadaqah. He was asked how should one act if he had nothing to give and he said that he should labour with his hands to earn benefit for himself and give sadaqah from that. The companions ؓ asked, "What if he connot do it?" The prophet ﷺsaid "He should help one who is in need and distressed." They asked again what would happen if he could not do that and he said that he should enjoin what is good and pious. He was asked, "If he cannot do that too then what should he do?" The prophet ﷺ said, "He should refrain from evil (making sure that he does not hurt anyone) and that would be sadaqah for him."][1] (Bukhari, Muslam, Nasar, Ahmad.)

EXPLANATION: This Hadith tells us that even a person who is very poor and has no possessions or money must work with his hands and sacrifice a little to give sadaqah. The poor companions ؓ used to do it. There is a Hadith transmitted by Muslam as narrated by Sayyidina Abu Masood ؓ. He said, "We were commanded by Allah to give sadaqah while our state was that we toiled and worked hard. (We had nothing. Whatever we earned through labour, we gave sadaqah from those earnings.

Sayyidina Abu Aqeel Ansari ؓ whose name was sahab presented a sa'a[2] of dried date. He said, "Messenger of Allahﷺ, I worked all night drawing water and earned two sa of (dried dates) of which I gave one sa to my family and the other I present to you. "The Messenger of Allah asked that the dried dates must be put along with the other items of sadaqah. The hypocrites passed taunting remarks "What an insignificant and little thing to bring in sadaqah! Allah does

(1) [٢٢٥] أخرجه المصنف في الصحيح ٢/ ١٤٣ و٨/ ١٣، ومسلم في الصحيح (الزكاة) ٥٥ والنسائي في السنن ٥/ ٦٤، وأحمد في المسند ٤/ ٣٩٥.

(2) A measure of weight.

not need such things." But we are told in surah al-Tawbah:

الذين يلمزون المطوعين من المؤمنين في الصدقات

{Those who slander such of the Believers as give alms cheerfully}(9:79)

The Hadith goes on to say that if anyone cannot do that then he must help a person who is in distress. If that, too, is beyond him then he must invite other people towards piety and if he is unable to do that, too, then he must make sure that he does not hurt anyone. All these things are sadaqah.

The message of this Hadith is clear; in whatever way he can, a Muslim must help the needy in all circumstances.

٢٢٦ ـ **حدَّثَنَا** مسدّد قال: حدثنا يحيى، عن هشام بن عُروة قال: حدثني أبي، أن أبا مُراوح الغفاري أخبره، أن أبا ذر أخبره أنه سأل رسول الله ﷺ: أي العمل أفضل؟ قال: «إيمان بالله وجهاد في سبيله» قال: فأي الرقاب أفضل؟ قال: «أغلاها ثمناً، وأنفسُها عند أهلها» قال: أرأيت إن لم أفعل؟ قال: «تعين ضائعاً أو تصنع لأخرقَ» قال: أرأيت إن لم أفعل؟ قال: «تدع الناس من الشر، فإنها صدقة تصدَّقُ بها على نفسك».

226. [It is narrated by Sayyidina Abu Zarr ﷺ that he asked the Messenger of Allah ﷺ"What deed is the best to perform?" He said, "To believe in Allah and to wage jihad in His cause." He then asked, "What kind of slave is (it) best (to free)?" The prophet ﷺsaid," He who is higher priced and excellent in the eyes of (your) family." He asked further, "If I cannot do this (then what)?" The prophet ﷺ said "Then help one who is wasting away(and is in a very bad shape), or correct the affairs of a foolish man".

He asked again, "If I am unable to do that ?" He said, "Refrain from causing trouble to other people. This is sadaqah for you that you will give for yourself".][1]

EXPLANATION: This Hadith is the same as at #220 and it is explained there already.

٢٢٧ ـ **حدَّثَنَا** أبو النعمان قال: حدثنا مهدي بن ميمون، عن واصل مولى أبي عُيينة، عن يحيى بن عُقيل، عن يحيى بن يعمر عن أبي الأسود الدُّؤلي، عن أبي ذر قال: قيل: يا رسول الله! ذهب أهل الدُّثور بالأجور: يصلون كما نصلي، ويصومون كما نصوم، ويتصدَّقون بفضول أموالهم. قال: «أليس قد جعل الله لكم ما تصَّدَّقون؟ إن بكل تسبيحة وتحميدة صدقة، وبُضع أحدكم صدقة». قيل: في شهوته صدقة؟ قال: «لو وضع في الحرام، أليس كان عليه وزر؟ فكذلك إن وضعها في الحلال كان له أجر».

(1) [٢٢٦] يرجع إلى تخريج الحديث رقم ٢٢٠.

227. [It is reported by Sayyidina Abu Zarr ﷺ that someone said, "Messenger of Allah, the rich have attained elevated ranks. They observe prayers as we do. They keep fasts as we fast yet they give their excess wealth in sadaqah".

He said, "Has Allah not given you those things that you may give away in sadaqah? Surely, every tasbeeh and tahmeed[1] is sadaqah." Tasbeeh is to glorify Allah and tahmeed is to praise Him. And he also said, "It is sadaqah to satisfy one's urge with one's wife".

He was asked if it was sadaqah to satisfy one's sexual urge with one's wife. The prophet ﷺ put a counter question," Is it not a sin for one to satisfy one's desire in an unlawful way with another woman? Accordingly, he has a reward if he satisfies his sexual desires lawfully (with his wife)"][2]

EXPLANATION: There is always a pious act that a man may perform. NO one stop him from doing that. Allah has bestowed riches on some people and enable them to spend on pious causes. At the same time, they are also enabled to offer prayers, observe fasting and practice zikr (remembrance of Allah) and glorify Him. In this way, they have overtaken the poor in pious works. It is Allah's will, He favours whom He chooses.

This incident relates to a time when neither the rich nor the poor lagged behind in seeking higher ranks for the hereafter. If the poor people today abide by the prescription of the prophet given in this Hadith then will supersede because the they rich today are more inclined to forsake Zikr. Such people are rarely found who think of the Hereafter and love to practice Zikr.

١١٦ ـ باب إماطة الأذى

116.Chapter: Removing injurious things

٢٢٨ ـ حدَّثَنَا أبو عاصم، عن أبان بن صِمعة ، عن أبي الوازع جابر ، عن أبي برزة الأسلميّ قال: قلت: يا رسول الله! دلني على عمل يدخلني الجنة . قال: «أمط الأذى عن طريق الناس».

228. [Sayyidina Abu Barzah al-Aslami ﷺ said that he asked the Messenger of Allah ﷺ to teach him something that would admit him to paradise, he said, "Remove from the paths of people things that hinder (and injure) them."] [3] (Ahmad.)

٢٢٩ ـ حدَّثنا وُهيب، عن سُهيل، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «مر

(1) *Tasbeeh* is to glorify Allah and *Tahmeed* is to praise Him.

(2) [٢٢٧] أخرجه مسلم في الزكاة، وأبو داود في التطوع والأدب، وأحمد في المسند ١٦٧، وابن خزيمة في صحيحه (كتاب الصلاة).

(3) [٢٢٨] أخرجه أحمد في المسند ٤/ ٤٢٣ ـ ٤٢٤.

رجل بشوك في الطريق، فقال: لأميطنَّ هذا الشوك، لا يضرَّ رجلاً مسلماً، فغفر له».

229. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺsaid, "A man passed by thorny bushes on a road and said to himself that he would remove the thorns surely so that no Muslim may be annoyed by it. So, he was forgiven (because of that deed).][1] (Fath al-Bari)

EXPLANATION: We must not put hurdles on the thorough fare and if anyone else has thrown something on the road then we must remove it. There is a great reward for that. An obstacle includes anything that annoys passers by and it may be a thorn, a bone, a stone or a banana peel.

٢٣٠ ـ **حدَّثَنَا** موسى قال: حدثنا مهديّ، عن واصل، عن يحيى بن عُقيل، عن يحيى بن يعمر، عن أبي الأسود الدؤلي، عن أبي ذر قال: قال رسول الله ﷺ: «عُرضتْ عليَّ أعمال أمتي ـ حسنها وسيئها ـ فوجدت في محاسن أعمالها أنَّ الأذى يماط عن الطريق. ووجدت في مساوىء أعمالها النخاعة في المسجد لا تدفن».

230. [It is reported by Sayyidina Abu Zarr ﷺ that the Messenger of Allah ﷺ said, "The deeds of my people were presented before me (and they included their) good deeds and bad. I found among their good deeds the removal of something objectionable from the road, and among their bad deeds, I found mucus left unburied in the mosque (meaning, it was not cleaned away from the mosque)."][2] (Muslim, Ahmad.)

EXPLANATION: In those days the floor of a mosque was unbuilt. That is why it is said that he did not bury the mucus (or remove it). If there is anything dirty in the mosque, it must be removed and the mosque cleaned of it otherwise, it would be counted as a sin.

١١٧ ـ باب قول المعروف

117.Chapter: A good word

٢٣١ ـ **حدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا عبد الجبار بن عباس الهَمداني، عن عدي بن ثابت، عن عبد الله بن يزيد الخطمي قال: قال رسول الله ﷺ: «كل معروف صدقة».

231. [Sayyidina Abdullah bin Yazid al-khatmi ﷺ has reported that the Messenger of Allah ﷺsaid, "Every pious act is sadaqah".][3] (Bukhari, Abu Dawood, Hakim)

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(1) [٢٢٩] انظر: فتح الباري لابن حجر ١/ ٣٤٦.

(2) [٢٣٠] أخرجه مسلم في الصحيح (كتاب المساجد) ٥٧، وأحمد في المسند ٥/ ١٨٠.

(3) [٢٣١] أخرجه المصنف في الصحيح ٨/ ١٣، وأبو داود في السنن ٤٩٤٧، والحاكم في المستدرك ٢/ ٥٠ ومسلم في الصحيح (كتاب الزكاة) ب١٦ رقم٥٢، وأحمد في المسند ٤/ ٢٠٧ ـ ٥/ ٣٩٧.

٢٣٢ ـ حدَّثَنَا سعيد بن سليمان قال: حدثنا مبارك عن ثابت، عن أنس قال: كان النبيُّ ﷺ إذا أُتي بالشيء يقول: «اذهبوا به إلى فلانة، فإنها كانت صديقة خديجة. اذهبوا به إلى بيت فلانة، فإنها كانت تحب خديجة».

232. [Sayyidina Anas رضي الله عنه has said that whenever the prophet ﷺ was presented anything he used to direct that it should be taken to such-and-such a woman because she was a friend of Sayyidah khadijah رضي الله عنها (or he said that) it should be taken to such-and-such a woman's house because she loved Sayyidah khadijah رضي الله عنها.][1] (Hakim)

٢٣٣ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان، عن أبي مالك الأشجعي، عن رِبعي، عن حُذيفة قال: قال نبيكم ﷺ: «كل معروف صدقة».

233. [Sayyidina Huzayfah رضي الله عنه said, "Your prophet ﷺ has said that every peity is sadaqah".][2]

EXPLANATION: What piety one does will benefit him whether it is a great act or a small one, a spoken word or a deed. Sayyidah Khadijah رضي الله عنها was the first wife of the prophet ﷺ and she had served the prophet ﷺ very lovingly and helped him much. The prophet ﷺ did not forget her cooperation after her death and he used to sent gifts to her friends regularly because that is a pious deed and a return of the favours of the benefactor. That is why Imam Bukhari has narrated this Hadith in this chapter. Indeed, this is an example of excellent conduct to return the favours of a dead wife through gifts to her friends.

١١٨ ـ باب الخروج إلى المبقلة وحمل الشيء على عاتقه إلى أهله بالزبيل

118.Chapter: Visiting the fields and bringing some of the produce in baskets on one's shoulders for the family

٢٣٤ ـ حدَّثَنَا إسحاق بن مخلد، عن حماد بن أسامة، عن مِسعَر قال: حدثنا

(1) [٢٣٢] المبارك بن فضالة، عن الحسن وغيره، وكان من علماء الحديث بالبصرة، روى عنه وكيع، وعفان، وشيبان، وخلق، كان يحيى القطان يحسن الخفا عليه وقال يحيى بن معين صالح وقال أبو داود: شديد التدليس فإذا قال: حدثنا فهو ثبت، وقال النسائي وغيره: ضعيف وقال المروزي عن أحمد: ما روي عن الحسن فيحتج به وقال مبارك جالست الحسن ثلاث عشرة سنة وقال ابن معين قدري، وقال أحمد، يقول في غير حديث عن الحسن، حدثنا عمران بن حصين وأصحاب الحسن لا يقولون ذلك. قال أبو زرعة: يدلس كثيراً فإذا قال: حدثنا فهو ثقة وكان عفان يوثقه، وقال أبو حاتم هو أحب إليّ من الربيع بن صبيح، وكان عفان يرفعه ويوثقه وقال: كان من النساك، وقال ابن عدي: عامة أحاديثه أرجو أن تكون مستقيمة، وسئل أحمد عن مبارك وأشعث فقال: ما أقربهما. كان المبارك يدلس. مات سنة أربع وستين ومائة (ميزان الاعتدال) ٣/ ٤٣١. أخرجه الحاكم في المستدرك ٤/ ١٧٥.

(2) [٢٣٣] يراجع تخريج الحديث رقم ٢٣١.

عمر بن قيس عن عمرو بن أبي قُرَّة الكندي قال: عَرض أبي على سلمان أخته، فأبى وتزوج مولاة له يقال لها بُقَيرة. فبلغ أبا قرة أنه كان بين حذيفة وسلمان شيء ، فأتاه يطلبه. فأخبر أنه في مَبْقَلةٍ له، فتوجه إليه، فلقيه معه زبيل فيه بقل، قد أدخل عصاه في عروة الزبيل وهو على عاتقه. فقال: يا أبا عبد الله ، ما كان بينك وبين حذيفة؟ قال: يقول سلمان: ﴿وَكَانَ ٱلْإِنسَٰنُ عَجُولًا﴾ [الإسراء: 11]. **فانطلقا حتى أتيا دار سلمان، فدخل سلمان الدار فقال: السلام عليكم. ثم أذِن لأبي قرة، فدخل، فإذا نمط موضوع على باب وعند رأسه لَبِنات ، وإذا قُرطاط فقال: اجلس على فراش مولاتك التي تمهد لنفسها . ثم أنشأ يحدِّثه فقال: إن حذيفة كان يحدث بأشياء كان يقولها رسولُ الله ﷺ في غضبه، لأقوام . فأوتى فأسأل عنها، فأقول حذيفة أعلم بما يقول، وأكره أن تكون ضغائن بين أقوام . فأتى حذيفة فقيل له: إن سلمان لا يصدّقك ولا يكذبك بما تقول. فجاءني حذيفة فقال: يا سلمانُ ابن أم سلمان! فقلت: يا حذيفة ابن أم حذيفة لتنتهين أو لأكتبن فيك إلى عمر. فلما خوفته بعمر تركني. وقد قال رسول الله ﷺ: «مِن ولد آدم أنا . فأيما عبد من أمتي لعنتهُ لعنة، أو سببته سبة ـ في غير كنهه ـ فاجعلها عليه صلاة ».**

234. [It is reported by Amr bin Abu Qurrah al-kandi that his father offered the hand of his (Amr's) sister to Salman farsi ﷺ in marriage but he rejected the proposed. And his freed slave married him to another woman named Buqayrah.

Abu Qurrah had learnt that there was some kind of disagreement between Sayyidina Huzayfah ﷺ and Sayyidina Salmanﷺ. So, he looked for him and was told that he was on his fields. He went there and met him and found that he carried a basket on his shoulders on his staff, the basket was full of vegetables. Abu Qurrah asked him, "O Abu Abdullah, why is there ill-feeling between you and Huzayfah?" Salman recited this verse of the Quran in response:

وكان الإنسان عجولاً

{For, man is ever hasty} (17:11)»

Then, they walked up towards the residential areas until they came to the house of Sayyidina Salman who entered it, saying as-Salamu alaykum. He then invited Abu Qurrah inside. On entering it, he observed a curtain on the door, a few unbaked blocks on the side of the head and a thick mattress like a saddle-cloth. He asked him (Abu Qurrah) to sit on the bedding of his slave-girl who had spread it for herself. They then talked together and Salman in formed him that Huzayfah used to narrate to the people those things which the Messenger of Allah had said in anger. People then came to him and he

was asked about those things and he told them that Huzayfah knew better about them because he did not like that there should be rancour among them.

(Salman continued his account) someone went to Huzayfah and told him that Salman neither confirmed nor denied his reports, Huzayfah approached Salman and asked him what prevented him from confirming his reports. So, he said to him, "O Huzayfah! Stop circulating those things (that circulating every reports) otherwise I will write to Umar ﷺ about you".

(Salman added that) when he warned him that he would write to Umar he left him alone and went away.

There is a supplication of the Messenger of Allahﷺ, "O Allah ﷺ, I am one of the children of Adam ﷺ, if I have cursed anyone of my ummah or said anything wrong to (or about) him unnecessarily then turn it into a mercy for him."][1] (Ibn Asakir)

EXPLANATION: While Imam Bukhari ﷺ placed this Hadith in the chapter entitled "Visiting the field......." The Hadith also deals with the subject of jurisprudence. Sayyidina Salmanﷺ did not confirm everything that Sayyidina Huzayfah ﷺ said but he did not also reject them. He held that he should not have narrated every Hadith because confusion could have been created by narrating some of the Ahadith to everyone. He also told him that if he did not stop he would complain to Sayyidina Umar ﷺ.

٢٣٥ ـ **حدَّثَنا** ابن أبي شيبة قال: حدثنا يحيى بن عيسى ، عن الأعمش، عن حبيب، عن سعيد بن جُبير ، عن ابن عباس قال: قال عمر رضي الله عنه: اخرجوا بنا إلى أرض قومنا. فخرجنا. فكنت أنا وأُبيّ بن كعب في مؤخر الناس. فهاجت سحابة . فقال أبيّ: اللهم اصرف عنا أذاها فلحقناهم وقد ابتلت رحالهم، فقالوا : ما أصابكم الذي أصابنا، قلت: إنه دعا الله عز وجل أن يصرف عنا أذاها، فقال عمر: ألا دعوتم لنا معكم؟

235. [It is reported by Sayyidina Ibn Abbas ﷺ that Sayyidina Umar ﷺ told him (one day) that he should take them to his fields. (He continued,) "We went out and I and Ubayy bin kab were (show trotters) behind other people Suddenly, a cloud appeared and Ubayy bin kab prayed: "O Allah, remove its harm from us!" We moved ahead and soon caught up with the other people. Their animals were wet and they asked us why water had not touched us while it had drenched them. I said that Ubayy bin kab had prayed to Allah: "O Allah! Turn aw.ıy its harm from us!" Sayyidina Umar asked him why he

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(1) [٢٣٤] يحيى بن عيسى التميمي، النهشلي الفاخوري، الكوفي، نزيل الرملة صدوق، يخطىء، رمي بالتشنيع من التاسعة مات سنة إحدى ومائتين. أخرجه ابن عساكر في التاريخ.

had not included them in his prayer]?

EXPLANATION: This Hadith too confirms that it is proper to go outside city limits for a good cause.

١١٩ ـ باب الخروج إلى الضيعة

119. Chapter: Excursion to one's lands

٢٣٦ ـ **حدَّثَنَا** مُعاذ بن فُضالة قال: حدثنا هشام الدستوائي، عن يحيى بن أبي كثير، عن أبي سلمة قال: أتيت أبا سعيد الخدري ـ وكان لي صديقاً ـ فقلت: ألا تخرج بنا إلى النخل؟ فخرج، وعليه خميصة له.

236. [Sayyidina Abu Salamah ﷺ said, "Abu Saeed al-khudri was my friend. I went to him and asked him if he would accompany us to the date palm (gardens). He came along and a mantle was over him".]

٢٣٧ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا محمد بن الفضيل بن غزوان، عن مُغيرة، عن أم موسى قالت: سمعت علياً صلوات الله عليه يقول: أمر النبيُّ ﷺ عبد الله بن مسعود أن يصعد شجرة فيأتيه منها بشيء، فنظر أصحابه إلى ساق عبد الله، فضحكوا من حموشة ساقيه. فقال رسول الله ﷺ: «ما تضحكون؟ لَرِجلُ عبد الله أثقلُ في الميزان من أُحُد».

237. [Sayyida Umm Musa ﷺ said that she heard Sayyidina Ali ﷺ say that the prophet ﷺ instructed Abdullah bin Masood ﷺ to climb up a tree to pick something. When the prophet ﷺ. Companions ﷺ observed Sayyidina Abdullah's ﷺ shin they laughed, because of their thinness. The Messenger of Allah ﷺ said, "why do you laugh? Abdullah's legs will be more heavy in the scale (on the Day of Resurrection) than the mount Uhud."][1] (Ahmad.)

EXPLANATION: We learn from this Hadith that it is proper to go to the gardens and to take one's companions along. It is also proper to ask a companions to climb up a tree and pluck its fruit provided everyone is permitted to pick its fruit. It is also proper if the person climbing up the tree or the one asking him to climb up has the permission.

١٢٠ ـ باب المسلم مرآة أخيه

120.Chapter: A Muslim is his brother's mirror

٢٣٨ ـ **حدَّثَنَا** أصبغ قال: أخبرني ابن وَهب قال: أخبرني خالد بن حُميد، عن خالد بن يزيد، عن سليمان بن راشد، عن عبد الله بن رافع، عن

(1) [٢٣٧] أخرجه أحمد في المسند ١/ ١٤.

أبي هريرة قال: المؤمن مرآة أخيه ، إذا رأى فيه عيباً أصلحه .

238. [Sayyidina Abu Hurayrah ﷺ said that a Believer is a mirror for his brother. When he sees a defect in him, he corrects him.][1]

٢٣٩ ـ حدَّثَنَا إبراهيم بن حمزة قال: حدثنا ابن أبي حازم، عن كثير بن زيد ، عن الوليد بن رباح ، عن أبي هريرة، عن النبي ﷺ قال: «المؤمن مرآة أخيه، والمؤمن أخو المؤمن ، يَكُفُّ عليه ضيعته ، ويحوطه من ورائه ».

239. [It is reported by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺsaid, "A Believer is a mirror for his brother, and a believer is the brother of another Believer. He protects him from wasting away and he looks after him in his absence."][2] (Abu Dawood.)

٢٤٠ ـ حدَّثَنَا أحمد بن عاصم قال: حدثني حيوة قال: حدثنا بقيَّة، عن ابن ثَوبان ، عن أبيه ، عن مكحول ، عن وقاص بن ربيعة ، عن المستورد ، عن النبي ﷺ قال: «من أكل بمسلم أُكلة ، فإن الله يطعمه مثلها من جهنم. ومن كُسي برجل مسلم، فإن الله عز وجل يكسوه من جهنم، ومن قام برجل مسلم مقام رياء وسمعة ، فإن الله يقوم به مقام رياء وسمعة يوم القيامة».

240. [It is reported by Sayyidina Mustawrid ﷺ that the prophet ﷺ said, "IF anyone eats a morsel at the cost of a Muslim's honour then Allah will give him to eat a similar morsel of the fire of Hell. If anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with a like amount of hell. And, if anyone places himself in a position of show and hypocrisy, Allah will disgrace him with a place of show and hypocrisy on the day of Resurrection."][3] (Ibn al-mubarak)

EXPLANATION: A person sees everything reflected in the mirror. A scar on the face, or dirt on it, is clearly seen in the mirror, and that is removed. A

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(1) [٢٣٨] يأتي مرفوعاً في الحديث رقم ٢٣٩.

(2) [٢٣٩] حمزة بن نجيح البصري، لين الحديث، رمي بالاعتزال، من السابعة. أخرجه أبو داود في الأدب، انظر كنز العمال للمتقي الهندي ٧٦٨.

(3) [٢٤٠] أحمد بن عاصم أبو محمد البلخي، قال ابن حجر في التهذيب: روي عن حيوة بن شريح وسعيد بن عفير وعبد الرزاق وغيرهم. روى عنه البخاري في كتاب الرقاق حديثاً هو في رواية المستملي عن الفربري وروى عنه أيضاً في كتاب الأدب المفرد وعبد الله بن محمود الجوزجاني. وقال البخاري: مات قبل الأضحى بثلاثة أيام سنة سبع وعشرين ومائتين قلت: كان مشهوراً بالزهد وأما أبو حاتم الرازي فقال: مجهول وقد ذكره ابن حبان في الثقات. وقال: روى عنه أهل بلد موله أخبار في الحلية وفي رسالة القشيري وفي الزهد وغيره، ثم ظهر لي أن الزاهد غيره وهو أنطاكي لا بلخي والله أعلم.
عبد الله بن ثابت بن ثوبان العنسي، الدمشقي، الزاهد، صدوق، يخطىء، ورمي بالقدر، وتعير بآخره، من السابعة، مات سنة خمس وستين وهو ابن تسعين سنة. أخرجه ابن المبارك في الزهد ٢٤٦.

believer is another believer's mirror because if he sees a defect in him, he corrects it and if he finds him weakening or in difficulty then he helps him out and removes his difficulty.

The second Hadith points out the value of a believer's honour. Many people play with the respect and honour of a Muslim and they dishonor him without any reason. Some people do it to derive benefit out of it. When two people are at odds with each other, one of them hires a third to dushonor the other by beating him in public, slandering him through rumours or newspaper stories. The third person who earns money when he is hired in this way uses it to eat and clothe himself. This attracts the warning of the Hadith that anyone who dishonors a Muslim and eats or clothes himself at his cost will be made to eat and clothe a like amount of Hell. Again, some people present a Muslim as low or disgraced merely to show themselves as great and highly placed. It is about them that the Hadith says that Allah will out them at a position where other will see them being punished for disgracing a Muslim.

١٢١ ـ باب ما لا يجوز من اللعب والمزاح

121.Chapter: The play and humour that is disallowed

٢٤١ ـ حدَّثنا عاصم بن علي قال: حدثنا ابن أبي ذئب، عن عبد الله بن السائب، عن أبيه، عن جده قال: سمعت رسول الله ﷺ ـ يعني يقول ـ «لا يأخذ أحدكم متاع صاحبه لاعباً ولا جاداً. فإذا أخذ أحدكم عصا صاحبه، فليردّها إليه».

241. [Sayyidina Abdullah bin al-saib has related on the authority of his grand father who heard the Messenger of Allah ﷺsay, "None of you must take any belonging of his companion, neither in joke nor seriously. And, if anyone of you takes the staff of his companion, he must return it to him.'][1] (Tabarani, Bayhaqi)

EXPLANATION: This Hadith reaches us that it is wrong to take anything belonging to another person without his willing consent even if he is a friend. Many people take away things in-joke and they suppose that it is a light-hearted humour and the owner does not say anything out like it really. Thus if anyone takes anything jokingly or seriously knows that the other person has not given a willing consent then he must return it to him. The example of a staff is given because it is not of much value and if these directions apply to anything of little value then how can it be proper to take something of much value without the willing consent to its owner?

(1) [٢٤١] أخرجه الطبراني في المعجم الكبير ٧/ ١٧٢، والهيثمي في مجمع الزوائد ٤/ ١٧٢.

١٢٢ ـ باب الدالّ على الخير

122. Chapter: He who guides to the pious way

٢٤٢ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان، عن الأعمش، عن أبي عمرو الشيباني، عن أبي مسعود الأنصاري، قال: جاء رجل إلى النبي ﷺ فقال: إني أُبدِعَ بي، فاحملني. قال: «لا أجد، ولكن ائتِ فلاناً فلعله أن يحملك». فأتاه فحمله. فأتى النبيَّ ﷺ فأخبره، فقال: «من دلَّ على خير، فله مثلُ أجر فاعله».

242. [Sayyidina Abu Masood Ansari ﷺ has said that someone came to the Holy Prophet ﷺ and said to him, "My riding beast is no more worth riding and it cannot deliver me to my destination). So, put me on a riding beast." The prophet ﷺ told him that he did not have a beast right then but that he should go to such and such a man who might put him on a beast. He went to him and he put him on a riding animal (that is, he gave him one). This man informed the prophet ﷺ (that he had received the animal) and the prophet ﷺ remarked, "He who showed anyone a pious deed will receive a reward like the reward received by the doer."][1] (Bulchari, Abu Dawood, Tirmizi, Ahmad)

EXPLANATION: We learn from this Hadith that if anyone tells another person that there is a pious deed which he might do and he does it then both of them will receive a like reward. The same applies when he guides a man to another who might do the work for him.

١٢٣ ـ باب العفو والصفح عن الناس

123. Chapter: to forgive other people

٢٤٣ ـ حدَّثَنَا عبد الله بن عبد الوهاب قال: حدثنا خالد بن الحارث قال حدثنا شعبة، عن هشام بن زيد، عن أنس، أن يهودية أتت النبي ﷺ بشاة مسمومة، فأكل منها، فجيء بها، فقيل: ألا نقتلها؟ قال: «لا». قال: فما زلت أعرفها في لهوات رسول الله ﷺ.

243. [Sayyidina Anas ﷺ said that a Jew woman brought poisoned meat of sheep to the prophet ﷺ who ate it. (Then the woman was) brought before him and the companions ﷺ asked him if they might kill her. He said, "No!"] [2] (Ahmad)

٢٤٤ ـ حدَّثَنَا محمد بن سلام قال: حدثنا أبو معاوية قال: حدثنا هشام،

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(1) [٢٤٢] أخرجه مسلم في الصحيح (كتاب الإمارة) ١٣٣، وأبو داود في السنن (كتاب الأدب) ب١٢٥، والترمذي في السنن ٢٦٧١، وأحمد في المسند ٤/ ١٢٠ ـ ٥/ ٢٧٢ و٢٧٣.

(2) [٢٤٣] أخرجه أحمد في المسند ١/ ١٦٨ : ٢٧٢.

عن وهب بن كيسان قال: سمعت عبد الله بن الزبير يقول على المنبر: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾ (3) [الأعراف: 199] **قال: والله! ما أمر بها أن تؤخذ إلا من أخلاق الناس. والله! لآخذنَّها منهم ما صحبتهم.**

244. [It is related by Wahb bin Kansan that he heard Sayyidina Abdullah bin Zubayr ﷺ recite on the pulpit:

«Exercise forbearance (O Prophet ﷺ), and enjoin what is right, and turn away from the ignorant (al-Araf, 7:199)».

Sayyidina Abdullah bin Zubayr ﷺ then said, "By Allah, I will surely abide by the commands that Allah has given in this (verse) as long as I have to deal with people (meaning, I will follow the verse in dealing with other people)."][1] (Bukhari, Abu Dawood, Tabari)

EXPLANATION: The foregoing verse of the Quran commands us to do three things:

(i) To forgive people their faults;

(ii) To command them to follow the pious path;

(iii) To keep away from the ignorant.

He then said that Allah has given us this command that we should abide by it and we might have a fair dealing with other people. He swore on Allah that as long as he has anything to do with people he would observe the instructions.

٢٤٥ ـ حدَّثنا محمد بن سلام قال: أخبرنا محمد بن فُضيل بن غَزوان، عن ليث، عن طاوس، عن ابن عباس قال: قال رسول الله ﷺ: «علموا ويسروا ولا تعسروا، وإذا غضب أحدكم فليسكت».

245. [Sayyidina Ibn Abbas ﷺ has reported the Messenger of Allah ﷺ as saying, "Teach the people and make things easy for them and do not make them difficult for them. If anyone of you gets angry, let him keep quiet."][2] (Meezan al-Itidal, az-Zubayda)

EXPLANATION: If anyone gets angry on anything a word or deed and he keeps quiet then in a little while his anger will subside. He will not feel anymore that he should take the other person to task. This is a kind of forgiveness.

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(1) [٢٤٤] أخرجه المصنف في التفسير، وأبو داود في الأدب، والطبري في التفسير.

(2) [٢٤٥] فليح بن سليمان بن أبي المغيرة الخزاعي أو الأسلمي أبو يحيى المدني يقال له فليح لقب واسمه عبد الملك صدوق كثير الخطأ من السابعة مات سنة وستين ومائة. انظر ميزان الاعتدال للذهبي ٦٩٩٧، إتحاف السادة المتقين للزبيدي ٨/ ٢٣.

١٢٤ ـ باب الانبساط إلى الناس

124. Chapter: Meeting others cheerfully

٢٤٦ ـ **حدَّثَنَا** محمد بن سِنان قال: حدثنا فُليح بن سليمان قال: حدثنا هلال بن علي، عن عطاء بن يسار قال: لقيت عبد الله بن عمرو بن العاص، فقلت: أخبرني عن صفة رسول الله ﷺ في التوراة. قال فقال: أجل. والله! إنه لموصوف في التوراة ببعض صفته في القرآن: ﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَـذِيرًا﴾ [الأحزاب: 45] **وحرزاً للأمِّيين. أنت عبدي ورسولي، سميتك المتوكل، ليس بفظ ولا غليظ ولا صخّاب في الأسواق، ولا يدفع بالسيئة السيئة، ولكن يعفو ويغفر، ولن يقبضه الله تعالى حتى يقيم به الملة العوجاء بأن يقولوا: لا إله إلا الله؛ ويفتحوا بها أعيناً عمياً، وآذاناً صمّاً، وقلوباً غلفاً.**

246. [Ata bin Yasar ﷺ said that he met Abdullah bin amr bin al-Aas ﷺ and asked him to inform him of the description of the messenger of Allah ﷺ as given in torah. He said, "Yes (I will tell you). By Allah, certainly he is described in the Torah by some of the description of him in the Quran (like):

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَـذِيرًا﴾ [الأحزاب: 45]

{O prophet! Surely we have sent you as a witness, and a bearer of glad tidings and a Warner. (Al- Ahzab, 33:45)

And a guardian for the common people (from being misled). You are My slave and My messenger. I have named you al-Mutawakkil (one who trusts). You are not harsh or rough and not one who is loud-voiced in the streets. You are not one to repulse evil with evil but one who pardons and forgives. And Allah will not take you away from this world until you straighten the crooked creed so that people say : لا اله الا الله (There is no god but Allah) and open the blind eyes, deaf ears, and hardened (covered) hearts."][1] (Bukhari)

EXPLANATION: The Arabic words الملة العوجاء (the crooked creed) refer to the creed of prophet Ibrahim ﷺ This was a very correct and straight creed but the Arabs made alterations into it and introduced polytheism and crookedness into it yet they imagined that they followed the creed of Ibrahim ﷺ The Prophet ﷺ preached to the people and resented the correct creed of Ibrahim ﷺ so that the polytheists too began to believe in the unity of Allah. The creed that they had mauled was restored to its straight shape.

٢٤٧ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني عبد العزيز بن أبي سَلمة عن هلال بن أبي هلال، عن عطاء بن يسار، عن عبد الله بن عمرو قال: إن هذه الآية التي في

(1) [٢٤٦] أخرجه المصنف في البيوع والتفسير.

القرآن ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ﴿٤٥﴾﴾ [الأحزاب: 45] **في التوراة. . . نحوه.**

247. [Sayyidina Abdullah bin Umar has said, "Certainly, we also find in Torah the verse that is in the Quran:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا﴾ [الأحزاب: 45]

{O Prophet! Surely we have sent you as a witness, and a bearer of glad tidings and a warner. (33:45)»"]

٢٤٨ ـ **حدَّثَنا** إسحاق بن العلاء قال: حدثنا عمرو بن الحارث قال: حدثني عبد الله بن سالم الأشعري، عن محمد هو ابن الوليد الزُّبيدي، عن ابن جابر وهو يحيى بن جابر، عن عبد الرحمن بن جبير بن نُفير حدَّثه، أن أباه حدَّثه أنه سمع معاوية يقول: سمعت من النبي ﷺ كلاماً نفعني الله به، سمعته يقول ـ أو قال: سمعت رسول الله ﷺ يقول ـ: «إنك إذا اتبعت الريبةَ في الناس أفسدتهم»، فإني لا أتبع الريبةَ فيهم فأفسدهم.

248. [Abdur Rahman bin Jubayr has narrated on the authority of his father Jubayr bin Nufayr that he heard Sayyidina Muawiyah say that he had heard an expression from the prophet ﷺ whereby Allah benefited him. Or, heard him say that the messenger of Allah ﷺ said, "If you occupy yourself in searching for the faults of other men then you will spoil them." (Sayyidina Muawiyah added that) therefore, he did not try to look for the faults of other people lest he spoils them.][1] (Ibn Hibban, Bayhaqi)

EXPLANATION: This Hadith prohibits us from looking for other people's faults and following them. Sayyidina Muawiyah held the high office of government and the prophet ﷺ had previously instructed him not to investigate shortcomings in other people. He followed the directions of the prophet ﷺ and gained much from that. By searching for faults in other people, corruption and disorder follow and a way opens up for distortion, disputes and confrontation. Those holding his offices are more responsible and should shun the habit of looking for other people's faults.

٢٤٩ ـ **حدَّثَنا** محمد بن عبيد الله قال: حدَّثنا حاتم، عن معاوية بن أبي مُزَرِّد عن أبيه قال: سمعت أبا هريرة يقول: سمع أذناي هاتان وبصر عيناي هاتان رسول الله ﷺ، أخذ بيديه جميعاً بكفَّي الحسن ـ أو الحسين ـ صلوات الله عليهما، وقدميه

(1) [٢٤٨] إسحاق بن إبراهيم بن العلاء الحمصي بن زبريق، وقد نسب إلى جده، صدوق يهم كثيراً، وأطلق محمد بن عوف أنه يكذب، من العاشرة مات سنة ثمان وثلاثين. أخرجه ابن حبان والبيهقي في شعب الإيمان.

على قدم رسول الله ﷺ، ورسول الله ﷺ يقول: «ارْقَه». قال: فرقي الغلام حتى وضع قدميه على صدر رسول الله ﷺ، ثم قال رسول الله ﷺ: «افتح فاك» ثم قبله. ثم قال: «اللهم أحبَّه فإني أحبُّه».

249. [Muawiyah bin Abu Muzarrid reported his father as saying that he heard Sayyidina Abu Hurayrah ﷺ say that he had seen with his two eyes that the messenger of Allah ﷺ had held Sayyidina Hassan or Husayn ﷺ with his hands and was saying, "Climb up." He climbed up until he was at the prophet's ﷺ chest and the prophet ﷺ said, "Open your month" and the prophet ﷺ kissed him and prayed to Allah, 'O Allah! Love him for I love him!"][1] (In Asakir, Tabarani)

EXPLANATION: The prophet's ﷺ love and compassion are apparent in his close relationship and playing with his grandson. He allowed him to climb up to his chest and in this way taught his Ummah to mix freely with their children showing them love and compassion. It is the Sunnah of the Prophet ﷺto play and joke with children and to kiss and love them.

١٢٥ ـ باب التبسم

125. Chapter: Smiling

٢٥٠ ـ حدَّثني عليُّ بن عبد الله قال: حدثنا سفيان، عن إسماعيل، عن قيس قال: سمعت جَريراً يقول: ما رآني رسولُ الله ﷺ منذ أسلمت إلا تبسم في وجهي.

٠٠٠ ـ وقال رسول الله ﷺ: «يَدخل من هذا الباب رجلٌ من خير ذي يَمن، على وجهه مَسحة ملك» فدخل جرير.

250. [It is narrated by Qays that he heard Sayyidina Jarir ﷺ say, "Ever since I have embraced Islam, whenever the messenger of Allah ﷺ saw me, he smiled at me." And the messenger of Allah ﷺ said, "A man will enter through this gate who would be the best man of the people of Yaman and on his face are signs of royalty." After that sayyidaina Jarir ﷺ entered from that gate.

EXPLANATION: Sayyidina Jarir ﷺ embraced Islam after the conquest of Makkah. He was a very handsome man and he is, therefore, called: يوسف هذه الأمة (Yusuf of this Ummah). The prophet ﷺcommanded him and in obedience of that command he broke the idol named Zu al-Khalsah ذو الخلصة and Killed the idolators who were there. He said that the prophet ﷺ never stayed away from him, meaning that whenever he sought permission to meet him, he was admitted to the prophet ﷺ presence and always on meeting him

(1) [٢٤٩] انظر: التاريخ لابن عساكر ٤/ ٢٥ والمعجم الكبير للطبراني ٣٣.

the Prophet presented a smiling face. Sayyidina Jarir ﷺ could not sit firmly on a horse and he complained to the prophet about it. "I have this weakness." The prophet ﷺ hit him on the chest and made a supplication after which his weakness was corrected. The prophet ﷺ also prayed for him, "O Allah! Make him a guide and one who is guided".

The saying of the prophet ﷺ that he had signs of royalty on his face meant that he was very handsome.

٢٥١ ـ حدَّثنا أحمد بن عيسى قال: حدثنا عبد الله بن وهب قال: أخبرنا عمرو بن الحارث، أن أبا النضر حدثه عن سليمان بن يسار، عن عائشة زوج النبي ﷺ قالت: ما رأيت رسول الله ﷺ ضاحكاً قط حتى أرى منه لهواته، إنما كان يتبسم ﷺ. قالت: وكان إذا رأى غيماً أو ريحاً عُرف في وجهه. فقالت: يا رسول الله! إن الناس إذا رأوا الغيم فرحوا، رجاء أن يكون فيه المطر. وأراك، إذا رأيته، عُرفت في وجهك الكراهة؟ فقال: يا عائشة! ما يُؤمني أن يكون فيه عذاب؟ عُذِّب قوم بالريح. وقد رأى قوم العذاب منه فقالوا: ﴿هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾ [الأحقاف: 24].

251. [Sayyidah Ayeshah ﷺ, the wife of the prophet ﷺ has reported that she never saw the Messenger of Allah ﷺ laugh in a manner that one could see his uvula but he only smiled. And, when he saw dark clouds or high winds, the signs (of fear) were detected on his face. She said to him, "Messenger of Allah, I find people being happy when they see a dark cloud in the hope that it would bring rain but I find that when you see it there is anxiety on you face." He said, " o Ayshah! How may I be satisfied that is does not herald a calamity or punishment for a people were punished through violent winds. And, a people saw the punishment and said هذا عارض ممطرنا {It is a cloud that would give us rain. (al-Ahqaf, 46:24)}"][1] (Muslim, Ahmed)

EXPLANATION: Imam Bukhari has placed this Hadith in this cahper because of the reference to smiling. The prophet ﷺ normally smiled. He never laughed in a manner that his mouth opened wide and the inside might be seen. The Hadith also tells us that if the sky was overcast or a wind blew the prophet ﷺ showed signs of worry and this was reflected on his face. When Sayyidah Ayeshah ﷺ asked him about it, he said that there was no way to know that these clouds and wind did not sound impending punishment. He reminded her that a people had been punished through dark clouds while they had rejoiced hoping that the clouds promised rains. The clouds did not bring rain but brought punishment in the from of heavy winds. This is the story of the tribe of Aad and is narrated in Surah al-Ahqaf in third ruku (section).

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(1) [٢٥١] أخرجه مسلم في الصحيح (كتاب الاستسقاء) ١٦، وأحمد في المسند ٦/ ٦٦.

١٢٦ ـ باب الضحك

126. Chapter; Laughing

٢٥٢ ـ حدَّثَنَا سليمان بن داود أبو الربيع قال: حدثنا إسماعيل بن زكريا قال: حدثنا أبو رجاء، عن بُرد، عن مكحول، عن واثلة بن الأسقع، عن أبي هريرة قال: قال النبي ﷺ: «أقِلَّ الضحك، فإن كثرة الضحك تُميت القلب».

252. [It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, "Laugh little for much laughter deadens the heart."](1) (Ibn Majah)

٢٥٣ ـ حدَّثَنَا محمد بن بشار قال: حدثنا أبو بكر الحنفي قال: حدثنا عبد الحميد بن جعفر، عن إبراهيم بن عبد الله، عن أبي هريرة، عن النبي ﷺ قال: «لا تكثروا الضحك، فإن كثرة الضحك تُميت القلب».

253. [Sayyidina Abu Hurayrah ؓ has reported the prophet ﷺ as saying, "Avoid much laughter because much laughter deadens the heart."] (2) (Tirmizi Ibn Majah)

٢٥٤ ـ حدَّثَنَا موسى قال: حدثنا الربيع بن مسلم قال: حدثنا محمد بن زياد، عن أبي هريرة قال: خرج النبي ﷺ على رهط من أصحابه يضحكون ويتحدثون، فقال: «والذي نفسي بيده، لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً»، ثم انصرف وأبكى القوم. وأوحى الله عز وجل إليه: يا محمد! لِمَ تُقنط عبادي؟ فرجع النبي ﷺ فقال: «أبشروا، وسدِّدوا وقاربوا».

254. [Sayyidina Abu Hurayrah ؓ stated that once the Prophet ﷺ met a group of his companions ؓ who were conversing together and laughing. He remarked, "By him who has my life in His power, if you were to know what I knew then you would laugh little and weep much." He then went away from them while they wept.

Allah sent a revelation to the prophet ﷺ, "O Muhammad, whey did you cause my slaves to despair?" The prophet ﷺ returned to them and said to them "Be happy, and compose yourselves. Try to perform righteous deeds".]

EXPLANATION: These Ahadith tell us that it is not good to laugh much. It takes away life from the heart meaning the fear of the hereafter is no more felt by it and it does not ever think of death. The heart comes to neglect zikr

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(1) [٢٥٢] محمد بن عبد الله أبو رجاء الحنظي. عن شعبة. قال ابن حبان: روى عن شعبة عن أبي إسحاق ما ليس من حديثه. أخرجه ابن ماجه في السنن ٤٢١٧.

(2) [٢٥٣] عبد الحميد بن جعفر بن عبد الله بن الحكم بن رافع الأنصاري، صدوق، رمي بالقدَر، وربما وهم، من السادسة مات سنة ثلاث وخمسين. أخرجه الترمذي في السنن ٢٣٠٥، وابن ماجه في السنن ٤١٩٣.

(remembrance of Allah). To neglect Zikr is to fie for it is Zikr alone that fills the heart.

١٢٧ ـ باب إذا أقبل، أقبل جميعاً، وإذا أدبر، أدبر جميعاً

127. Chapter: When you heed anyone pay full attention to him

٢٥٥ ـ **حدَّثَنَا** بِشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا أسامة بن زيد قال أخبرني موسى بن مسلم مولى ابنة قارظ، عن أبي هريرة أنه ربما حدَّث عن النبي ﷺ فيقول: حدثنيه أهْدَب الشُّفرين ، أبيض الكشحين ، إذا أقبل، أقبل جميعاً، وإذا أدبر، أدبر جميعاً. لم تَرَ عَين مثلَه ولن تراه.

255. [Sayyidina Abu Hurayrah ﷺ narrated the Hadith saying, "Such a person narrated to me whose eye-lashes were long, whose sides were white. When he turned to anyone, he paid full attention to him and when he turned to go, he turned fully and went away. No eye has seen the like of him and will never see one."][1] (Az-Zubaydi, Bayhaqi, al-Bidayah wa al-Nihayah, Fath al-Bari)

EXPLANATION: Sayyidina Abu Hurayrah ﷺ remembered the handsome features of the prophet ﷺ. After describing the beauty of his eyelashes and the whiteness of his sides, he mentioned a particular characteristic of the prophet ﷺ. When he paid attention to anyone he was fully attentive to him. He was not like the proud people who paid scant attention by casting side-glance. He turned to the other side only when his conversation with someone was over. And, when he turned to go, he turned fully to the side he walked. He never half turned towards anyone while moving in the other direction depriving the person of his full attention.

١٢٨ ـ باب المستشار مؤتمن

128. Chapter: He who is consulted should give good advice

٢٥٦ ـ **حدَّثَنَا** آدم قال: حدثنا شيبان أبو معاوية قال: حدثنا عبد الملك بن عُمير، عن سَلمة بن عبد الرحمن عن أبي هريرة قال: قال النبي ﷺ لأبي الهيثم: «هل لك خادم» قال: لا. قال: «فإذا أتانا سبي فأتنا» فأُتِيَ النبي ﷺ برأسين ليس معهما ثالث. فأتاه أبو الهيثم، قال النبي ﷺ: «اختر منهما» قال: يا رسول الله، اختر لي. فقال النبي ﷺ: «إن المستشار مؤتَمن ، خذ هذا، فإني رأيته يصلي، واستوص به

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(1) [٢٥٥] أسامة بن زيد الليثي مولاهم ، أبو زيد المدني، صدوق، يهم من السابعة، مات سنة ثلاث وخمسين وهو ابن بضع وسبعين. انظر: إتحاف السادة المتقين للزبيدي ٧/ ١٥٠ ـ ١٥١، دلائل النبوة للبيهقي ١/ ٢١٣، البداية لابن كثير ٦/ ٢٦، فتح الباري لابن حجر ٤/ ٤.

خيراً » فقالت امرأته: ما أنت ببالغ ما قال فيه النبي ﷺ إلا أن تُعتقَه . قال: فهو عَتيق. فقال النبي ﷺ: «إن الله لم يبعث نبياً ولا خليفة ، إلا وله بطانتان : بطانة تأمره بالمعروف وتنهاه عن المنكر، وبطانة لا تألوه خَبالاً . ومن يُوقَ بِطانة السوء فقد وُقِي» .

256. [It is reported by sayyidaina Abu Hurayrah ﷺ that the prophet ﷺ asked Abu al-Haytham if he had a servant and he replied that he did not have any. The prophet ﷺ said to him, "Come to me when captives are brought to me".

Two captives were brought to the prophet ﷺ and there was not a third with them. Abu al-Haytham came to the prophet ﷺ who asked him to choose one but he said, "Messenger of Allah, you choose one for me." The prophet ﷺ said, "Surely, the one who is consulted is in a position of trust. Take this one, for I have seen him praying and I instruct you to treat him kindly".

The wife of Abu al-Haytham said, "The prophet ﷺ has given us instructions about this slave but we cannot carry them out faithfully unless we set him free." Abu al Haytham said that he was free.

The prophet ﷺ said, "Surely Allah has not sent a prophet or given Khilafah (authority) to anyone but appointed of him two confidants. One of them commands him to practice piety and forbids evil but he other confidant drives him to evil. And, he who is protected from the evil confidant is indeed protected (from evil-doing)][(1)] (Tirmizi, Hakim)

EXPLANATION: The Prophet ﷺ said, "He who is consulted is in a position of trust. " It is his responsibility to give a correct advice, an advice that is good for this world and the hereafter. A neighbour may seek advice, for instance. The other person must give him an advice that is beneficial to the neighbour and not keep his own advantage in mind.

Sayyidaina Abu al-Haytham ﷺ had requested the Prophet ﷺ to choose one of the slaves for him, so he only taught him the principles guiding one who is consulted but he also chose one of the two for Abu al-Haytham ﷺ. The basis of selection was that he had seen him pray. The Prophet ﷺ also instructed Abu al-Haytham ﷺ to treat the slave well. This shows that proper attention must be given to those who are regular observers of prayer and they must be treated kindly.

The wife of Abu al-Haytham ﷺ was very intelligent. When she learnt that

(1) [٢٥٦] أخرجه الترمذي في السنن ٢٣٦٩، والحاكم في المستدرك ٤/ ١٣١.

the Prophet ﷺ had asked them to treat the slave kindly, she gave her opinion that it was not possible for them to treat the slave kindly while he worked for them as a slave. She opined that they should release him of bondage.

The best way to treat a slave kindly is to set him free. Abu al-Haytham got the message and he did not waste time to release the slave.

When the Prophet ﷺ learnt of their decision, he commended the suggestion of Abu al-Haytham's wife. He remarked that Allah has appointed always for His prophets and the Khalifahs two confidants who give advice. One of them commands him to do good and shun evil while the other gives advice to spread corruption and do evil and does not lag behind in giving that advice.

The wife of Abu al-Haytham had given a good counsel and the Prophet ﷺ seized the opportunity to give them the example of the confidants. The Prophet ﷺ concluded his remarks by saying:

من يوقع بطانة السوء فقد وقي

"He who is protected from the confidant who gives bad advice has indeed been protected from evil and corruption".

The prophet ﷺ said that if an advisor and a confidant constantly gives bad and evil advice then the Amir or the Khalifah or any other man of position will suffer much harm from him. Not only are such leaders destroyed by bad advice but they also destroy their subjects and people under them.

١٢٩ ـ باب المشورة

129. Chapter: Advice

٢٥٧ ـ حدَّثَنَا صدَقة قال: أخبرنا ابن عيينة، عن عمر بن حبيب، عن عمرو بن دينار قال: قرأ ابن عباس: وشاورهم في بعض الأمر .

257. [Sayyidina Amr bin Dinar ؓ has stated that sayyidaina Ibn Abbas ؓ recited the verse in this manner(1):

وشاورهم في بعض الأمر .

«And consult with them in some affairs (3:159)}] (Ibn Abu Shaybah, Abdullah bin Ahmad in Zayadaq, Tabari)

٢٥٨ ـ حدَّثَنَا آدم بن أبي إياس قال: حدثنا حماد بن زيد، عن السري ، عن الحسن قال: والله! ما استشار قوم قط إلا هُدُوا لأفضل ما بحضرتهم، ثم تلا: ﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾ [الشورى: 38].

258. [Sayyidina Hassan ؓ has said that when people consult with each

(1) [٢٥٧] رواه ابن أبي شيبة، وعبد الله بن أحمد في الزيادات، والطبري في التفسير.

other, Allah will show them the best course for them in their case. He then recited the verse:

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾ [الشورى: 38].

{And whose affaire are a matter of counsel (al-Shurå, 42:38)]}

EXPLANATION: Both these Ahadith stress the importance of mutual consultation. According to Sayyidina Ibn Abbas ﷺ it is not necessary to consult in all affairs but it is necessary to seek advice in important matters. Besides, it is only in non-prescribed matters that consultation is made. Where anything is cleary dictated by the Quran or Sunnah, it is obligatory to observe that and there is no need for consultation on that.

١٣٠ - باب إثم من أشار على أخيه بغير رشد

130. Chapter: The sin of one who gives a wrong advice

٢٥٩ - حدَّثنا عبد الله بن يزيد قال: حدثني سعيد بن أبي أيوب قال: حدثني بكر بن عمرو، عن أبي عثمان مسلم بن يسار، عن أبي هريرة قال: قال النبيّ ﷺ: «من تقوَّل عليَّ ما لم أقل فليتبوأ مقعده من النار. ومن استشاره أخوه المسلم فأشار عليه بغير رشد فقد خانه، ومن أفتى فتيا بغير ثَبت فإثمه على من أفتاه».

259. [It is reported by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ said, "If anyone ascribes to me something that I have not said then let him find a place for him in the fire. And if anyone is consulted by his Muslim brother but he gives an advice that is not good for him then he has cheated the one who consulted with him. And, if anyone is issued an edict that was wrong (and he obeyed it) then the sin of it lies on him who issued the fatwa (a religious edict)".[1]

(al-Asar al-Marfooah, Qari32, al-Silsalah al-Daeefah, Albani 133, Tahzeer al-khawas 53)

EXPLANATION: We were told in Hadith # 256 that one whose advice is asked for is placed with a trust. The same thing is stated in different words in this Hadith, which says that a man who gives a wrong advice commits a breach of trust. To cheat anyone is not limited to cheating him in monetary transactions. There are many of committing a breach of trust and this Hadith mentions one of them.

The Hadith also says that if anyone asks another person for a ruling on a religious issue and he gives a ruling without being qualified to give that and his answer was wrong and the innocent man followed his ruling then the sin

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(1) [٢٥٩] انظر: الأسرار المرفوعة للقاري ٣٢، والسلسلة الضعيفة للألباني ١٣٣، تحذير الخواص ٥٣.

will fall on him who gave the wrong ruling. The correct procedure is that if any one asks another person for a ruling then he must give an answer only when he is confident that he knows the correct answer otherwise he should tell him in plain words that he does not know. The experienced Ulama have said that it is a sign of learning and knowledge to say لا ادری (I do not know). The fact is that a great scholar keeps before him reckoning of the hereafter and his own responsibility and does not feel shy to confess that he does not know. Only one who has scant knowledge does not realise what religious responsibilities are placed on him and gives a vague reply to conceal his ignorance. His answer is wrong and he commits sin by giving a wrong answer. This Hadith cautions those people who display a sense of irresponsibility in issuing a fatwa (a religious ruling or edict) and those people who are irresponsible in putting their questions to everyone they come across. They see a man with a beard and ask him to guide them on a religious issue while not even all scholars are qualified to answer religious questions of a specified nature let alone everyone who observes prayer or grows a beard. They must refer to experienced scholars alone.

The Hadith also quotes the prophet ﷺ as saying. "if anyone attributes words to me that I have not said then let him find a place in Hell". Such a person will go to hell. Among the grave sins is that a man speaks lies and gravest of the grave sins is that a man say something that was spoken by the Messenger of Allah ﷺ while he had not said that. Those people who invent Ahadith commit a very grave sin and are great criminals. However, those people are also criminals who pass on everything they hear as Hadith without verifying the truth. Some people who come across an Arabic saying and find it to their liking circulate it as a Hadith. This is done often by those people who have no knowledge of Hadith and this is a specialty of professional sermonizers. The correct procedure is that one must verify a Hadith and find out its source or the book of Hadith where it is narrated and only then must he pass it on otherwise he will be committing a sin.

١٣١ ـ باب التحابّ بين الناس

131. Chapter: Mutual good relationship

٢٦٠ ـ حدَّثَنَا إسماعيل بن أبي أويس قال: حدثني أخي، عن سليمان بن بلال، عن إبراهيم بن أبي أسيد، عن جده، عن أبي هريرة، عن النبي ﷺ قال: «والذي نفسي بيده! لا تدخلوا الجنة حتى تُسلموا، ولا تُسلموا حتى تَحابوا. وأفشوا السلام تحابوا. وإياكم والبغضة، فإنها هي الحالقة لا أقول لكم تحلق الشعر، لكن تحلق الدين».

(...) ـ **حدَّثَنَا** محمد بن عبيد قال: حدثنا أنس بن عياض، عن إبراهيم بن أبي أسيد، مثله.

260. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "By Him who has my life in His Hand, you will not enter paradise until you embrace Islam and you will not be Muslims until you love each other. Spread Salam so that love will grow in you. And refrain from malice (and hatred) because it is what cuts off. I do not tell you that it cuts off hair but that it cuts off religion.][1] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

EXPLANATION: This Hadith has pointed out that Salam (greetings among Muslims) is very important and it must be widely practiced. Mutual love grows through this greeting, which will form true Muslims. We are also asked to keep away from jealousy, malice and hatred for each other because these things shave off religion. The razor cuts hair while these qualities cut off religion. Well-established friendships and kinship are bereft of love when there is mutual malice and, as a result, these people become religiously weak.

١٣٢ ـ باب الألفة

132. Chapter: Mutual love

٢٦١ ـ حدَّثنَا أحمد بن عاصم قال: حدثنا سعيد بن عُفير قال: حدثني ابن وهب، عن حيْوة بن شريح، عن درّاج، عن عيسى بن هلال الصدَفي عن عبد الله بن عمرو بن العاص، عن النبي ﷺ قال: «إن رُوحَي المؤمنين ليلتقيان في مَسيرة يوم، وما رأى أحدهما صاحبه».

261. [It is narrated by Sayyidain a abullah bin Amr bin al-Aas ﷺ that the Prophet ﷺ said, "Surely, the souls of the Believers meet each other after a day's travel while none of them has seen his colleague. (It means the link among souls is stronger than the link among physical bodies.")]

٢٦٢ ـ حدَّثنَا عبد الله بن محمد قال: حدثنا أنس، عن إبراهيم بن ميسرة، عن طاوس، عن ابن عباس قال: النعم تُكفَر، والرحم تُقطع، ولم نر مثل تقارب القلوب.

262. [Sayyidina Ibn Abbas ﷺ said, "There would be ingratitude for blessings and severance of ties of kinship (it will happen later). Those hearts should be close together. We have not seen anything else (that is baker for mutual love)."] [2] (Ibn Hibban)

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(1) [٢٦٠] عن جده قال الحافظ يحتمل أن يكون مولى قريش وإلا فلا يعرف، وفي الأطراف سالم محمد بن عبيد بن ميمون المدني، أبقان، التيمي، مولاهم، صدوق يخطىء. أخرجه أبو داود في السنن (كتاب الأدب) ب١٤٣، والترمذي في السنن ٢٦٨٨، وابن ماجه في السنن ٣٦٩٢، وأحمد بن حنبل في المسند ٢/ ٣٩١ ـ ٤٧٧ ـ ٥١٢.

(2) [٢٦٢] أخرجه ابن حبان في روضة العقلاء، قال الحافظ: موقوف.

٢٦٣ ـ **حدَّثنا** فروة بن أبي المغراء قال: حدثنا القاسم بن مالك، عن عبد الله بن عون، عن عُمير بن إسحاق قال: كنا نتحدث أن أول ما يرفع من الناس الألفة.

263. [Umayr bin Ishaq ﷺ said that they were discussing among themselves that the first thing that would be removed from the people was intimacy.]

EXPLANATION: Intimacy of familiarity is mutual love ahd attachment. It is a valuable asset. There are people who claim to be Believers but bear malice and hatred to one another. This does not behave one who believes.

١٣٣ ـ باب المزاح

133. Chapter: Humour

٢٦٤ ـ **حدَّثنا** مسدَّد قال: حدثنا إسماعيل قال: حدثنا أيوب، عن أبي قلابة، عن أنس بن مالك قال: أتى النبي ﷺ على بعض نسائه ومعهن أم سُليم، فقال: «يا أنجشة! رويداً سوقك بالقوارير». قال أبو قلاية: فتكلم النبي ﷺ بكلمة، لو تكلم بها بعضكم لعبتموها عليه: قوله سوقك بالقوارير.

264. [Sayyidina Anas ﷺ bin Malik ﷺ has said that the prophet ﷺ visited some of his wives ﷺ and Umm Sulaym* was also there. *Umm Sulaym was the mother of Anas ﷺ

Meamwhile, he heard the voice of Anjashah and he called out, "Gently, Anjashah, do not break the qawareer (glass vessels or bottles)".

Abu Qalabah said, "the Messenger of Allah ﷺ used such an expression which would not have been appreciated if any of you had used it because it compares the hearts of women to glass bottles".](1) (Bukhari, Muslim, Ahmad)

EXPLANATION: The Hadith is found in Bukhari and Muslim that the Prophet ﷺ had a cameleer named Anjashah who drove the camel by singing the حـــــدى (Huda). He had a good voice so the Prophet ﷺ said to him, "O Anjashah, gently lest your voice break the glasses." The Prophet ﷺ spoke figuratively comparing women's hearts to glasses because of their weakness or delicate nature. The meaning was "Your loud voiced rendering of the poetry to urge the camels on might disturb the women because of the quickening step of the camels".

This incident took place during the Hajj al-Wada (the Farewell Pilgrimage). Sayyidina Anjashah ﷺ was responsible for the camels on

(1) [٢٦٤] أخرجه المصنف في الصحيح ٨/ ٤٤ ـ ٤٦ ـ ٥٥، ومسلم في الصحيح (كتاب الفضائل) ب٧٠ وأحمد في المسند ٣/ ٢٥٤.

which women rode while Sayyidina Bara bin Aazib ﷺ was the cameleer for men's camels.

٢٦٥ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني ابن عجلان، عن أبيه، أو سعيد، عن أبي هريرة، قالوا: يا رسول الله! إنك تُداعبُنا! قال: «إني لا أقول إلا حقاً».

265. [Sayyidina Abu Hurayrah ﷺ said that the companions ﷺ submitted to the prophet ﷺ, "Messenger of Allah ﷺ, you make Jokes with us (and it does deem fit with you magnificent status)." He said, "I say nothing but the truth".][(1)]

EXPLANATION: This Hadith makes it clear that it is not allowed to tell lies even when one is joking. In fact, it is disallowed to lie to please children. There is a Hadith in Mishkat (at p 416 Urdu) which is narrated by sayyidina Abdullah bin Aamir ﷺ, "One day my mother called me to her while the Messenger of Allah ﷺ was also present in our house. She called me and said that she had something to offer me. The Messenger of Allah asked her what she intended to give me. My mother said that she had dates to give me so the Messenger of Allah ﷺ warned her that if she had not intended to give me anything (but simply called me to her with a false offer) then a lie would have been written against her".

٢٦٦ ـ **حدَّثَنَا** صدَقة قال: أخبرنا مُعتمر، عن حبيب أبي محمد، عن بكر بن عبد الله قال: كان أصحاب النبي ﷺ يتبادَحون بالبطيخ، فإذا كانت الحقائق كانوا هم الرجال.

266. [It is reported by Bakr bin Abdullah ﷺ that the companions ﷺ of the prophet ﷺ used to throw water melon at one another (in humour and play) but when they were (faced with anything) serious they were steadfast and bold together.]

EXPLANATION: Belief does not demand that the believer must be grouchy and sullen all the time his face puffed up, Shunning Company. Rather, a believer must be social and lovable. He is one who meets other people and is friendly. He is called upon and is friendly. He is called upon to keep the Hereafter in mind while he lives in this world.

It is not irreligious to have fun and make jokes as long as sin is avoided. One must not lie and cheat even while joking with others and if one abides by it then a little joke does not harm his faith. The prophet ﷺ did make jokes as we read in books of Hadith.

Sayyidaina Abdullah bin harith has said that he did not see anyone who

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(1) [٢٦٥] أخرجه الترمذي في السنن ١٩٩٠، وأحمد في المسند ٢/ ٣٤٠ ـ ٣٦٠.

smiled more than the prophet ﷺ did. Someone asked sayyidaina Ibn Umar ﷺ whether the companions ﷺ ever laughed. He answered him, "Yes they laughed but faith was firmly established in their hearts, stronger than a mountain." Sayyidina Bilal bin Sad ﷺsaid that he found the honorable companions ﷺ practicing archer, running between targets and enjoying a friendly laugh but they were monks at night. These Ahadith are found in the Mishkat on p- 406.

The Hadith under discussion narrated in this book by imam Bukhari ﷺ is on the same subject and depicts the companions ﷺ playing with one another and throwing watermelon in play from one to another. However, they dealt with serious affairs boldly together as was expected of them.

٢٦٧ ـ **حدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا عمر بن سعيد بن أبي حسين ، عن ابن أبي مُليكة قال: مَزحت عائشة عند رسول الله ﷺ فقالت أمها: يا رسول الله! بعض دُعابات هذا الحي من كنانة. قال النبي ﷺ: «بل بعض مزحنا هذا الحي».

267. [It is reported by Ibn Abu Mulayka ﷺ that Sayyidah Ayeshah ﷺ said something humourous in the presence of the messenger of Allah ﷺ. Hearing that, her mother remarked, "Messenger of Allah, some of the jokes have been passed on to this tribe from the kinanah." The prophet ﷺ said, "Some of our jokes also come from the same tribe".]

EXPLANATION: We know from this Hadith that a husband and wife may joke with each other. We also know that the different tribes joked with one another and passed on their humours our accounts from one to another. The concluding words of the Hadith are not very clear: بل بعض مزحنا هذا لحى It seems that the scribe has omitted some words while writing down this Hadith, and they have been printed with the omission. We have translated the expression assuming the word من before هذا الحد but Allah knows best.

٢٦٨ ـ **حدَّثَنَا** محمد بن الصبّاح قال: حدثنا خالد هو ابن عبد الله ، عن حُميد الطويل، عن أنس بن مالك قال: جاء رجل إلى النبي ﷺ يستحمله فقال: «أنا حاملك على ولد ناقة» قال: يا رسول الله! وما أصنع بولد ناقة ؟ فقال رسول الله ﷺ: «وهل تلد الإبل إلا النوق ؟».

268. [Sayyidina Anas bin Maalik ﷺ has reported that a man requested the prophet ﷺ to give him a mount. He said, "I shall give you a she-camel's child to ride on!" he said, "Messenger of Allah, what shall I do with the child of a she-camel?" So, the messenger of Allah ﷺ said, "Are not camels born to none other than she-camels?"]

EXPLANATION: A camel however old it be, is after all, a child of a she-camel. Hence, although a light-hearted expression, it is true and not a lie.

١٣٤ - باب المزاح مع الصبي

134. Chapter: Humoring a child

٢٦٩ - حدَّثَنَا آدم قال: حدثنا شعبة قال: حدثنا أبو التيّاح قال: سمعت أنس بن مالك يقول: كان ﷺ ليُخالطنا حتى يقول لأخ لي صغير: «يا أبا عُمير! ما فعل النُّغير؟».

269. [Sayyidina Anas bin Maalik said that the prophet ﷺ used to mix with them on familiar terms even to the extent of saying to a small brother of his, "Abu Umayr what has happened to al-Nughary"?][(1)]

(Bukhari, Abu Dawood, Ibn Majah, Tirmizi)

EXPLANATION: Nughayr was a sparrow and the scholars translated the word as red, the author حياة الحيوان (Hayat al-Hayawan) has said that it is the nightingale.

Imam Tirmizi has explained the Hadith by saying that the prophet ﷺ called the child with a Kunyah. He had a bird that died and he was sad because of that. The prophet ﷺ knew that the bird had died but teased the boy by asking him "what happened to al-Nughayr O Umayr?"

It has been pointed out by some people that this Hadith discloses that a bird was caged and a child played with it and it was tantamount to hurting the bird and imprisoning it while such a thing is disallowed in other Ahadith. The answer is that if a bird is caged and one and one plays with it then that is not the same thing as being cruel to it. Cruelty is quiet different. The Ulama have contended that only he is allowed to keep birds who does not put them to trouble and who looks after them. However, a child who does not understand and who hurts the birds is not allowed to keep birds for they are troubled.

(Shamail, Tirmizi)

٢٧٠ - حدَّثَنَا ابن سلام قال: حدثنا وَكيعٌ، عن معاوية بن أبي مزرِّد عن أبيه، عن أبي هريرة: أخذ النبي ﷺ بيد الحسن - أو الحسين - رضي الله عنهما، ثم وضع قدميه على قدميه، ثم قال: «ترقَّ».

270.(A) [It is reported by Sayyidina Abu Hurayrah ؓ that the prophet ﷺ held the hand of Sayyidina Hassan or Husayn ؓ and placed his feet on his own and asked him to climb up.][(2)]

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(1) [٢٦٩] أخرجه المصنف في الصحيح ٨/ ٣٧، وأبو داود في السنن (كتاب الأدب) ب٧٦، وابن ماجه في السنن ٢٧٣، ٣٧٢، ٢٧٨، والترمذي في السنن ٣٣٣٢٤٨.

(2) The Hadith nimbers are repeated here in Urdu; the next Hadith is also numbered 270 in Urdu. Therefore, it is numbered 270 - A here and the next is 270 - B.

EXPLANATION: This Hadith is the same as at #249 explanation to it may be seen there.

* The Hadith numbers are repeated here in Urdu; the next Hadith is also numbered 27- in Urdu. Therefore, it is numbered 270 -A here and the next is 270 -B.

١٣٥ ـ باب حسن الخلق

135. Chapter: Good manners

٢٧٠م ـ **حدَّثَنا** أبو الوليد قال: حدثنا شعبة، عن القاسم بن أبي بزَّة قال: سمعت عطاء الكيخاراني ، عن أم الدَّرداء ، عن أبي الدرداء، عن النبي ﷺ قال: «ما من شيء في الميزان أثقل من حسن الخُلق».

270. (B) [It is reported by Sayidina Abu al-Darda ﷺ that the prophet ﷺ said that (on the Day of Resurrection) nothing will weight heavier in the scales than good manners.](1) (al-Zubaydi, Kanz al-Ummal, Kash al-Khafa)

٢٧١ ـ **حدَّثنا** محمد بن كثير قال: حدثنا سفيان، عن الأعمش، عن أبي وائل، عن مسروق ، عن عبد الله بن عمرو قال: لم يكن النَّبيُّ ﷺ فاحشاً ولا متفحشاً، وكان يقول: «خيارُكم أحاسنكم أخلاقاً».

271. [Sayyidina Abdullah Ibn Amr ﷺ has narrated that the prophet ﷺ was neither immodest nor did he use obscence language. He used to say, "The best among who are the best mannered."](2) (Ahmad)

٢٧٢ ـ **حدَّثَنا** عبد الله بن صالح قال: حدثني الليث قال: حدثني يزيد بن الهاد، عن عمرو بن شعيب ، عن أبيه، عن جده ، أنه سمع النبي ﷺ يقول: «أخبركم بأحبكم إليّ وأقربكم مني مجلساً يوم القيامة؟» فسكت القوم. فأعادها مرتين أو ثلاثاً، قال القوم: نعم يا رسول الله! قال: «أحسنكم خُلقاً».

272. [Amr bin Shuayb has said on the authority of his grandfather that he heard the Holy prophet ﷺ say, "Shall I tell you who among you is dearest to me and who will be nearest to me on the day of Resurrection?" On hearing this, the Companions ﷺ kept Quiet. He repeated these words twice or thrice. The Companions ﷺ submitted "O Messenger of Allah, do tell us!" So, he said, "He who is the best mannered among you (will get this honour)"].

٢٧٣ ـ **حدَّثَنا** إسماعيل بن أبي أويس قال: حدثني عبد العزيز بن محمد، عن محمد بن عجلان، عن القعقاع بن حكيم ، عن أبي صالح السمان، عن أبي هريرة،

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(1) [٢٧٠] (ب) انظر: إتحاف السادة المتقين للزبيدي ٧/ ٣٢٠، كنز العمال للمتقي الهندي ٥١٥٢، كشف الخفاء ٢/ ٢٧٨.

(2) [٢٧١] أخرجه أحمد في المسند ٢/ ١٩٣ ـ ٤٦٧.

أن رسول الله ﷺ قال: «إنما بُعثتُ لأتمم صالح الأخلاق».

273. [Sayyidina Abu Hurayrah رضي الله عنه has narrated that the Messenger of Allah ﷺ said, "Surely, I have been sent to perfect good manners."][1] (Ahmad)

٢٧٤ ـ حدَّثَنا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها أنها قالت: ما خُير رسول الله ﷺ بين أمرين إلا اختار أيسرهما ما لم يكن إثماً، فإذا كان إثماً كان أبعد الناس منه. وما انتقم رسول الله ﷺ لنفسه، إلا أن تُنْتَهَك حُرمة الله تعالى، فينتقم لله عز وجل بها.

274. [Sayyidah Ayeshah رضي الله عنها has said that whenever the Messenger of Allah ﷺ had a choice between two options, he chose the easier one if that did not involve a sin. But, if that was sinful then he was the most distant of men from that. The messenger of Allah ﷺ never sought revenge from anyone for his own sake unless someone violated the limits of Allah. (In that case,) he took revenge from him for the sake of Allah.][2]

٢٧٥ ـ حدَّثَنا محمد بن كثير قال: أخبرنا سُفيان، عن زُبيد، عن مُرَّة، عن عبد الله قال: إن الله تعالى قسم بينكم أخلاقكم، كما قسم بينكم أرزاقكم. وإن الله تعالى يعطي المال من أحب ومن لا يحب، ولا يعطي الإيمان إلا من يحب. فمن ضَنَّ بالمال أن ينفقه، وخاف العدو أن يجاهده، وهاب الليل أن يكابده، فليكثر من قول: لا إله إلا الله، وسبحان الله، والحمد لله، والله أكبر.

275. [Sayyidina Abdullah رضي الله عنه has said that Allah has apportioned manners among you just as he has apportioned provision among you. Surely, Allah gives wealth even to him whom he does not love but he inspires faith only in him whom he loves. So, as for him who is niggardly in spending wealth and fears to wage Jihad against an enemy and has not the strength to stand up in prayers at night then he must frequently recite:

لا إله إلا الله، وسبحان الله، والحمد لله، والله أكبر.

(There is no god but Allah, and glory be to Allah and all praise belongs to Allah and Allah is the greatest).

EXPLANATION: Men have varying temperaments. With difference in temperaments there is also difference in their manners and deeds. Many people have good manners. They are merciful and compassionate, friendly and social, humane and sympathetic, clement and generous and they are soft-hearted. These are excellent characteristics. But, there are many other people with manners that are totally at variance with these. They are proud

(1) [٢٧٣] أخرجه أحمد في المسند ٢/ ٣٨١.

(2) [٢٧٤] انظر مجمع الزوائد للهيثمي ٩/ ١٥.

and cruel, miserly and hard-hearted, ill-natured and oppressive. These are wicked characteristics.

The prophet ﷺ* has said that Allah distributes manners among people as he distributes their sustenance to them. The well mannered are very honorable in his sight. Good manners is the commodity which will outweigh all other 'commodities' that will be placed in the scale on the day of Resurrection.

The Messenger of Allah ﷺ also said, "The people most dear to me, and the nearest to me on the Day of Resurrection will be those who have good manners." He also declared that he was sent to perfect good manners.

It is a sign of the believer that he adopts good manners and abstains from bad manners. The author of al-Adab l-Mufrad also placed in this chapter the Hadith declaring that whenever the Messenger of Allah ﷺ was faced with choosing one of two courses, he opted for the easier one provided it was not sinful and if that was a sin then he kept away from it more than anyone else.

It is also asserted that he never took revenge from anyone for his own sake. However, if someone violated the religion of Allah then he took revenge from him for that. It is a matter of great patience and large-heartedness to not seize revenge for wrong committed against one and it is a most superior form of good manners.

The Hadith #276 discloses that as for as wealth is concerned Allah gives it to everyone, friend and foe. But, He puts faith only in the hearts of His beloved slaves. The believing men must be very grateful to him for the blessing of faith that Allah has bestowed on them.]

١٣٦ ـ باب سخاوة النفس

136. Chapter: Contentment of the soul

٢٧٦ ـ حدَّثَنَا يحيى بن بُكير قال: حدثنا الليث، عن ابن عجلان، عن القعقاع، عن أبي صالح، عن أبي هريرة، عن النبي ﷺ قال: «ليس الغنى عن كثرة العَرض، ولكن الغنى غنى النفس».

276. [It is narrated by Sayyidina Abu Hurayrah ؓ that the prophet ﷺ said, "Riches do not come from abundance of wealth and possessions, but true richness is contentment of the mind".][1] (Bukhari, Muslim, Tirmizi, Ibn Majah, Ahmad)

٢٧٧ ـ حدَّثَنَا سليمان بن حرب قال: حدثنا حماد بن زيد وسليمان بن المغيرة،

(1) [٢٧٦] أخرجه المصنف في الصحيح ٨/ ١١٨، ومسلم في الصحيح (الزكاة) ب٤٠ رقم ١٢٠، والترمذي في السنن ٣، ٢٣، وابن ماجه في السنن ٤١٣٧، وأحمد في المسند ٢/ ٢٦١.

عن ثابت، عن أنس قال: خدمتُ النبي ﷺ عشر سنين، فما قال لي أف قط، وما قال لي لشيء لم أفعله: ألا كنت فعلته ؟ ولا لشيء فعلتُهُ: لِمَ فعلتَه؟.

277. [Sayyidina Anas ﷺ has narrated that he served the prophet ﷺ for ten years but the prophet ﷺ never said to him 'Oh!' and never asked him, "Why did you do it? Have you not done it"? And, if he had done anything. The prophet ﷺ never said, "Why have you done it?" (Because there was no sin in doing any of that or in neglecting to do them, while the affairs of administration concern the world so he did not exercise authority over them).[1]

٢٧٨ ـ حدَّثَنَا ابن أبي الأسود قال: حدثنا عبد الملك بن عمرو قال: حدثنا سحَامة بن عبد الرحمن الأصم قال: سمعت أنس بن مالك يقول: كان النبيُّ ﷺ رحيماً، وكان لا يأتيه أحد إلا وعده، وأنجز له إن كان عنده. وأقيمت الصلاة، وجاءه أعرابي فأخذه بثوبه فقال: إنما بقي من حاجتي يسيرة، وأخاف أنساها. فقام معه حتى فرغ من حاجته. ثم أقبل فصلى.

278. [It is reported by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ was merciful. No one came to him but he promised (to give) him. And he always gave what he promised to give if he had the means. (One day) as the congregation for prayers was ready and a villager came to him and holding his garments said, "I have a little demand but, I am afraid. I might forget it, "So the prophet ﷺ stood with him until he had said what he wanted to say. Then the prophet ﷺ turned his attention towards the worshippers and led the congregation.][2]

EXPLANATION: The prophet ﷺ was very compassionate. If he had anything to give, he gave it promptly to the needy. If he did not have it with him then he would promise him to give it later and always fulfilled his promise. He was so careful to meet the needs of the people that he waited for the villager to finish saying what he had to say although the iqamah for the prayer had been called out and the Takbeer tahrimah was about to be called. He heard the villager, satisfied him and then led the prayers.

The Hadith # 276 establishes that abundance of wealth, property and possessions is not a sign of richness. A man is rich truly when he is content at heart. Many people have much wealth but they continue to seek more. They devote themselves to earn more and they do not have enough time for

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(1) [٢٧٧] أخرجه المصنف في الأدب، وفي الوصايا، ومسلم، والترمذي في الشمائل.

(2) [٢٧٨] أخرجه المصنف في باب الإمام تعرض له الحاجة قبول أبواب صلاة الجماعة والإمامة، ومسلم قبل كتاب الصلاة مختصراً، وأبو داود، والنسائي والترمذي، وابن ماجه قصة التأخير بعد الإقامة.

their meals even. They do not give in the way of Allah and they do not even spend on themselves. Obviously, this is not richness. True richness is of the heart and a man may have little but he must be peaceful and he must spend on himself, his family and his guests and other slaves of Allah. Such a man is really rich. He has little money but he is patient and content and he is engaged in Zikr. He does not aspire for the wealth of other people and he never asks them to give him anything. This is the man the Hadith refers to.

٢٧٩ - **حدَّثَنَا** قبيصة قال: حدثنا سفيان ، عن ابن المنكدر، عن جابر قال: ما سُئل النبي ﷺ شيئاً فقال: لا .

279. [Sayyidina Jabir ﷺ has narrated that the prophet ﷺ never said, "No," whatever he was asked for.][1] (Ahmad)

٢٨٠ - **حدَّثَنَا** فروة بن أبي المغراء قال: حدثنا علي بن مسهر عن هشام بن عروة قال: أخبرني القاسم بن محمد ، عن عبد الله بن الزبير قال: ما رأيت امرأتين أجود من عائشة وأسماء، وجُودهما مختلف: أما عائشة فكانت تجمع الشيء إلى الشيء ، حتى إذا كان اجتمع عندها قسمت. وأما أسماء فكانت لا تمسك شيئاً لغد .

280. [Sayyidina Abdullah bin Zubayr ﷺ has narrated that he never saw anyone more generous in giving than two women, Sayyidah Ayeshah ﷺ and Sayyidah Asma ﷺ. Their methods of giving were different. Sayyidah Ayeshah ﷺ collected one thing with another until she had a fair collection which she then gave away. But Sayyidah Asma ﷺ never kept anything aside for tomorrow.

(Sayyidah Ayeshah ﷺ and Sayyidah Asma ﷺ were two sisters, both daughters of Sayyidina Abu Bakr ﷺ while Sayyidina Abdullah bin Zubayr ﷺ was the son of Sayyidah Asma ﷺ.])

١٣٧ - باب الشحّ

137. Chapter: stinginess

٢٨١ - **حدَّثَنَا** مسدَّد قال: حدثنا أبو عوانة، عن سهيل بن أبي صالح، عن صفوان بن أبي يزيد ، عن القعقاع بن اللَّجلاج ؛ عن أبي هريرة قال: قال رسول الله ﷺ: «لا يجتمع غبار في سبيل الله، ودخان جهنم، في جوف عبد أبداً. ولا يجتمع الشح والإيمان في قلب عبد أبداً» .

281. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The dust in the path of Allah and the smoke of hell cannot ever stay together in the belly of a Muslim. And, miserliness and faith cannot

(1) [٢٧٩] أخرجه أحمد في المسند ١٦٨ - ٢٧٢.

ever remain together in the heart of a slave".][1]

(Tirmizi, Nasai, Ibn Majah, Hakim, Ahmad)

٢٨٢ ـ **حدَّثَنَا** مسلم قال: حدثنا صدقة بن موسى ، هو أبو المغيرة السُّلمي قال: حدثنا مالك بن دينار ، عن عبد الله بن غالب الحُدّاني ، عن أبي سعيد الخُدري، عن النبي ﷺ قال: «خصلتان لا يجتمعان في مؤمن : البخل، وسوء الخلق».

282. [Sayyidina Abu Saeed al-Khudri ﷺ has reported the prophet ﷺ as saying, "Two characteristics Cannot be found in Believer, miserliness and bad manners."][2] (al-Zubaydi, al-Jhya, al-Targheeb wa al-Traheeb)

٢٨٣ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا الأعمش، عن مالك بن الحارث، عن عبد الله بن ربيعة قال: كنا جلوساً عند عبد الله ـ فذكروا رجلاً، فذكروا من خُلقه ـ فقال عبد الله: أرأيتم لو قطعتم رأسه، أكنتم تستطيعون أن تعيدوه؟ قالوا: لا . قال: فيدَه؟ قالوا: لا . قال: فرجله؟ قالوا: لا . قال: فإنكم لا تستطيعون أن تغيروا خُلُقه حتى تغيروا خَلقهُ. إن النطفة لتستقرُّ في الرَّحم أربعين ليلة، ثم تنحدر دماً ، ثم تكون عَلَقة، ثم تكون مُضغة، ثم يبعث الله ملكاً فيكتب رزقه، وخُلقه، وشقياً أو سعيداً .

283. [Sayyidina Abdullah bin Rabeeah ﷺsaid that while they were seated with Sayyidina Abdullah ﷺ someone mentioned the character of man. Sayyidina Abdullah ﷺ asked them if they were be severe somebody's head would they be able to replace it exactly as it was? They replied that they could not do so. He then asked them if they were to cut his hand would they be able to put it back and then asked them if they were to amputate his legs would they be able to restore them as they were? The people there answered in the negative. (They could not replace them.) So, he then said that just as they cannot alter a man's physical features so also they could not change his moral character. He said, "surely, the sperm drop remains for forty days in a mother's womb. Then it turns into, a clot, then a lump of flesh. Then Allah sends an angel who writes down the sustenance allocated to him and its character. It also writes down whether it would be blessed or wretched.][3]

EXPLANATION: Sayyidina Abdullah bin Masood ﷺ meant to say that the

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(1) [٢٨١] القعقاء بن اللجاج، قيل اسمه حصين بن اللجلاج مجهول من الثالثة. أخرجه الترمذي في السنن ١٦٣٣ و٢٣١١، والنسائي في السنن ١٣١٦ ، وابن ماجه في السنن ٢٧٧٤، والحاكم في المستدرك ٢/ ٧٢ /٤ ٢٦٠، وأحمد في المسند ٢/ ٢٥٦.

(2) [٢٨٢] صرمة بن موسى الدقيقي، أبو المغيرة أو أبو محمد السلمي البصري، صدوق له أوهام، من السابعة. انظر: إتحاف السادة المتقين للزبيدي ٨/ ١٩٧ ، ٩/ ٢٣١، تخريج الإحياء للعراقي ٣/ ٢٤٧، والترغيب والترهيب للمنذري ٣/ ٣٨١.

(3) [٢٨٣] أخرجه أحمد القطعة الأخيرة من طريق ابن أبي عبيدة بن مسعود وهو منقطع.

instinctive characteristics in man do not change just as his limbs cannot be cut off and replaced. He also said that the angels come down to write a child's destiny and fate while he is in the womb of his mother. They also write down the amount of provision he will have in his lifetime, and the type of manners he will have.

Thus, whatever is written down in his destiny is bound to happen. And he will live and spend his life in accordance with what is written down for him.

However, it is seen from experience that a man's character and manners change when he keeps the company of the Men of Allah while Sayyidina Abdullah bin Masood ﷺ has said that manners do not change. The truth is that it is not his manners that change but it is his bent of mind and his inclinations that change.

١٣٨ ـ باب حسن الخلق إذا فَقُهوا

138. Chapter: Good manners for one who understands.

٢٨٤ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا الفُضيل بن سليمان النميري ، عن صالح بن خوَّات بن جبير ، عن محمد بن يحيى بن حِبَّان ، عن أبي صالح، عن أبي هريرة قال: قال رسول الله ﷺ: «إن الرجل ليُدرك بحسن خلقه درجة القائم بالليل».

284. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Surely a man attains the rank of one who keeps vigil in the right because of his good manners.][1] (Ahmad, Hakim)

EXPLANATION: A person has good manners and another is given to worship Allah in the right. The former will attain the rank of the latter because shariah has attached great importance to good manners. While this Hadith mentions only one who keeps vigil in the night, another also mentions one who keeps fast during the day, and it is narrated by Sayyidah Ayeshah ﷺ and transmitted by imam Abu Dawood as found in Mishkat (P 433 Urdu). If we read the two Ahadith together we know that a man with good manners Achieves the same rank as one who keeps vigil in the night and fasts during the day.

٢٨٥ ـ **حدَّثَنَا** حجّاج بن منهال قال: حدثنا حماد بن سَلمة، عن محمد بن زياد قال: سمعت أبا هريرة يقول: سمعت أبا القاسم ﷺ يقول: «خيرُكم إسلاماً أحاسنكم أخلاقاً إذا فقهوا» .

285. [Sayyidina Abu Hurayrah ﷺ said, "I have heard Abu al-Qasim (which is the Kunayah of the prophet ﷺ) Say that in Islam the best of you are

(1) [٢٨٤]أخرجه أحمد في المسند ٦/ ١٣٣ و١٨٧ ، والحاكم في المستدرك ١/ ٦٠.

those who are best mannered while they have a sound understanding of religion.][(1)] (Ahmad)

EXPLANATION: The word used in the Arabic text is Figh and it implies a religious knowledge coupled with an understanding of religion. If a man has religious knowledge, religious understanding and good manners then it is a great blessing of Allah. Ranks are elevated thereby although, on their own, good manners and knowledge are very important.

٢٨٦ ـ **حدَّثنَا** عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني ثابت بن عبيد قال: ما رأيت أحداً أجلَّ إذا جلس مع القوم، ولا أفكه في بيته، من زيد بن ثابت.

286. [Thabit bin Ubayd ﷺ said that he did not find anyone better than Zayd bin Thabit ﷺ who sat with other people in their gatherings respectfully and, when he went home, he was very light - Hearted (meaning that he laughed and joked and did not always scold his family members).]

٢٨٧ ـ **حدَّثنَا** صدقة قال: أخبرنا يزيد بن هارون عن محمد بن إسحاق، عن داود بن حُصين ، عن عِكرمة ، عن ابن عباس قال: سئل النبي ﷺ أيُّ الأديان أحبُّ إلى الله عز وجل؟ قال: الحنيفية السَّمحة ».

287. [It is reported by Sayyidina Ibn Abbas ﷺ that someone asked the prophet ﷺ, "which of the religions is dearest to Allah?" he said "The religion al-Hanifiyah al-Samhah is the most dear.][(2)]

EXPLANATION: Al-Hanifyah al-Samhah is the creed of Sayyidina Ibrahim ﷺ. Allah said about him that he is Hanif, one who shuns falsehood and professes the Truth. The Messenger of Allah ﷺ was instructed to follow this religion. The word al-Samhah is a wide-meaning word. It means case, good manners, mildness, forgiving nature, overlooking, forbearance, tolerance. There are things that make up good manners and that is why the author has placed this Hadith in this chapter.

٢٨٨ ـ **حدَّثنَا** عبد الله بن صالح قال: حدثني موسى بن عُليّ عن أبيه، عن عبد الله بن عمرو قال: أربع خِلال إذا أعطيتَهن فلا يضرك ما عُزل عنك من الدنيا: حُسنُ خَليقة، وعَفاف طُعمة ، وصدق حديث، وحفظ أمانة .

288. [Sayyidina Abdullah bin Amr ﷺ has said that there are four things which if you have them, it does not matter if you lose the remaining things of

(1) [٢٨٥] أخرجه أحمد في المسند ٢/ ٤٦٩ ـ ٤٨١.

(2) [٢٨٧]داود بن الحصين، الاموي مولاهم، أبو سليمان المدني، ثقة إلا في عكرمة ورمى برأي الخوارج من السادسة مات سنة خمس وثلاثين.

this world. (They are:) (i) Good manners, (ii) Lawfulness of the morsel, (iii) Truthful conversation and (iv) Keeping a trust.][1] (Ahmad)

EXPLANATION: This Hadith is saying of the messenger of Allah ﷺ but imam Bukhari has stopped the chain of transmission at Sayyidina Abdullah bin Amr رضي الله عنه. The Mishkat has reproduced it from Ahmad and Bayhaqi and the prophet ﷺ is mentioned as the source. The four things are very important and one who possesses them has been given a tremendous wealth by Allah. Once he has them, he should not feel sorry to miss all the other things of this world.

٢٨٩ ـ حدَّثَنَا أبو نعيم قال: حدثنا داود بن يزيد قال: سمعت أبي: يقول سمعت أبا هريرة يقول: قال النبي ﷺ: «تدرون ما أكثر ما يُدخل النار؟» قالوا: الله ورسوله أعلم. قال: «الأجوفان: الفرج والفم، وما أكثر ما يُدخل الجنة؟ تقوى الله وحسن الخُلق».

289. [It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the holy prophet ﷺ asked, "Do you know what is most instrumental in getting a person admitted to Hell?" The Companions رضي الله عنهم said that only Allah and His Messenger know better. He said, "Two hollow things," (and he explained)" the private part and the mouth." He then asked," What is most responsible for getting one admitted to paradise?" (He then gave the answer himself) "Piety and good manners".][2]

EXPLANATION: The two hollow things are named as the private parts and the mouth because both are hollow and empty inside. Although they are empty, they are most responsible for getting one to be admitted to hell. Most of the sins committed in this world are through these things. The sin committed by the private parts is well known while the sin committed by the mouth is of two kinds. One is to feed on the unlawful and the other is to speak the unlawful. Unlawful speech includes all sins of the tongue like telling lies, backbiting, tale-bearing, obscene language, abusing and reviling.

The Prophet ﷺ is quoted in another Hadith as saying. [" If anyone guarantees me what is between his jaws and what is between his legs, I shall guarantee him paradise."] (Bukhari as quoted in Mishkat)

٢٩٠ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا أبو عامر قال: حدثنا عبد الجليل بن عطية، عن شهر، عن أمِّ الدرداء قالت: قام أبو الدرداء ليلة يصلي، فجعل يبكي ويقول: اللهم! أحسنت خَلقي فحسِّن خُلُقي، حتى أصبح، فقلت: يا أبا

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(1) [٢٨٨] أخرجه أحمد من طريق الحسن عن ابن لهيعة عن جنادة بن أمية.

(2) [٢٨٩] داود بن يزيد بن عبد الرحمٰن الزغافري، أبو يزيد الكوفي الأعرج، عم عبد الله بن إدريس، ضعيف من السادسة، مات سنة إحدى وخمسين.

الدرداء! ما كان دعاؤك منذ الليلة إلا في حسن الخُلق! فقال: يا أمّ الدرداء! إن العبد المسلم يحسن خلقه حتى يدخله حسن خلقه الجنة، ويسيءُ خلقه حتى يدخله سوء خلقه النار. والعبد المسلم يغفر له وهو نائم. فقلت: يا أبا الدرداء! كيف يغفر له وهو نائم؟ قال: يقوم أخوه من الليل فيتهجد فيدعو الله عز وجل فيستجيب له. ويدعو لأخيه فيستجيب له فيه.

290. [Sayyidah Umm Darda ﵂ has reported that one might Abu Darda woke up and offered prayers. He wept and made this supplication:

اللّهم حسّنت خلقي فأحسن خلقي

(O Allah, You have made my features good so make my manners good too.)

He continued to make this supplication until dawn. So, Umm Darda ﵂ said to him, "Abu Darda all night you have made one supplication: only to be given good manners".

He said, "Umm Darda; a Muslim slave improves him manners until good manners take him to paradise. And he adopts bad manners so that they get him admitted to hell. And a Muslim slave gets forgiven even while he is sleeping".

Umm Darda asked him, "How can one obtain forgiveness while he is sleeping?' He answered, "A man's brother stands up in the night for Tahajjud prayers and makes a supplication to Allah for himself and for his brother and Allah will accept his supplication for his brother".]

٢٩١ ـ **حدَّثَنا** أبو النعمان قال: حدثنا أبو عَوانةَ عن زياد بن عِلاقة عن أسامة بن شريك قال: كنت عند النبي ﷺ وجاءت الأعراب، ناس كثير من هاهنا وها هنا، فسكت الناس لا يتكلمون غيرهم. فقالوا: يا رسول الله! أعلينا حرج في كذا وكذا؟ في أشياء من أمور الناس لا بأس بها. فقال: «يا عباد الله! وضع الله الحرج، إلا امرءاً اقترض امرءاً ظلماً، فذاك الذي حَرج وهلك». قالوا: يا رسول الله! أنتداوى؟ قال: «نعم يا عباد الله! تداوَوْا، فإن الله عز وجل لم يضع داء إلا وضع له شفاء، غير داء واحد» قالوا: وما هو يا رسول الله؟ قال: «الهرم» قالوا: يا رسول الله! ما خير ما أُعطي الإنسانُ؟ قال: «خُلقٌ حسنٌ».

291. [Sayyidina Usamah bin Sahareek ﵁ related that he was persent with the prophet ﷺ when many villagers came to him from different places. The companions ﵃ kept quiet while the villagers talked on and on. They asked, "Messenger of Allah, is there a sin in doing this-and-that." And, they asked about many things and those things were proper. There being nothing wrong

in them. Then the propeht ﷺ* said, "O slaves of Allah! Allah has put an end to hardship except for him who does something oppressive. There is hardship in that and destruction".

He was asked, medicine (for illness)?" He said, "yes, O slaves of Allah! Take medicine, for Allah has not created any illness for which there is no cure except one illness." He was asked, "Messenger of Allah, what is that illness?" he said that was old age.

The companions ﷺ* then asked, "Messenger of Allah, which of the things given to man is the best?" He said, " That is good manners".]

٢٩٢ ـ **حدَّثنَا** موسى بن إسماعيل قال: حدثنا إبراهيم بن سعد قال: أخبرنا ابن شهاب، عن عبيد الله بن عبد الله بن عُتبة ، أن ابن عباس قال: كان رسول الله ﷺ أجودَ الناس بالخير وكان أجود ما يكون في رمضان حين يلقاه جبريل ﷺ . وكان جبريل يلقاه في كل ليلة من رمضان ، يعرض عليه رسولُ الله ﷺ القرآن. فإذا لقيه جبريل كان رسول الله ﷺ أجودَ بالخير من الريح المرسلة .

292. [Sayyidina Ibn Abbas ﷺ has said that the Messenger of Allah ﷺ was the most generous of all men. And he was more generous in Ramadan then at any other time. When Jibrail met him in Ramadan, and that was every night, he would go over the Quran to him, Thus, when he met Jibrail ﷺ , he was more generous than the wind that was sent with rain.]

٢٩٣ ـ **حدَّثنَا** محمد بن سلام قال: أخبرنا أبو مُعاوية، عن الأعمش، عن شقيق، عن أبي مسعود الأنصاري قال: قال رسول الله ﷺ: «حُوسب رجل ممن كان قبلكم، فلم يوجد له من الخير إلا أنه كان رجلاً يخالط الناس وكان مُوسراً فكان يأمر غِلمانه أن يتجاوزوا عن المعسر . قال الله عز وجل: فنحن أحقُّ بذلك منه. فتجاوزوا عنه».

293. [Sayyidina Abu Masood al-Ansari has said that the Messenger of Allah ﷺ said, "A man among the people before you went through the reckoning but nothing good was found with him. He was a rich man who maintained contact (raleationship) with other people. He said to his servants, "If anyone is in diffuiculty, forgive him (his debt)." Allah said, "we are more worthy than him to frorgive anyone. "(So he said to the angels responsible to take the reckoning) "Let him alone".

٢٩٤ ـ **حدَّثنَا** محمد بن سلام، عن ابن إدريس ، قال: سمعتُ أبي يحدِّث، عن جدي، عن أبي هريرة: سئل رسول الله ﷺ: ما أكثر ما يدخل الجنة؟ قال: «تقوى الله وحسن الخلق» قال: وما أكثر ما يدخل النار؟ قال: «الأجوَفان: الفم والفَرْج».

294. [Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ was

asked. "What is most effective in getting one admittance to paradise?" He said, "It is fear of Allah and good manners." He was then asked, "What is most responsible in getting one admittance to Hell?" He said, "The mouth and the private parts".

٢٩٥ ـ حدَّثَنَا إبراهيم بن المنذر قال: حدثنا مَعن ، عن معاوية، عن عبد الرحمن بن جبير، عن أبيه، عن نواس بن سمعان الأنصاري ، أنه سأل رسول الله ﷺ عن البر والإثم؟ قال: «البر حسن الخُلق، والإثم ما حكَّ في نفسك، وكرهتَ أن يطَّلع عليه الناس».

295. [Sayyidina al-Nawwas bin Saman al Ansari ﷺ said that he asked the Messenger of Allah, "what is piety and what is sin?" He said "Righteousness is good manners while sin in that which pricks you in our heart and about which you do not want other people to know."]

EXPLANATION: The author ﷺ has collected some ahadith in this chapter that relate to good manners, generosity and amnesty. The chapter, however, is entitled حسن الخلق اذا فقهوا and the first Hadith does bear a relationship with the title while the other ahadith do not appear to have any connection with the heading. However, the first Hadith points out the excellence of having an understanding of religion so that anyone who is rightesous should make an effort to understand religion and in that sense all the ahadith bear a link with the caption. The effort to understand is necessary to help attain perfection in piety.

The last Hadith defines sin as what piches a man in his heart. This discloses that Allah has placed in the hearts of the Bleievers a sort of an alarm for which the words fo a Hadith are:

واعظ الله في قلب كل مؤمن

(Miskat P 31 Urdu)
[The warning of Allah in the heart of every Believer].

If a person inclines to commit a sin then the alarm in his heart sounds a warning and he is reminded that he is about to take a wrong step and must restrain hismself. There may arise a situation whereby a person cannot decide for himself whether a thing is allowed or disallowed because he does not possess proper knowledge of religion. Even in situations when a decision is requierd the alarm in the heart will click. A person may wish to know if shariah permits him to go ahead or cease what he intends to pursue. If that is not proper then he will feel disinclined to pursue the matter and will sense a discomfort. This is a sign for a Believer and he should realise that what he has in his mind is wrong from the point of view of shariah. This is stated in antoher Hadith in these words:

الإثم ما حاك في نفسك وتردد في صدرك

[Sin is what burdens your heart and hurts you in the chest.]

One of the signs of sin is that a believers's heart does not accept it (provided he has not committed many sins and pulled down the alarm of the heart). The other sign of sin is the answer a person gets to his question to himself, "Is it okay with me if other people come to know of my deed?" So, if he does not like other people to know what he does then it is clear that he is commiting a sin. If what he has in mind was correct and permitted by shariah then he would not have worried about it and would have done it openly. He would not mind if other people come to know of it.

It is clear that if anyone does not like other people to know what he does then he is on the verge of committing a sin and must stop himself from doing it. Take the example of prayes or other pious deeds. No one would mind anyone else watching him perform these and it would make no difference to him if no one watches him. The heart is satisfied when a person intends to do a pious deed but it is dissatisfied if the deed he intends to perform is a sin. Those people who are employed often face this question wherther they are in offices, factories, shops or elsewhere, They have to consider frequently whether they are doing a right thind or not. They have to ask themselves if it is proper that they save some money, put in less hours of work, derive commission on sales or purchases, prepare wrong vouchers and do other such things. If they ponder over it, they will know that they are doing a wrong thing and that much of their income is unlawfully earned. The beating of their hearts wil tell them.

١٣٩ ـ باب البخل

139. Chapter: Miserliness

٢٩٦ ـ حدَّثَنَا عبد الله بن أبي الأسود قال: حدثنا حُميد بن الأسود، عن الحجاج الصوّاف قال: حدثني أبو الزبير قال: حدثنا جابر قال: قال رسول الله ﷺ: «مَنْ سيدكم يا بني سلمة؟» قلنا: جدّ بن قيس، على أنا نُبخِّله. قال: «وأي داء أدوى من البخل؟ بل سيدكم عمرو بن الجَموح». وكان عمرو على أصنامهم في الجاهلية. وكان يولم عن رسول الله ﷺ إذا تزوج.

296. [It is reproted by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ asked, "Who is your chief, O Banu salimah?" They answered, "Jadd Ibn Qays. Besides, we ascribe to him miserliness." He said, "What malady can exceed miserliness. Rather, Your chief is amr bin al-Jamoo".

The narrator continued to Say that amr bin al-Jamoo, used to look after those idols in the pre-islamic days while in the days of Isalam) he arranged the walimah on behalf of the Messenger of Allah ﷺ when he married. (This

shows that he was generous and far-removed from miserliness)][1]

EXPLANATION: The man whom his people knew as a miser was removed as their chief and replaced by amr bin al-jamoo who was a generous man. The prophet ﷺ also remarked at the same time, "which malady is greater than miserliness?" It is a spiritual illness and of the illnesses of the soul it is the mot destructive.

٢٩٧ ـ **حدَّثَنا** محمد بن سلام قال: حدثنا هُشيم، عن عبد الملك بن عمير قال: حدثنا وراد كاتب المغيرة قال: كتب معاوية إلى المغيرة بن شعبة: أن اكتب إليَّ بشيء سمعته من رسول الله ﷺ. فكتب إليه المغيرة: إنَّ رسول الله ﷺ كان ينهى عن قِيلَ وقال، وإضاعة المال، وكثرة السؤال، وعن منع وهات، وعقوق الأمهات، وعن وأدِ البنات.

297. [It is reproted by warrad, the scribe of Sayyidina Mughirah ﷺ that Sayyidina Muawiyah ﷺ wrote to Sayyidina mughirah bin Shubah ﷺ, "Write to me of something that you might have heard from the Messenger of allah *ﷺ".

He wrote in answer that the mesesnger of Allah ﷺ forbade idle-talk, squandering wealth, asking many questions, refusing (to give) receiving property from other people, disobeying mothers, and burying alive of daughters.][2]

EXPLANATION: This Hadith is very comprehensive. The first thing the prophet ﷺ forbid was gossip. It is disallowed to occupy in idle talk whether it is sinful or mere tittle-tattle which is advantageous neither in this world nor the next. It is a sign of the Believer that he refrains from meaningless, vain talk. Too much talking hardens the heart and makes one lose concentration on Zikr.

He also frobade wasting of wealth. Generostity is not the same thing as squandering wealth but it is to spend on pious things. This Hadith cautions those people who spend extravangtly and imagine that they are practicing generosity.

The prophet ﷺ also disallowed the asking of too many questions. To put questions unnecessaritly and without purpose frequentyly time in meaningless pursuit. Many people have this habit. Their questions are not of

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(1) [٢٩٦] حميد بن الأسود بن الأشقر البصري، أبو الأسود الكرابيسي، صدوق يهم قليلاً من الثامنة. انظر: المعجم الكبير للطبراني ١٩/ ٨١، الطبقات الكبرى لابن سعد ٣/ ٢/ ١٢، مجمع الزوائد للهيثمي ٩/ ٣١٥، فتح الباري لابن حجر ٥/ ١٧٨، الدر المنثور للسيوطي ٦/ ١٩٦، إتحاف السادة المتقين للزبيدي ٨/ ١٤٩، تفسير ابن كثير ٤/ ١٠٢، تغليق التعليق لابن حجر ٨٥٨.

(2) [٢٩٧] راجع حديث رقم ١٦، باب٧، والحديث رقم٤٦٠، باب٢١٦.

a religious nature and will not help them improve their hereafter. Such impertinent questions are disallowed. Howerver, there is no harm in putting questions that are pertinent and necessary.

The prophet ﷺ also forbade withholding the rights of others and refraining to spend where it is essential to spend. He also disallowed receiving from someone what it is not rightful to receive.

The Holy prophet ﷺ prohibitted disobedience to mothers and to hurt them. He also prohibitted the burying of female children alive which the Arabs used to do in the Jahiliyah (pre-Islamic days). Islam rescued the Arabs from this evil practice.

٢٩٨ ـ **حدَّثَنا** هشام بن عبد الملك قال: سمعت ابن عُيينة قال: سمعت ابن المنكدر، سمعت جابراً: ما سُئل النبي ﷺ عن شيء قط، فقال لا.

298. [It is reported by Ibn al Munkadir that he heard Sayyidina Jabir ﷺ Say that whenever the prophet ﷺ was asked for some thing he never Say 'No!'.][(1)]

EXPLANATION: When anyone asked the prophet ﷺ for something, he would give him even a little of what he had. If he did not have anything wih him then he would direct him to someone else and even get a loan to grant to him what he wanted. The author of Qaseedah Buradah has said about this example of generosity:

لا يقل لا قط إلا في تشهد به   لولا التشهد لكان لاؤه نعم

(He has not said 'No' ever except in the Tashahhud. If there was no "No' in the Tashahhud, his 'No' would have been 'Yes.)

(The tashahud تشهد is what is recited in prayers in the sitting posture and the word No! is spoken in the testimony that 'there is no god except Allah لا اله الا الله)

١٤٠ ـ باب المال الصالح للمرء الصالح

140. Chapter: Pure wealth is for the righteous man

٢٩٩ ـ **حدَّثَنا** عبد الله بن يزيد قال: حدثنا موسى بن عُليّ قال: سمعت أبي يقول: سمعت عمرو بن العاص قال: بعث إليَّ النبيُّ ﷺ فأمرني أن آخذ عليّ ثيابي وسلاحي ثم آتيه. ففعلت. فأتيته وهو يتوضأ، فصعَّد إليَّ البصرَ ثم طأطأ، ثم قال: «يا عمرو! إني أريد أن أبعثك على جيشٍ فيغنمك الله، وأزعب لك زعبة من المال صالحة» قلت: إني لم أُسلم رغبة في المال، إنما أسلمتُ رغبة في الإسلام فأكون مع رسول الله ﷺ، فقال: «يا عمرو! نِعمَ المالُ الصالح للمرء الصالح».

(1) [٢٩٨]راجع الحديث رقم ٢٧٩ باب١٢٦.

299. [Sayyidina Amr bin Aas ﷺ said that the prophet ﷺ summoned him and commanded him to present himself to him with his clothes and weapons. He did accordingly and (when he came) found the prophet ﷺ performing ablution. He looked up, gazed at him and lowered hi gaze. He then said, "O Amr! I appoint you the amir of an army that I am about to despatch. Allah will grant you the spoils and I wish that you get a good share." He (Amr) said, "I have not become a Muslim for the love of wealth that I may be counted among those who are with the Messenger of Allah." The prophet ﷺ said, "the best wealth is a blessing for a rightesours man".][1]

EXPLANATION: The Hadith discloses that wealth is not a bad thing to have. If anyone receives lawful wealth and he is a righteous man then it is a blessing for him. The reasons are that, first of all, the wealth is lawful. Next, the owner of wealth is a pious and righteous man and he will spend it on pious causes. He will spend it on pious causes. He will refrain from spending it on sinful pursuits. Hence, the wealth will be best for him in this life and the next. A person's wealth may be lawful or unlawful (that is a question aside) but if it is use on sinful causes then it will attract punishment on the owner.

١٤١ ـ باب من أصبح آمناً في سِربه

141. Chapter: He who arises peacefully with his family

٣٠٠ ـ حدَّثَنَا بشر بن مرحوم قال: حدثنا مَروان بن معاوية عن عبد الرحمن بن أبي شميلة الأنصاري القُباني، عن سلمة بن عبيد الله بن مِحْصَن الأنصاري، عن أبيه، عن النبي ﷺ قال: «من أصبح آمناً في سربه مُعافى في جسده، عنده طعام يومه، فكأنما حِيزَت له الدنيا».

300. [Sayyidina ubaydullah bin Mihasn al-Ansari ﷺ reported the Messenger of Allah ﷺ saying, "if anyone among you is secure in mind in the morning, healthy in body, possessed of food for the day, it is as though the whole world had been brought into his prossession.][2]

EXPLANATION: The Hadith aims to tell us that men have placed on themselves many responsibilities and desires and needs. The true need, nevertheless, is that a man should not fear anything and be safe in his house. He should be of a sound body with no problems and he should have with

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(1) [٢٩٩] أخرجه أحمد في المسند ٤/ ١٩٧.

(2) [٣٠٠] بشر بن عبيس ابن مرحوم، ابن عبد العزيز العطار البصري نزيل الحجاز وقد ينسب إلى جده صدوق يخطىء من العاشرة: سلمة بن عبيد الله بن محصن الأنصاري الخطمي المدني، مجهول من الرابعة.

him a day's provision. These are his basic needs and anyone who has this much is like one who has received the whole world in his possession.

١٤٢ - باب طيب النفس

142. Chapter: happiness of soul

٣٠١ - حدَّثَنَا إسماعيل بن أبي أويس قال: حدثني سليمان بن بلال، عن عبد الله بن سليمان بن أبي سلمة الأسلمي، أنه سمع معاذ بن عبد الله بن خُبيب الجُهني يحدث، عن أبيه، عن عمه: أن رسول الله ﷺ خرج عليهم وعليه أثر غسل وهو طيب النفس، فظننا أنه ألمَّ بأهله. فقلنا: يا رسول الله! نراك طيب النفس. قال: «أجل، والحمد لله» ثم ذُكر الغنى فقال رسول الله ﷺ: «إنه لا بأس بالغنى لمن اتقى، والصحة لمن اتقى خيرٌ من الغنى، وطيبُ النفس من النعم».

301. [It is reproted by Sayyidina Muaz bin Abdullah bin Khubayb al-Juhuniy on the authority of his father and his uncle that the Messenger of Allah ﷺ came to them one day with traces on him of (water from) bath. He seemed to be in high spirits and (the narrator adds that) they imagined he had came from one of his wives, and they said, "O Messenger of Allah, we find you now in high spirits." He confirmed that and said." All praise belongs to Allah." He then spoke about riches and said that for one who fears Allah there is no harm in riches. He added, "for the God-fearing and righteous, health is better than riches and the pleasure of heart is a blessing of Allah."][1](Ibn Majah)

EXPLANATION: This Hadith repeats what the previous Hadith affirmed that there is no harm in riches for righteous man. It adds that health is a greater blessing for the righteous than wealth because he will be able to apply his health to pious deeds and to keep away from sin.

The prophet ﷺ also said that to be in high spirits and pleased at heart are blessings of Allah to be sorrowful is distressing and to be happy and high-spirited is a blessing of Allah.

٣٠٢ - حدَّثَنَا إبراهيم بن المنذر قال: حدثنا معن، عن معاوية، عن عبد الرحمن بن جُبير بن نفير، عن أبيه، عن النوَّاس بن سمعان الأنصاري أنه سأل رسول الله ﷺ عن البر والإثم فقال: «البر حسن الخلق، والإثم ما حكَّ في نفسك، وكرهتَ أن يطلع عليه الناس».

302. [Sayyidina Nawwas bin Saman al-Ansari ﷺ has reproted that he asked the Messenger of Allahﷺ, about piety and sin. He said, "Piety is the

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(1) [٣٠١] أخرجه ابن ماجه في أوائل التجارات.

name of good manners while evil is what pricks your heart and you do not prefer that other people know of it."][(1)] (Muslim, Tirmizi, Ahmad, Hakim)

EXPLANATION: On the face of it, the hearing of the chapter does not call for this Hadith. He can Say however, that when a man is pleased at heart, he will distinguish between good and bad and in that sense sin is what pricks your heart deserves this chpater.

This Hadith is also found at # 295 and is explanied there.

٣٠٣ ـ حدَّثَنا عمرو بن عون قال: أخبرنا حماد، عن ثابت، عن أنس قال: كان النبي ﷺ أحسنَ الناس وأجود الناس وأشجع الناس، ولقد فزع أهل المدينة ذات ليلة، فانطلق الناس قبَل الصوت. فاستقبلهم النبي ﷺ ـ قد سبق الناس إلى الصوت ـ وهو يقول: «لن تراعوا، لن تراعوا» وهو على فرس لأبي طلحة عُرْي، ما عليه سرج، وفي عنقه السيف. فقال: «لقد وجدته بحراً، أو إنه لبحر».

303. [Sayyidina Anas ﷺ has said, "The Messenger of Allah ﷺ was the best of men, the most generous of men and the bravest of them. One night, the people of Madinah were startled (because of a fearful voice they had heard) and they went towards that sound (to investigate) there, they met the prophet ﷺ who was returning for he had gone in that direction before them all alone. He said to them, 'you have nothing to fear, you have nothing to fear'. He was on the bare-backed horse of Abu Talhah which had no saddle on it and he had a sword slung on his neck. He remarked about the horse, "I found him like a great rived (in swiftness)".]

EXPLANATION: This Hadith describes the prophet ﷺ as the best of men, the most generous and the bravest of them. The actual words are:

أحسن الناس، أجود الناس، أشجع الناس

The frist احسن الناس (the best of men) embraces handsome features, good manners and excellent social life. This is why imam bukhari has placed this Hadith in this chapter, Happiness of the soul.

The next characteristic is اجود الناس (most generous of men) and then اشجع الناس (bravery), Sayyidina Anas ﷺ cited an example. He said that a terrible sound startled the people of madinah one night and it came from the outskirts of Madinah. The Madinans were yet going toward it when they found the prophet ﷺ returning from there. He had gone alone in that direction and investigated at the source the nature of the sound. He found nothing of concern and set back towards madinah. He told the people who wre proceeding in the direction of the sound that there was nothing to fear.

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(1) [٣٠٢] أخرجه مسلم في الصحيح (كتاب البر والصلة) ١٤، سنن الترمذي ٢٣٨٩، وأحمد في المسند ٤/ ١٨٢، والحاكم في المستدرك ٢/ ١٤.

The prophet ﷺ had slung a sword on his neck and was riding an unsaddled horse belonging to Abu Talahah رضي الله عنه and this reflects his simplicity and humbleness.

The prophet's ﷺ going all alone toward danger at night time and returning quite composedly and comforting his companions رضي الله عنهم not only displays his bravery and courage but also speaks of his concern for his Ummah and compassion for them. His characteristic of Rahmat lil-Aalameen (Mercy for the worlds) is seen in the fact that he did not dem it wise to take the people along for that would have delayed investigations. Hence, he took immediate steps to proceed and investigate the sound. He returned and let his companions رضي الله عنهم know that there was notheing to fear.

٣٠٤ ـ **حدَّثَنَا** قتيبة، حدثنا ابن المنكدر، عن أبيه، عن جابر، قال: قال رسول الله ﷺ: «كل معروف صدقة. وإن من المعروف أن تلقى أخاك بوجه طلق، وأن تُفرغ من دلوك في إناء أخيك».

304. [Sayyidina Jabir رضي الله عنه has reported that the Messenger of Allah ﷺ said, "Every act of piety is sadaqah and it is an act of piety that you meet your brother with a smiling face. And, it is also an act of piety that you pour water into the bucket of your brother from you own bucket."][1] (Tirmizi)

EXPLANATION: This Hadith declares the universal principle that very good deed is sadaqah. It is not necessary that money or property alone be given in sadaqah but any pious thing is sadaqah and worthy of reward as such. There are many pious deeds, which we will see in Ahadith # 306 and 307.

This Hadith has made special mention of two things. One that we should meet our borther with a smiling happy face so that he feels pleased. This deed is conducive of reward and there is a word of encouragement in this Hadith for those people who meet others with a dry expression and sullen face and who always have a wrinkle on their brows and who lack humour. These people must force themselves to meet their Muslim brothers with a happy face.

The other thing that the Hadith mentions is that we should pour water into our brother's bucket from our own. This does not involve any trouble and only a little water is given. Someone is needy and stands for his turn. If we pour the water from our bucket into his then we are doing something virtuous and rewarding.

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(1) [٣٠٤] أخرجه الترمذي في السنن ١٩٧٠، وأحمد في المسند ٣/ ٣٦٠.

١٤٣ ـ باب ما يجب من عون الملهوف

143. Chapter: Helping the helpless

٣٠٥ ـ **حدَّثَنَا** الأويسي قال: حدثنا عبد الرحمن بن أبي الزناد، عن أبيه، عن عروة، عن أبي مُراوح، عن أبي ذر، سئل النبي ﷺ: أي الأعمال خير؟ قال: «إيمان بالله وجهاد في سبيله» قال: فأي الرقاب أفضل؟ قال: «أغلاها ثمناً وأنفسها عند أهلها» قال: أفرأيتَ إن لم أستطع بعض العمل؟ قال: «تعين ضائعاً أو تصنع لأخرق» قال: أفرأيت إن ضعفتُ؟ قال: «تَدَعُ الناس من الشر، فإنها صدقة تصدَّقها على نفسك».

305. [It is reported by Sayyidina Abu Zarr ﷺ that someone asked the prophet ﷺ what deed was the best. He said, "To believe in Allah and to wage Jihad for his cause".

He was then asked, "Which slave is it best (to set free)?" He said, "He who is dearer in terms of price and is very much worthy in the sight of one's family members".

He was then asked, "Tell me what (should I do) if I canont do this." He said, " Help a person who is withering away or do something away or do something for a fool." He was asked again to Say what should he do if he could not perform these tasks and he said, "Leave the people alone and do not hurt or harass them (and if you do not hurt them) then this is a sadaqah that you have given for your life".][1]

٣٠٦ ـ **حدَّثَنَا** حفص بن عمر قال: حدثنا شعبة قال: أخبرني سعيد بن أبي بُردة، سمعت أبي يحدث، عن جدي، عن النبي ﷺ قال: «على كل مسلم صدقة» قال: أفرأيت إن لم يجد؟ قال: «فليعمل فلينفع نفسه، وليتصدق» قال: أفرأيت إن لم يستطع أو لم يفعل؟ قال: «ليُعِن ذا الحاجة الملهوف» قال: أفرأيت إن لم يستطع أو لم يفعل؟ قال: «فليأمر بالمعروف» قال: أفرأيت إن لم يستطع أو لم يفعل؟ قال: «يمسك عن الشر، فإنها له صدقة».

306. [It is narrated by saeed bin Abu Burdah on the authority of his father and grandfather that the prophet ﷺ said, "It is (incumbent) on every Muslim to give sadaqah." He was asked, "What (should one do) if he has nothing to give in sadaqah?" He said, "then he must work (and labour) and earn for himself and give some sadaqah." He was asked again, "Tell us if he is unable to do that, or he does not do it?" The prophet ﷺ said, "In that case let him assist the needy or the aggrieved".

(1) [٣٠٥] راجع الحديث رقم ٢٢٠، باب١١٣.

He was asked again, "If he cannot do that or does not do that then what sould he do?" The prophet ﷺ said, "Then, he should enjoin what is pious." But, again the question was put to him, "Do tell us what should he do if he cannot do that or does not do it?" The prophet ﷺ said, "the least he can do is abstain from sin and this is a sadaqah for himself".][1]

(Bukhari, Muslim, Nasai, Ahmad)

EXPLANATION: There are many ways in which one may practice piety and whatever is done with the pleasure of Allah in mind that will fetch a reward. Such a deed as is done to seek the pleasure of Allah may be minor or major, the Messenger of Allah ﷺ was asked to explain the ruling and he went on explaining (all the auestions). The many pious deeds he showed included service to humanity, to the destitute and aggrieved and to the helpless, to do something for the insensible to guide to piety, to frobid evil, and so on. When the man who had asked the questions said finally, "What, if I canont do all that?" he was told by the prophet ﷺ, "if you cannot do anything then you can at least keep youself away from sin. And, that too is a sadaqah for youself." This may be explained in this way. If a man commits a sin, he is called to task for that but if does not commit it, there will be no retribution and that is a sadaqah for himself.

١٤٤ ـ باب من دعا الله أن يحسِّن خُلُقه

144. Chapter: He who prays to Allah to give him good manners

٣٠٧ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا مروان بن معاوية الفَزاري، عن عبد الرحمن بن زياد بن أنعم، عن عبد الرحمن بن رافع التنوخي عن عبد الله بن عمرو، أن رسول الله ﷺ كان يكثر أن يدعو «اللهم، إني أسألك الصحة، والعفة، والأمانة، وحسن الخلق، والرضا بالقدر».

307. [It is narrated by Sayyidina abdullah bin Amr رضي الله عنه that the Messenger of Allah ﷺ used to make this supplication frequently:

«اللهم، إني أسألك الصحة، والعفة، والأمانة، وحسن الخلق، والرضا بالقدر».

(O Allah! Indeed, I ask you for good health, chastity, integrity and good manners, and a willing submission to what is written down in fate)][2]

٣٠٨ ـ حدَّثَنَا عبد السلام قال: حدَّثنا جعفر، عن أبي عِمران، عن يزيد بن بابَنوس قال: دخلنا على عائشة فقلنا: يا أم المؤمنين! ما كان خُلق رسول الله ﷺ؟ قالت:

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(1) [٣٠٦] أخرجه المصنف في الصحيح ٢/ ١٤٣ ـ ٨/ ١٣. ومسلم في الصحيح (كتاب الزكاة) ٥٥، والنسائي في السنن ٥/ ٦٤، وأحمد في المسند ٤/ ٣٩٥ ـ ٤١١.

(2) [٣٠٧] عبد الرحمٰن بن رافع التنوخي المصري، قاضي إفريقية، ضعيف، من الرابعة، مات سنة ثلاث عشرة، ويقال بعدها. أخرجه البيهقي في الدعوات الكبير.

كان خلقه القرآن. تقرؤون سورة المؤمنون؟ قالت: اقرأ: ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١﴾ [المؤمنون: 1] قال يزيد فقرأت: ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١﴾ إلى ﴿لِفُرُوجِهِمْ حَٰفِظُونَ﴾ [المؤمنون: 1ـ 5] قالت: كان خُلقَ رسول الله ﷺ.

308. [Yazid bin Babanoos said, "We went to Sayyidah Ayshah رضي الله عنها and asked her: 'Oumm al-Mumineen, tell us about the manners of the Messenger of Allah ﷺ.' She said: 'His manners from head to foot were according to the Quran: and she asked, 'do you recite the surah al-Mo'minoon?' we said, 'Yes.' She said: 'Recite from قد افلح المؤمنون to لفروجهم حافظون These were the manners of the Messenger of Allah.'"][1] (al-Kamil fi al-Duafa)

EXPLANATION: The Quran often refers to good character and righteous deeds and the Messenger of Allah ﷺ live exactly according to the character and deeds described by the Quran. Sayyidah Ayeshah رضي الله عنها had said about him:

كان خلقه قرآن

(His manners were according to Quran from top to bottom).

She then asked them to recite the verses of the Quran in which many of the excellent traits are mentioned. The verses are:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ۝٢ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ۝٣ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ۝٤ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥﴾ [المؤمنون: 1-5]

«Prosperous indeed are the Believers, those who in their salah (prayers) are humble, and those who of Zakah are doers, and those who of their private parts are guards.} (Al-Muminoon, 23:1-5)

١٤٥ ـ باب ليس المؤمن بالطعّان

145. Chapter: A Believer does not taunt

٣٠٩ ـ حدَّثَنا عبد الرحمن بن شَيبة قال: أخبرني ابن أبي الفُديك، عن كثير بن زيد، عن سالم بن عبد الله قال: ما سمعت عبد الله لاعناً أحداً قط. ليس إنساناً.

وكان سالم يقول: قال عبد الله بن عمر: قال رسول الله ﷺ لا ينبغي للمؤمن أن يكون لعَّاناً.

309. [Salim bin abdullah رضي الله عنه said, "I Have never heard abdullah bin Umar رضي الله عنه curse even an inhuman being (let alone human beings)".

Salim narrated also that Sayyidina abdullah bin Umar رضي الله عنه* said that the Messenger of Allah ﷺ said, "It is not fitting for a Believer to curse others."][2] (Hakim)

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(1) [٣٠٨] انظر: الكامل في الضعفاء ٢/ ٥٩٠.

(2) [٣٠٩] أخرجه الحاكم في المستدرك ١/ ٤٧.

٣١٠ ـ **حدَّثَنَا** محمد بن سلام قال: حدثنا الفَزاري، عن الفضل بن مبشر الأنصاري، عن جابر بن عبد الله، قال: قال رسول الله ﷺ: «إن الله لا يحب الفاحش المتفحش، ولا الصيَّاح في الأسواق».

310. [Sayyidina Jabir bin Abdullah ﷺ has reported the Messenger of Allah ﷺ as saying, "Surely, Allah does not love obscene talk and one who shouts in the market places."][1] (Abu Dawood)

٣١١ ـ وعن عبد الوهاب، عن أيوب، عن عبد الله بن أبي مُليكة، عن عائشة رضي الله عنها أن يهودَ أتوا النبي ﷺ فقالوا: السام عليكم. فقالت عائشة: وعليكم، ولعنكم الله وغضب الله عليكم. قال: «مهلاً يا عائشة، عليك بالرفق، وإياك والعنف والفحش». قالت: أو لم تسمع ما قالوا؟ قال: «أو لم تسمعي ما قلت؟ رددت عليهم، فيستجاب لي فيهم، ولا يستجاب لهم فيَّ».

311. [Sayyida Ayeshah ﷺ has said that once some Jews visted the prophet ﷺ and siad, "As-Saam alay kum" (death be upon you, saying it with a twist of the tongue so that a listener might believe that they had said as-Salam alay kum).

She said (that she caught them red handed and retorted) "No, but upon you be death and the curse of Allah. And, may he be angry at you".

The prophet ﷺ heard her and said, "Gently, "Ayshah! Be mild. Avoid harsh and strong language." She remarked, "Did you not hear what they said?" And he asked her, "Did you not hear how I replied to them. I responded with wa alay kum (and on you). Their curse returned on them and my prayer regarding them will be answered but theirs regarding me will not be answered."][2] (Bukhari)

٣١٢ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا أبو بكر بن عياش، عن الحسن بن عمرو، عن محمد بن عبد الرحمن بن يزيد، عن أبيه، عن عبد الله، عن النبي ﷺ قال: «ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذيء».

312. [It is reported by Sayyidina Abdullah bin Masood ﷺ that a Believer is not given to accuse others or to curse them nor is he given to immoral or shameless talk.][3] (Tirmizi, Hakim)

٣١٣ ـ **حدَّثَنَا** خالد بن مخلد قال: حدثنا سليمان بن بلال، عن عبيد الله بن

(1) [٣١٠] أخرجه أبو داود (كتاب الأدب) ب٦، والحاكم في المستدرك ١/ ٧٥ ـ ٤/ ٥١٣.

(2) [٣١١] عبد الوهاب، ليس من شيوخ البخاري، بل روى عنه بواسطة بندار أو أبي موسى أو عمرو بن علي أو محمد بن سلام فالحديث معلق وأخرجه المصنف في الصحيح عن طريق هشام بن يوسف.

(3) [٣١٢] أخرجه الترمذي في السنن ١٩٧٧، والحاكم في المستدرك ١/ ١٢.

سلمان، عن أبيه، عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «لا ينبغي لذي الوجهين أن يكون أميناً».

313. [It is reproted by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ siad, "A two-faced man does not deserve to be considered trust worthy.][(1)]

EXPLANATION: A two-faced person is two-sided. He vistis two opposing men or parties and presents himself to each of them as a sympathizer. He has no character and does not have his own personality. Such a man cannot be trusted at all.

٣١٤ - **حدَّثَنَا** عمرو بن مرزوق قال: أخبرنا شعبة، عن أبي إسحاق عن أبي الأحوص، عن عبد الله قال: «ألأمُ أخلاق المؤمن الفحش».

314. [Sayyidina Abdullah bin Masood ﷺ has said that the menanest character in a Believer is obscene speech.]

٣١٥ - **حدَّثَنَا** محمد بن عبد العزيز قال: حدثنا مروان بن معاوية قال: حدثني محمد بن عبيد الكندي الكوفي، عن أبيه قال: سمعت عليّ بن أبي طالب يقول: لُعن اللعّانون. قال مروان: الذين يلعنون الناس.

315. [Sayyidina Ali ﷺ has said, "Those who are given to curse are (themselves) cursed".

Marwan defined the word اللعانون (al-Laanoon) as 'those who curse others.']

EXPLANATION: These Ahadith make it clear that it is not fitting for a Muslim to taunt, to accuse, to curse, to shout in market palces, to use obscene language or to be harsh and coarse in speaking. A believer is well-mannered. Sayyidah Ayeshah ﷺ is well-mannered. Sayyidah Ayeshah ﷺ responded sternly to the uncomplimentary words of the Jews but the Prophet ﷺ forbade her form speaking harshly even in those cases. If that is the case that the Prophet ﷺ disallowed anything but mild language against obscene Jews then how can we use accusing or immoral words for a Muslim.

١٤٦ - باب اللعان

146. Chapter: Those who curse

٣١٦ - **حدَّثَنَا** سعيد بن أبي مريم قال: أخبرنا محمد بن جعفر قال: أخبرني زيد بن أسلم، عن أم الدرداء، عن أبي الدرداء قال: قال النبي ﷺ: «إن اللعانين لا يكونون يوم القيامة شهداء ولا شفعاء».

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(1) [٣١٣] انظر: إتحاف السادة المتقين للزبيدي ٧/ ٥٦٨، فتح الباري لابن حجر ١٠/ ٤٧٥، والكامل في الضعفاء لابن عدي ٦/ ٢٠٨٨.

316. [It is reproted by Sayyidina Abu Darda ﷺ that the prophet ﷺ said, "those who curse will not be allowed to stand as witnesses on the Day of Resurrection nor to act as intercessors."][1] (Ahmad)

EXPLANATION: The ummah of prophet Muhammad ﷺ will give witness against the other people and will intercede for each other. This is a great honour for them but those of them that curse follow men will be deprived of this honour.

٣١٧ ـ **حدَّثَنَا** عبد العزيز بن عبد الله قال: حدثنا سليمان بن بلال، عن العلاء، عن أبيه، عن أبي هريرة قال: قال النبي ﷺ: «لا ينبغي للصدِّيق أن يكون لعّاناً».

317. [It is reported by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ said, "it is not fitting for the Siddiq (truthful) to be one who curses others."][2] (Ahmed)

EXPLANATION: The Hadith #320 is a bit more explanatory about it. To curse dose not behove a siddiq and it is contrary to his station. The Prophet ﷺ then swore on the Lord the Kabah that the two characteristics cannot be found together in one man. If anyone is given to cursing others, he will not own the quality of turthfulness and if anyone is truthful then he will not be given to curse other people.

٣١٨ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا سفيان عن الأعمش عن أبي ظَبيان، عن حذيفة قال: «ما تلاعن قوم قطُّ إلاّ حق عليهم اللعنة».

318. [Sayyidina Huzayfah ﷺ has said that those people who are accustomed to curse on another should know that curse is bound to recoil on them.]

EXPLANATION: It is forbidden to curse one another. We will see in Hadith #321 that those who curse one another will draw the curse on themsleves.

١٤٧ ـ باب من لعن عبده فأعتقه

147. Chapter: he who curses his slave must set him free

٣١٩ ـ **حدَّثَنَا** أحمد ين يعقوب قال: حدثني يزيد بن المقدام بن شريح، عن أبيه، عن جده قال: أخبرتني عائشة أن أبا بكر لعن بعض رقيقه. فقال النبي ﷺ: «يا أبا بكر، اللعّانون والصدِّيقون! كلا ورب الكعبة» مرتين أو ثلاثاً، فأعتق أبو بكر يومئذ بعض رقيقه. ثم جاء النبي ﷺ فقال: لا أعود.

319. [It is reported by Sayyidah Ayeshah ﷺ that once Sayyidina Abu Bakr

(1) [٣١٦] أخرجه أحمد في المسند ٦/ ٤٤٨.

(2) [٣١٧] أخرجه أحمد في المسند ٢/ ٣٣٧ و٣٦٦.

ﷺ cursed some of his slaves. So, the Messenger of Allah ﷺ siad to him, "Abu Bakr, can it be that those who curse are siddiq? To curse is not harmonious with the station of a siddiq and both (characteristics) cannot co-exist." He said that by taking an aoth, "By the Lord of the kabah, it is not so!" He said that two or three times. Hearing that Sayyidina Abu Bakr released some of his slaves that very day and presented himself before the Holy prophet ﷺ and assured him, "I will not do it again." (He affirmed that he would never again curse anyone.)][(1)] (Bahaqi)

EXPLANATION: In atonement of his mistake, Sayyidina Abu Bakr released some of his slaves. In this way, he hoped to perfect his repentance. It seems appropriate that he might have released those very slaves whom he had cursed. He then visted the prophet ﷺ and made an oral repentance and affirmed that he would not do such a thing ever again.

١٤٨ ـ باب التلاعن بلعنة الله وبغضب الله وبالنار

148. Chapter: Calling for the curse of Allah and His anger and the fire on someone

٣٢٠ ـ حدَّثَنَا مسلم قال: حدثنا هشام، عن قتادة، عن الحسن، عن سَمُرة قال: قال النبي ﷺ: «لا تتلاعنوا بلعنة الله، ولا بغضب الله، ولا بالنار».

320. [It is reported by Sayyidina Samurah bin Jundub ﷺ that the Messenger of Allah ﷺ said, "do not invoke the curse of Allah, his anger, or the Fire (of Hell) on one another."][(2)] (Abu Dawood, Tirmizi)

EXPLANATION: The Hadith forbids us to pray against anyone. The tongue that is used to pray against someone can also be used to pray for someone. We must pray for our brothers. Why should we pray against them? If a man prays for another, he too will reciprocate with a like gesture but if the first man invokes a curse on him, he too will respond with curse, and that is contrary to religious brotherhood.

١٤٩ ـ باب لعن الكافر

149. Chapter: To curse the in fidel

٣٢١ ـ حدَّثَنَا محمد قال: حدثنا عبد الله بن محمد قال: حدثنا مروان بن معاوية، حدثنا يزيد، عن أبي حازم، عن أبي هريرة قال: قيل: يا رسول الله ادع الله على المشركين. قال: «إني لم أُبعث لعاناً، ولكن بُعثت رحمة».

321. [It is reproted by Sayyidina Abu Hurayrah ﷺ that the Messenger of

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(1) [٣١٩] أخرجه البيهقي في شعب الإيمان.

(2) [٣٢٠] أخرجه أبو داود والترمذي في الأدب.

Allah ﷺ was asked to invoke a curse on the polytheists. He said, "I have not been sent to curse anyone but I have been sent as a mercy (for all)."][1] (Muslim)

EXPLANATION: The Holy prophet ﷺ refrained from invoking a curse on the polythesies even and from praying against them. He said, "I am mercy." He asserted that he was sent as a mercy for his ummah and it is incumbent on them also that they follow the path of mercy.

١٥٠ ـ باب النَّمّام

150. Chapter: Tale bearing

٣٢٢ ـ حدَّثَنا محمد قال: حدثنا أبو نُعَيْم قال: حدثنا سفيان، عن منصور، عن إبراهيم، عن همام: كنا مع حُذيفة فقيل له: إن رجلاً يرفع الحديث إلى عثمان، فقال حذيفة: سمعت النبي ﷺ يقول: «لا يدخل الجنة قتَّات».

322. [Someone said to Sayyidina Huzayfah ﷺ that particular person reported to Sayyidina uthman ﷺ the doings of other people. Sayyidina Huzayfah ﷺ said that he had heard the prophetﷺ Sayyidina, "A qattat (a mischief-maker) will not enter paradise".][2] (Bakari, Muslim, Abu Dawood, Tirmizi, Nazi, Ahamed)

EXPLANATION: The tale-bearer are those people who lend an ear to gossip that they may pass it on to other people. This creates discord and sets people against one another. A tale-bearer or a mischief-monger will not enter paradise.

٣٢٣ ـ حدَّثَنا محمد قال: حدثنا مسدَّد قال: حدثنا بشر بن المفضل قال: حدثنا عبد الله بن عثمان بن خُثيم، عن شهر بن حوشب، عن أسماء بنت يزيد قالت: قال النبي ﷺ: «ألا أخبركم بخياركم؟» قالوا: بلى. قال: «الذين إذا رؤُوا ذُكِرَ الله. أفلا أخبركم بشراركم؟» قالوا: بلى. قال: «المشَّاؤون بالنميمة، المفسدون بين الأحبَّة، الباغون البرآء العَنَت».

323. [It is reproted by Sayyidah Asma bint yazid ﷺ that the prophet ﷺ said, "Shall I tell you who are the best among you?" The companions ﷺ said, "Do tell us!" He said, " The best slaves of Allah are those who when they are seen then asked, "shall I not tell you who the worst among you are?' They

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(1) [٣٢١] يزيد بن كيسان أيشكري، أبو إسماعيل أو أبو منين الكوفي، صدوق يخطىء من السادسة. أخرجه مسلم في الصحيح ٢٠٠٧.

(2) [٣٢٢] أخرجه المصنف في الصحيح ٨/ ٢١، ومسلم في الصحيح (كتاب الإيمان) ب٤٥ رقم١٦٩ ١٧٠٠، وأبو داود في السنن ٤٨٧١، والترمذي في السنن ٢٠٢٦، والنسائي في السنن ٨/ ٣١٨، وأحمد في المسند ٣٨٢٥ـ ٣٨٩ ـ ٣٩٧ ـ ٤٠٣.

said, "Tell us, definitely," and he said, "the worst slaves of Allah are those who go about slandering, who separate friends, and seek to corrupt and disbress the upright who are free from evil."][1] (Ahmad, Hakim)

EXPLANATION: This Hadith tells us that the best people are those who remind of Allah from their appearances and the worst are the tale-bearers who engage in rumour-monging and reporting against one another. They separate friends causing a discord between them and they tempt those who are innocent causing them distress.

١٥١ ـ باب من سمع بفاحشة فأفشاها

151. Chapter: He who hears the indecent and circulates it

٣٢٤ ـ حدَّثَنَا محمد قال: حدثنا محمد بن المثنى قال: حدثنا وَهب بن جرير قال: حدثنا أبي قال: سمعت يحيى بن أيوب، عن يزيد بن أبي حبيب، عن مرثد بن عبد الله، عن حسان بن كُريب، عن علي بن أبي طالب رضي الله عنه قال: القائل الفاحشة، والذي يشيع بها، في الإثم سواء.

324. [Sayyidina Ali bin Abu Talib ﷺ has said that one who speaks in decent words and one who spreads them (indecent words) are alike in sin.][2]

٣٢٥ ـ حدَّثَنَا محمد قال: حدثنا بشر بن محمد قال: حدثنا عبد الله قال: حدثنا إسماعيل بن أبي خالد، عن شُبيل بن عوف قال: كان يقال: من سمع بفاحشة فأفشاها، فهو فيها كالذي أبداها.

325. [Shubayl bin auf ﷺ has said that it was well-known among the predecessors that he who hears something immoral and spreads it is like one who first perpetrated it.]

٣٢٦ ـ حدَّثَنَا محمد قال: حدثنا قبيصة، أخبرنا حجاج، عن ابن جريج، عن عطاء أنه كان يرى النَّكال على من أشاع [الزنا. يقول أشاع] الفاحشة.

326. [Sayyidina Ata ﷺ said that he who publicises an act of adultery should be punished for he publicises an immoral act]

EXPLANATION: The foregoing three Ahadith condemn the circulation of immoral words and deeds. The Quran says in this regard:

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾ **[النور: ١٩].**

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(1) [٣٢٣] أخرجه أحمد في المسند ٦/ ٤٥٩، والحاكم في المستدرك ٤/ ٢٧٠.

(2) [٣٢٤] أخرجه البيهقي في شعب الإيمان.

{Surely those who love that indecencey should be spread concerning those who believe, for them shall be a painful chastisement in this world and the hereafter.»

١٥٢ ـ باب العيّاب

152. Chapter: Ascribing defect

٣٢٧ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا سفيان، عن عمران بن ظَبيان، عن أبي يحيا حُكيم بن سعد قال: سمعت علياً يقول: لا تكونوا عُجُلاً مَذاييع بُذراً فإن من ورائكم بلاء مُبرِّحاً مُكلحاً، وأموراً متماحلة رُدُحاً.

327. [It is stated by Hakim bin Sad ﷺ that he heard Sayyidina Ali ﷺ Sayyidina, "Do not be quick to spread news, revealers of secrets because a severs trial will follow that will put you in great distress and it will make you helpless. Such matters will crop up as trials which will subdue you completely like a heavily laden camel who cannot get up because of the load".][1] (Kanz al-Ummal)

EXPLANATION: This Hadith says that we should not be quick to believe everything we hear about anyone. If it should be investigated then we must first investigate it and act afterwere according to the dictates of shariah. If investigation in not required in view of shariah then we must leave it alone. We must tell the person who speaks in this manner that he should not disclose secrets of other people and ask him why does he backbite anyone. We must silence that man on the spot and if we happen to hear of someone's defect then we must nip it in the bud promptly and not tell it to anyone alse. By investigating into other peoples's faults, many trials are opened and these take everyone in their stride causing them difficulty

٣٢٨ ـ حدَّثَنَا محمد قال: حدثنا بشر بن محمد: حدثنا عبد الله قال: حدثنا إسرائيل بن أبي إسحاق، عن أبي إسحاق، عن أبي يحيى، عن مجاهد، عن ابن عباس قال: إذا أردت أن تذكر عيوبَ صاحبك، فاذكر عيوبَ نفسك.

328. [Sayyidina Ibn Abbas ﷺ said, "If you intend to mention a fault of your colleague then you must first remember your own faults".]

٣٢٩ ـ حدَّثَنَا محمد قال: حدثنا بشر قال: أخبرنا عبد الله قال: حدثنا أبو مؤدود، عن زيد مولى قيس الحذّاء، عن عكرمة عن ابن عباس في قوله عز وجل: ﴿وَلَا تَلْمِزُوٓا

(1) [٣٢٧] عمران بن ظبيان الكوفي ضعيف ورمي بالتشيع تناقض فيه ابن حبان وأرخه سنة سبع وخمسين من السابعة. انظر: كنز العمال للمتقي الهندي ٥/ ٤٢٥ على هامش المسند.

أَنفُسَكُمْ﴾ [الحجرات: 11] **قال: «لا يطعنْ بعضكم على بعض».**

329. [Sayyidina Ibn Abbas ﷺ (said while) explaining the verse of the Quran:

﴿ وَلَا تَلْمِزُوٓاْ أَنفُسَكُمْ ﴾ [الحجرات: 11]

«And find not fault with one another)

He said let no one accuse or taunt any other person)][1]

٣٣٠ ـ حدَّثَنَا محمد قال: حدثنا موسى قال: حدثنا وهيب قال: أخبرنا داود، عن عامر قال: حدثني أبو جبيرة بن الضحاك قال: فينا نزلت ـ في بني سلمة ـ: ﴿وَلَا تَنَابَزُواْ بِٱلْأَلْقَٰبِ﴾ [الحجرات: 11] **قال: قدم علينا رسول الله ﷺ وليس منا رجل إلا له اسمان. فجعل النبي ﷺ يقول: «يا فلان!» فيقولون: يا رسول الله! إنه يغضب منه.**

330. [Sayyidina Abu Jubayrah bin al-Dahak ﷺ said that the (following) verse was revealed concerning the banu Salimah:

﴿وَلَا تَنَابَزُواْ بِٱلْأَلْقَٰبِ﴾ [الحجرات: 11]

{And revile not one another with nicknames (al-Hujurat, 49: 11)}

The Messenger of Allah ﷺ came to them (the Banu Salimah). Everone of them had two names (the real good-meaning name and a teasing nickname). The Messenger of Allah ﷺ began to call them (one by one) "O so-and-so" but they told him, "Messenger of Allah, he gets annoyed with that name.' (Hence, that verse was revealed.)[2] (Abu dawood, Nasai, Tirmizi, Ibn Majah, Ahmad, Hakim)

٣٣١ ـ حدَّثَنَا محمد قال: أخبرنا الفضل بن مقاتل قال: حدثنا يزيد بن أبي حكيم، عن الحكم قال: سمعت عكرمة يقول: لا أدري أيهما جعل لصاحبه طعاماً، ابن عباس أو ابن عمر؟ فبينا الجارية تعمل بين أيديهم إذ قال أحدهم لها: يا زانية! فقال: مه؟ إن لم تحدّك في الدنيا تحدّك في الآخرة. قال: أفرأيت إن كان كذاك؟ قال: إن الله لا يحب الفاحش المتفحش. ابن عباس الذي قال: إنّ الله لا يحب الفاحش المتفحش.

331. [Sayyidina Ikramah ﷺ has narrated that Sayyidina Ibn Abbas ﷺ or

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(1) [٣٢٩] أبو مودود هو فضة: بكزر أوله وتشديد المعجمة، أبو مودود، البصري، نزيل خراسان مشهور بكنيته، فيه لين، من الثامنة.

(2) [٣٣٠] أخرجه أبو داود في الأدب والنسائي والترمذي في التفسير وابن ماجه في الأدب، وأحمد والحاكم في التفسير والأدب.

his paternal cousin invited some people. His slave-girl was performing the household chores in the presence of the guests one of whom called her out 'O Adultress!'. Sayyidina Ibn Abbas ﷺ said, "OH! (what have you done?) If she does not get you Hadd (punished as it is prescribed) in this life then she will get the prescribed punishmnet on you in the Hereafter." That man aksed if that was really os and Sayyidina Ibn Abbas ﷺ confirmed, "Surely Allah does not love the indecent and the indecent talker".][(1)]

٣٣٢ ـ **حدَّثَنَا** محمد قال: حدثنا عبد الله بن محمد قال: حدثنا محمد بن سابق قال: حدثنا إسرائيل، عن الأعمش، عن إبراهيم، عن علقمة ، عن عبد الله، عن النبي ﷺ قال: «ليس المؤمن بالطعان ولا اللعان ولا الفاحش ولا البذيء».

332. [It is narrated by Sayyidina Abdullah bin Masood ﷺ that the prophet ﷺ said, "A Believer is not given to accusing other people or cursing them, nor is he given to immoral or shameless talk."][(2)](Tirmizi, Hakim)

EXPLANATION: These ahadith tell us generally that it is a sin to mention other people's faults and spread them, to call them with bad, derogatory names, to curse and accuse them, to ascribe to someone a sin and call him by that. These things are disallowed. If someone is accused or slandered and he cannot get the accuser punisher as perscribed in this world by sharish then he will surely get him punished in the hereafter.

١٥٣ ـ باب ما جاء في التمادح

153. Chatper: To prasie one another

٣٣٣ ـ **حدَّثَنَا** محمد قال: حدثنا آدم قال: حدثنا شعبة، عن خالد ، عن عبد الرحمن بن أبي بكرة عن أبيه، أن رجلاً ذكر عند النبيِّ ﷺ فأثنى عليه رجل خيراً ، فقال النبيُّ ﷺ: «ويحك قطعت عنق صاحبك » يقول مراراً : «إن كان أحدكم مادحاً لا محالة ، فليقل: أحسب كذا وكذا، إن كان يرى أنه كذلك وحسيبه الله ولا يزكي على الله أحداً».

333. [It is reported by abdur Rahman Ibn Bakrah on the authourty of his father that a man mentioned someone in the presence of the Messenger of Allah ﷺ and another man praised him. The prophet ﷺ commented, "Woe to you! You have cut the neck of your friend!" He repeated it frequently and then said,) "if you wish to praise anyone, Say 'he is such in my opinion' and if you think he is really as you Say then you must Say وحسيبه الله (Allah knows best for He alone is the one to call to account). And you should not sanctify

(1) [٣٣١] أخرجه أبو داود في السنن (كتاب الأدب) ب٦، والحاكم في المستدرك ١/ ٧٥، ٤/ ٥١٣.
(2) [٣٣٢] أخرجه الترمذي في السنن ١٩٧٧ ، والحاكم في المستدرك ١/ ١٢.

anyone over Allah."][1] (Bukhari, Muslim, Ibn Majah, Ahmad)

EXPLANATION: In other words, only Allah knows what is true. It is possible that the man is not like what you Say. Hence, you must not say about anyone that he is like that for if you say that with a certainty then it would imply that he really is like what you describe him and Allah knows that.

Hence, instead of a firm statement you must Say that you believe or suppose that he has such traits but Allah alone knows the truth.

٣٣٤ ـ حدَّثَنَا محمد قال: حدثنا محمد بن الصبَّاح قال: حدثنا إسماعيل بن زكريا قال: حدثني بريد بن عبد الله، عن أبي بردة، عن أبي موسى قال: سمع النبيُّ ﷺ رجلاً يثني على رجل ويطريه، فقال النبي ﷺ: «أهلكتم ـ أو قطعتم ـ ظهر الرجل».

334. [It is related by Sayyidina Abu Musa ﷺ that he heard someone praising another and he indulged exageration. The prophet ﷺ said to him, "You have destroyed (him)," or he said, "you have broken his back."][2] (Bukhari)

٣٣٥ ـ حدَّثَنَا محمد قال: حدثنا قبيصة قال: حدثنا سفيان عن عمران بن مسلم، عن إبراهيم التيمي عن أبيه قال: كنا جلوساً عند عمر، فأثنى رجل على رجل في وجهه. فقال: عقرت الرجل، عقرك الله.

335. [Ibrahim al-Jaym ﷺ has reported on the authority of his father that they were present with Sayyidina Umar ﷺ when one of them praised another man. Sayyidina Umar ﷺ said to him, "You have inJured him. May Allah inJure you!][3]

٣٣٦ ـ حدَّثَنَا محمد قال: حدثنا عبد السلام قال: حدثنا حفص عن عبيد الله عن زيد بن أسلم، عن أبيه قال: سمعت عمر يقول: المدح ذبح قال محمد: يعني إذا قبلها.

336. [Sayyidina Zayd bin Aslam ﷺ has reported on the authority of his father that Sayyidina Umar ﷺ said, "To praise anyone is to slaughter him".

Imam Bukhari ﷺ has said that it will amount to slaughtering him if the

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(1) [٣٣٣]خالد بن مهران أبو المنازل، البصري، الحذاء قيل له ذلك لأنه يجلس عندهم وهو ثقة يرسل من الخامسة، وقد أشار حماد بن زيد إلى أن حفظه تغير لما قدم من الشام وعاب عليه بعضهم دخوله في عمل السلطان. أخرجه المصنف في الصحيح ٨/ ٢٢، ومسلم في الصحيح (كتاب الزهد) ٦٦٠٦٥، وابن ماجه في السنن ٣٧٤٤، وأحمد في المسند ٥/ ٤١.

(2) [٣٣٤] أخرجه المصنف في الصحيح ٣/ ٢٣١ ـ ٨/ ٢٢.

(3) [٣٣٥] عمران بن مسلم المنقري، أبو بكر القصير البصري، صدوق، ربما وهن، وقيل هو الذي روى عن عبد الله بن دينار وقيل بل هو غيره وهو مكي من السادسة.

person (who is praised) accepts the praise.]

EXPLANATION: These Ahadith teach us that when we praise anyone we must not use emphatic words to confirm that he really is as we describe him. Rather, we must make a conditional comment and say that we suppose that he is like that and that Allah ﷻ alone knows tha truth. He will reckon with him according to his konwledge. If anyone is praised on his face then it is not good for him because he begins to think much of himself and becomes arrogant.

We must protect our brother from arrogance. However, there is some permission to praise a man who does not take it into his head and praise will not make him think much of himself because he constantly keeps an eye on his own faults and shot comings. But, again we must exercise moderation in praising him.

١٥٤ ـ باب من أثنى على صاحبه إن كان آمناً به

154. Chapter: A man may be praised on his face if he will not begin to think too much of himself

٣٣٧ ـ **حدَّثَنَا** محمد قال: حدثنا عبد العزيز بن عبد الله قال: حدثني عبد العزيز بن أبي حازم عن سهيل، عن أبيه، عن أبي هريرة، أن النبي ﷺ قال: «نِعم الرجل أبو بكر، نعم الرجل عمر، نعم الرجل أبو عبيدة، نعم الرجل أُسيد بن حضير، نعم الرجل ثابت بن قيس بن شماس، نعم الرجل مُعاذ بن عمرو بن الجموح، نعم الرجل معاذ بن جبل» قال: «وبئس الرجل فلان وبئس الرجل فلان» حتى عدَّ سبعة.

337. [It is reported by Sayyidina Abu Hurayrah ؓ that the prophet ﷺ said, "Abu Bakr is a fine man, Umar is a fine man, Abu Ubaydah is a fine man, Usayd bin Hudayr is a fine man, Thabit bin Qays bin Sahmmas is a fine man, Muaz bin Amar bin al-Jumu is a fine man." He then said, "so-and- so is and evil man, so- an-so is an evil man, " until he had counted seven men.]

EXPLANATION: This Hadith quotes the Prophet ﷺ as saying about some men that they were fine men. We learn, therefore, that it is a good thing to call a good man good, however, we must exervise care in praising anyone lest he get it into his head and our prasie has a bad effect on him. This is why Imam Bukhari has added the qualification to the heading of this chapter.

٣٣٨ ـ **حدَّثَنَا** محمد قال: حدثنا إبراهيم قال: حدثنا محمد بن فليح قال: حدثنا أبي عن عبد الله بن عبد الرحمن، عن أبي يونس مولى عائشة، أن عائشة قالت: استأذن رجل على رسول الله ﷺ، فقال رسول الله ﷺ: «بئس ابن العشيرة» فلما دخل هش له وانبسط إليه. فلما خرج الرجل استأذن آخر، قال: «نعم ابن العشيرة» فلما دخل لم ينبسط إليه كما انبسط إلى الآخر، ولم يهش إليه كما هش للآخر. فلما

خرج قلتُ: يا رسول الله قلتَ لفلان [ما قلت] ثم هششت إليه، وقلت لفلان [ما قلت] ولم أرك صنعت مثله؟ قال: «يا عائشة! إن من شر الناس من اتُّقي لفحشه».

338. [Sayyidah Ayeshah ﵂ has that a man said asked premission to visit the Prophet ﷺ. The Messenger of Allah ﷺ said, " He is a bad member of his tribe." But when he came in the Prophet ﷺ met him and talked to him in a friendly way and when he departed another man asked permission to meet him. The Prophet ﷺ said, "He is a fine member of his tribe." But when he came in the Prophet ﷺ did not treat him as frankly and in a friendly way as he had treated the first man. When he departed, Sayyidah Ayeshah ﵂ said to him, "Messenger of Allah, you said such -and-such about that (first) man but met him in a very friendly way. And you said such-and -such about the second man but you did not treat him as you had treated the first man".

The Prophet ﷺ said, "O Ayshah, the worst of man is he whom other people avoid because of his obscence language".

EXPLANATION: The fact is that an evil man was pointed out because of the necessity to do so but it was not proper to speak to him roughly. No one meets a man who used obscense language. People avoid him because of fear of his ribaldry and he is counted among the evil, a man may be evil but it does not call upon us to talk to him in a rough, impolite way. Rather it is preferable to talk gently to an evil man so that we may be safe from his mischief and we may encourge him to develop good manners. As for one who is among our close men and is counted among the good, if we do not talk to him in a very friendly, intimated manner then there is no harm. He will not budge from his close association because of his love and devotion.

١٥٥ - باب يُحثى في وجوه المدّاحين

155. Chapter: Put dust on the face of those who praise.

٣٣٩ - حدَّثَنَا محمد قال: حدثنا علي بن عبد الله قال: حدثنا عبد الرحمن بن مهدي قال: حدثنا سفيان بن سعيد، عن حبيب بن أبي ثابت، عن مجاهد ، عن أبي معمر قال: قام رجل يثني على أمير من الأمراء، فجعل المقداد يحثي في وجهه التراب وقال: أمرنا رسول الله ﷺ أن نحثي في وجوه المداحين التراب.

339. [Abu Mamar ﵁ has narrated that a man got up to praise an amir (chief, leader), Sayyidina al-Miqdad ﵁ began to put dust on his face and said that the Messenger of Allah ﷺ has commanded us that we must pour dust over the face of those who are given to praise others.][1] (Muslim, Ahmad)

(1) [٣٣٩]أخرجه مسلم في الصحيح (كتاب الزهد) ٦٨، وأحمد في المسند ٥/٦، ٦/٥.

٣٤٠ ـ حدَّثَنا محمد قال: حدثنا موسى بن إسماعيل قال: حدثنا حماد، عن عليّ بن الحكم ، عن عطاء بن أبي رباح، أن رجلاً كان يمدح رجلاً عند ابن عمر، فجعل ابن عمر يحثو التراب نحو فيه، وقال: قال رسول الله ﷺ: «إذا رأيتم المداحين فاحثوا في وجوههم التراب».

340. [It is narrated by Ata bin Abu Rabah ؓ that a man began to praise another person in the presence of Sayyidina Ibn Umar ؓ who began to throw dust on his face, saying the while that the Messenger of Allah ﷺ has said, "When you see those who indulge in praise, fill their mouths with dust."][(1)] (Muslim, Ahmad)

٣٤١ ـ حدَّثَنا محمد قال: حدثنا موسى قال: حدثنا أبو عوانة، عن أبي بشر ، عن عبد الله بن شقيق، عن رجاء بن أبي رجاء ، عن محجن الأسلمي قال رجاء: أقبلت مع محجن ذات يوم حتى انتهينا إلى مسجد أهل البصرة فإذا بريدة الأسلمي على باب من أبواب المسجد جالس. قال: وكان في المسجد رجل يقال له سكبة ، يطيل الصلاة. فلما انتهينا إلى باب المسجد ـ وعليه بردة ـ وكان بريدة صاحب مزاحات، فقال: يا محجن! أتصلي كما يصلي سكبة؟ فلم يرد عليه محجن ورجع. قال: قال محجن: إن رسول الله ﷺ أخذ بيدي فانطلقنا نمشي حتى صعدنا أُحُداً، فأشرف على المدينة فقال: «ويل أمها من قرية، يتركها أهلها كأعمر ما تكون، يأتيها الدجال فيجد على كل باب من أبوابها مَلَكاً فلا يدخلها». ثم انحدر حتى إذا كنا في المسجد رأى رسول الله ﷺ رجلاً يصلي ويسجد ويركع، فقال لي رسول الله ﷺ: «من هذا؟» فأخذت أطريه، فقلت: يا رسول الله! هذا فلان، وهذا فلان. فقال: «أمسِك لا تُسمعه فتهلكه».

قال فانطلق يمشي حتى إذا كان عند حجره لكنه نفض يديه ثم قال (إن خير دينكم أيسره: إن خير دينكم أيسره) ثلاثاً

341. [It is is reproted by Raja bin Abu Raja ؓ that he was going somewhere one day with Sayyidina Mihajan al-Ahlami ؓ. They came to the mosque of the people of Busrah and they found ther Sayyidina Buraydah al-Aslami ؓ sitting at one of the doors of the mosque, in the mosque a man called skabah was engaged in a lengthy prayer. When they came nearer to the door of the mosque Sayyidina buraydah ؓ had a mantle over him and he was in a light hearted mood given to humour. He said, "O Mihjan, will you offer prayers as sakabah offers his prayers?" Sayyidina Mihajan ؓ did not give an answer to him but returned from there.

Sayyidina Mihajn ؓ then said (to Raja), "The Messenger of Allah ﷺ held

(1) [٣٤٠] أخرجه مسلم في الصحيح (كتاب الزهد) ٦٩، وأحمد في المسند ٦٠/ ٥.

may hand (one day) and we walked ahead until we ascended the most uhud. The Prophet ﷺ turned towards Madinah and remarked, this place will be in a bad shape when its inhabitants will desert it while it will be well populated. Dajjal will come to it but find an angel at every door and so he will not be able to enter it. He then descended down the mountain and (we walked on until) we came into the mosque. He saw a man who was offering his prayers, bowing down and prostrating. The Messenger of Allah ﷺ said to me, 'who is he?' And I began to praise the man very much, and told him who he was. The Prophet ﷺ, 'Quiet! Do not let him hear you lest you destroy him.

Then the Prophet ﷺ kept walking until he came to the rooms. Here he shook off his hands clean and said to me, the best deeds in you religion is what is the easiest.' He repeated that three times." [1] (Ahmed)

EXPLANATION: Imam Bukhari captioned the chapter 153 to praise one another and placed the Hadith woe to you! You have cut the neck of your friend in this chapter. Then he captioned the next chapter 154 a man may be praised on his face if he will not begin to think too much of himself and placed in it the Hadith Abu Bakr is a fine man to the end. Then he entitled chapter 155 put dust on the face of those who praise and narrated the Ahadith about Sayyidina Miqdah رضي الله عنه and Sayyidina Ibn Umar رضي الله عنه filling dust in the mouths of those who had begun to praise other people, asserting that the messenger of Allah ﷺ had given that command. By narrating and formating the different Ahadith in to three chapters, Imam Bukhari has suggested a link between the Ahadith which have a common message that it is not correct to praise anyone on his face when there is the risk of the man gettig it into his head, boasting about it and feeling arrogant. On the other hand, if a man is pious and learned and he does not have his eye on his piety, learning and prowess and he will not be affected on praise then it is right to praise him.

As for filling dust in the mouth of those who shower praise, these are the literal words of the Ahadith. And, Sayyidina Miqadad رضي الله عنه and sayyidina Ibn Umar رضي الله عنه acted on the literal instruction and began to pour dust into the mouth of those people who were praising others. Both of them understood the Ahadith in this way and the words do have that meaning literally. Some scholars have interpreted it to mean that he who praises should not be given anything and when they praise let them be deprived. It is the practice of poets that they expect to receive money on showering praise, so they should not be allowed to succeed in this way. Instead of wealth they should be given dust (sharah Muslim, Nawawi v-2 P-414)

Some other scholars have opined that the Hadith asks us to give something

(1) [٣٤١] أخرجه أحمد في المسند ٣/ ٤٧٩ ـ ٤/ ٣٣٨ ـ ٥/ ٣٢.

to those who praise so that they do not satirise later on. This payment is made to them in order to protect one's own honour. Imam Bukhari has referred to this interpretation in the chapter 175 entitled paying something to a poet when one fears his mischief in which the Hadith #343 is placed.

It is stated in Hadith #341 that the people of madinah will forsake it at a time when they inhabit it in large numbers. This will take place much after the arrival of Dajjal. It is stated in Muwatta Imam malik that the Messenger of Allah ﷺ said, "You will leave Madinah when it will be in a good state (and its people will go away so that) the dog or the wolf would urinate on some of the pillars or pulpit of the mosque. (Kitab, al-Jami, Muwatta Hadith #1579). Allamah Suyuti has quoted Imam Nawawi ﵀ in his sharah of Muwatta that apparently this would happen in the last days close to the Last Hour.

١٥٦ - باب من مدح في الشعر

156. Chapter: He who praises in poetry

٣٤٢ - حدَّثنا محمد قال: حدثنا حجاج قال: حدثنا حماد بن سلمة، عن علي بن زيد، عن عبد الرحمن بن أبي بكرة، عن الأسود بن سريع قال: أتيت النبي ﷺ فقلت: يا رسول الله! قد مدحتُ الله بمحامد ومِدَح، وإياك. فقال: «أما إن ربك يحب الحمد». فجعلت أنشده. فاستأذن رجل طوال أصلع فقال لي النبي ﷺ: «اسكت» فدخل فتكلم ساعة ثم خرج. فأنشدته. ثم جاء فسكتني ثم خرج. فعل ذلك مرتين أو ثلاثاً فقلت: من هذا الذي سكتني له؟ قال: «هذا رجل لا يحب الباطل».

342. [Sayyidina al-Aswad bin Suray ﵁ said, "I presented myself before the Prophet ﷺ and said to him 'Mesenger of Allah, I have spoken of praise of Allah in different ways and also spoken your praise'. He said, 'Surely, Allah loves praise.' I began to recite my poetry but suddently someone asked permission to be allowed in. He was a tall man with a bald forehead. The Prophet ﷺ sked me to keep quiet. That man came in and talked a little while and went afterwards and I began to recite my poetry once again. He came again and the Prophet ﷺ again asked me to keep quiet. He went away again but this happened two or three times. So, I said, 'Messenger of Allah, who is he that for whom you ask me to stop speaking? The Prophet ﷺ said, 'This man does not like vain talk.'"][1] (Ahmad)

... - **حدَّثنا** محمد قال: حدثنا سليمان قال: حدثنا حماد بن زيد، عن علي، عن عبد الرحمن بن أبي بكرة، عن الأسود بن سريع، قلت للنبي ﷺ: مدحتك ومدحت الله عز وجل.

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(1) [٣٤٢] أخرجه أحمد في المسند ٣/ ٤٣٥.

[Sayyidina Aswad bin Suray ﷺ* has reported that he said, "Messenger of Allah, I have praised you poetry) and praised Allah also".]

EXPLANATION: It is stated in some versions that the man who had come to the Prophet ﷺ was Sayyidina Umar ﷺ. The Prophet ﷺ was listening to the poetry but he stopped listening when Sayyidina Umar ﷺ came in, saying that the man who came in did not like to listen to vain talk. But, the question does arise why did the Prophet ﷺ allow himself to listen to vain talk. The truth is that it was not a sinful pusmit and that particular poetry was proper and listening to it was allowed. It was the Prophet's ﷺ practice to act on the permitted course and show its validity through his action. He tolerated listening to it and since it is not necessary to act on the allowed course and some people do not like some things and he knew that Umar ﷺ did not like poetry so he asked the poet to suspend recital.

The part of Hadith quoted above after the main Hadith and before explanation is abridged by the author to show that it is transmitted through a different chain of narrators also.

١٥٧ ـ باب إعطاء الشاعر إذا خاف شره

157. Chapter: Paying something to the poet when one fears his mischief

٣٤٣ ـ حدَّثَنَا محمد قال: حدثنا علي قال: حدثنا زيد بن حباب قال: حدثنا يوسف بن نُجيد بن عمران بن حصين الخزاعي عن أبيه قال: حدثني أبو نجيد: أن شاعراً جاء إلى عمران بن حصين فأعطاه، فقيل له: تعطي شاعراً! فقال: أُبقي على عرضي.

343. [Abu Nujayd ﷺ said that a poet came to Sayyidina Imaran bin Husayn ﷺ and he gave him something. Objections were raised on that so he said; "I wish to peserve my honour (by spending some money)".]

EXPLANATION: Someimes there is a risk that the poets may stirise a man. Hence, it is allowed to silence them by offering them some money.

١٥٨ ـ باب لا تكرم صديقك بما يشقُّ عليه

158. Chapter: Do not honour your friend in a way that burdens him with favour

٣٤٤ ـ حدَّثَنَا محمد بن المثنى قال: حدثنا معاذ قال: حدثنا ابن عون، عن محمد قال: كانوا يقولون: لا تكرم صديقك بما يشقُّ عليه.

344. [Sayyidina Muhammad (Ibn Sireen) ﷺ has said that our worthy predecessors used to say, "Do not honour your friend to such a great extent that he finds himself overburdened with favour".]

EXPLANATION: In other words, there is a limit to honour someone. If he is honoured in such a way that he considers it beyond his station then he will feel uneasy about it. He will feel that his friend had gone out of the way to honour him for his sake and spent on it more than he could afford while he himself did not need that. We can find examples of it in our daily life, and it is embarrassing for the person who is given the honour.

١٥٩ ـ باب الزيارة

159. Chapter: Visiting one another

٣٤٥ ـ **حدَّثَنَا** محمد قال: حدثنا عبد الله بن عثمان قال: حدثنا عبد الله بن المبارك، أخبرنا حماد بن سلمة، عن أبي سنان الشامي، عن عثمان بن أبي سودة، عن أبي هريرة، عن النبي ﷺ قال: «إذا عاد الرجل أخاه أو زاره قال الله له: طبتَ وطاب ممشاك وتبوّأت منزلاً في الجنة».

345. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, " when a man pays a sick visit or an ordinary visit to his Muslim brother Allah says to him, "you are in a very good state and your walking is good and you have built a house (for yourself) in paradise.'"][1] (Tirmizi, Ibn Majah)

٣٤٦ ـ **حدَّثَنَا** محمد قال: حدثنا بشر بن محمد قال: حدثنا عبد الله بن المبارك، عن ابن شَوذب قال: سمعت مالك بن دينار يحدث، عن أبي غالب، عن أم الدرداء، قالت: زارنا سلمان من المدائن إلى الشام ماشياً، عليه كساء واندرورد (قال: يعني سراويل مشمرة) قال ابن شوذب: رؤي سلمان وعليه كساء مطموم الرأس، ساقط الأذنين. يعني أنه كان أرفش. فقيل له: شوَّهتَ نفسك. قال: إن الخير خير الآخرة.

346. [Sayyidah Umm Darda ﷺ (the wife of Sayyidina Abu Darda ﷺ) has said that Sayyidina Salman Farsi ﷺ visited them. He walked all the way from al-Madain to Syria. He had a mantle over him and wore a pair of lower garments whose hem was raised up fairly high.

Ibn Shawzab reported that Sayyidina Salman Farsi ﷺ was observed with a mantle over him, his head clean shaved and his ears very big. (On seeing him) someone said to him, "You have kept yourself unadorned (so that an observer feels repulsed)".

He said in answer, "Truer beauty (goodness) is the beauty (goodness) of the

(1) [٣٤٥] عيسى بن سنان الحنفي أبو سنان القسملي الفلسطيني نزيل البصرة لين الحديث من السادسة.
أخرجه الترمذي في البر والصلة، وابن ماجه في الجنازة.

Hereafter (what if one does not adorn himself in this world?)]

EXPLANATION: Both the Ahadith relate the excellence and merit of paying visits to one another. Sayyidina Salman Farsi ﷺ walked all the way form al-Madain to Syria to visit Sayyidina Abu Darda ﷺ and met his brother. The messenger of Allah ﷺ had created a Muwakhat, between the two (that is a fraternal relationship between them).

١٦٠ ـ باب من زار قوماً فطعم عندهم

160 Chapter: He who visits a people and eats with them

٣٤٧ ـ حدَّثَنَا محمد قال: حدثنا محمد بن سلام قال: حدثنا عبد الوهاب، عن خالد الحذَّاء، عن أنس بن سيرين ، عن أنس بن مالك، أن رسول الله ﷺ زار أهل بيت من الأنصار، فطعم عندهم طعاماً فلما خرج أمر بمكان من البيت، فنضح له على بساط، فصلى عليه، ودعا لهم.

347. [It is reported by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ visited a family of the Ansar and he ate (a meal) with them. Then, while he was about to depart from them, he gave orders about a portion of the house that it should be cleaned and tidied. Accordingly, a mattress was laid down after cleaning and tidying the place. The Prophet ﷺ offered prayers there and made a supplication for those people.][1]

٣٤٨ ـ حدَّثَنَا ابن حُجْر قال: أخبرنا صالح بن عمر الواسطي ، عن أبي خلدة: جاء عبد الكريم أبو أمية إلى أبي العالية، وعليه ثياب صوف. فقال أبو العالية: إنما هذه ثياب الرهبان ، إن كان المسلمون إذا تزاوروا تجملوا .

348. (A) [It is reported by Abu Khaldah that Abdul Karim whose Kunyah was Abu Umayyah went to Abu al-aliyah (Tiabiee). He was dressed in woolen clothes when he went to him. Abu al-Aaliyah told him that that was what the monks wear while it was the practice of the Muslims to adorn and tidy themselves before visiting one another.]
(Abu Dawood)

٣٤٨م ـ حدَّثَنَا مسدَّد، عن يحيى ، عن عبد الملك العرزمي قال: حدثنا عبد الله مولى أسماء (3) قال: أخرجت إليَّ أسماء جبة من طيالسة عليها لبنة شبر من ديباج. وإن فرجيها مكفوفان به. فقالت: هذه جبة رسول الله ﷺ، كان يلبسها للوفود ويوم الجمعة.

348 (B). [Sayyidina Abdullah, the freed slave of Sayyidah Asma ﷺ said that Sayyidah Asma ﷺ gave him a large robe. There was silk patch with a

(1) [٣٤٧] أخرجه المصنف في الصحيح.

design on it, not more than a span. The cuttings on the right and left sides also had designs on side. She said to him, "this robe belongs to the messenger of Allah ﷺ and he used to wear it when delegations arrived to him and on Friday".][(1)]

٣٤٩ ـ حدَّثَنَا المكي قال: حدثنا حنظلة، عن سالم بن عبد الله قال: سمعت عبد الله بن عمر قال: وجد عمر حلة إستبرق، فأتى بها النبي ﷺ فقال: اشتر هذه والبسها عند الجمعة، أو حين تقدم عليك الوفود، فقال عليه السلام: «إنما يلبسها من لا خلاق له في الآخرة» وأتي رسول الله ﷺ بحلل. فأرسل إلى عمر بحلة، وإلى أسامة بحلة وإلى علي بحلة، فقال عمر: يا رسول الله أرسلت بها إلي، لقد سمعتك تقول فيها ما قلت: فقال النبي ﷺ: تبيعها أو تقضي بها حاجتك.

349. [It is reported by Sayyidina Abdullah bin Umar ؓ that once Sayyidina Umar ؓ found a garment of thick silk and he brought it to the Prophet ﷺ. He said, "Messenger of Allah, buy it and wear it on Friday and when delegations come to you. " The Prophet ﷺ said, "Only those people wear it in this world who have no share in the hereafter".

Similar robes were then brought to the Prophet ﷺ (as gifts). So the sent from them one each to Sayyidina Umar ؓ, to Sayyidah Asma ؓ and to Sayyidina Ali ؓ. Sayyidina Umar ؓ said, "Messenger of Allah, you have sent (this robe) to me while I have heard from you what you have said to me about it." So, the Prophet ﷺ said to him, "sell this robe, "or, he said, "Fulfil your needs through it".][(2)]

(Bukhari, Nasai, Muslim, Ibn Majah, Abu Dawood, Ahmad)

EXPLANATION: The robe that Sayyidah Asma ؓ had was adorned with a span-lenght of silk with design and so it could be worn. The robe that Sayyidina Umar ؓ had brought was wholly silk. So the Prophet ﷺ forbade him to wear it. He said, "Those who have no share in the Hereafter were the only ones who wore it".

Then he received a gift of some pieces of silk garment and he sent one of

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(1) [٣٤٨] عبد الكريم بن أبي المخارق أبو أمية، المعلم البصري، نزيل مكة واسم أبيه قيس وقيل طارق ضعيف له في البخاري زيادة في الذكر عند القيام. قال سفيان: زاد عبد الكريم فذكر شيئاً وهذا موصول، وعلم له المذي علامة التعليق وليس هو معلقاً وله ذكر في مقدمة مسلم وما روى له النسائي إلا قليلاً من السادسة أيضاً، مات سنة ست وعشرين، وقد شارك الجزري في بعض المشايخ فربما التبس به على من لا فهم له. أخرجه مسلم وأبو داود.

(2) [٣٤٩] أخرجه المصنف في الصحيح ٢/ ٥، ٣/ ٢١٣ ـ ٢١٤ و٤/ ٨٥ و٧/ ١٩٥ و٨/ ٥، والنسائي في السنن ٣/ ٩٦ ـ ١٨١ ـ ١٩٧ ـ ١٩٨، ومسلم في الصحيح (كتاب اللباس) ٩/ ٨٩، وابن ماجه في السنن ٣٥٩١، وأبو داود في السنن ١٠٧٦ و٤٠٤٠، وأحمد في المسند ٢/ ٢٠ ـ ١٠٣.

them to Sayyidina Umar ﷺ who was put in doubt because of the gift of something which the prophet ﷺ had disallowed himself. The prophet ﷺ told him that a man was not allowed to wear silk but if he owned something, he was allowed to sell it. The proceeds can be used upon oneself for one's needs. The author has narrated the two Ahadith in this chapter although they say nothing of having meals. Perhaps the scribes have omitted giving the title of a chapter which the author might have placed somewhere here. It could have been entitled التجمل للزيادة والوفود.

١٦١ ـ باب فضل الزيارة

161 Chapter: Excellence of Ziyarah (Visiting other people)

٣٥٠ ـ حَدَّثَنَا سليمان بن حرب، وموسى بن إسماعيل قالا: حدثنا حماد بن سلمة، عن ثابت، عن أبي رافع، عن أبي هريرة، عنَ النبي ﷺ قال: «زار رجل أخاً له في قرية، فأرصد الله له مَلكاً على مَدْرجته، فقال: أين تريد؟ قال: أخاً لي في هذه القرية. فقال: هل له عليك من نعمة تَرُبُّها؟ قال: لا، إني أحبه في الله. قال: فإني رسول الله إليك، أن الله أحبك كما أحببته».

350. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy prophet ﷺ said, "A man proceeded to meet a brother who lived in another village and Allah made an angel live in wait for him on his way. (When he reached that place) the angel asked him, "Where do you intend to go?" He said that he was proceeding to a brother of his who lived in the village. The angel asked him, "Do you owe him a favour or is there some good thing that you cherish?" The man replied, "No! I just love him for the sake of Allah (and that is why I am going to him to see and meet him). The angel revealed to him that he was a messenger of Allah come to tell him that Allah loved him as he loved (his brother) for the sake of Allah.][1] (Kanz al-Ummat)

EXPLANATION: The story that the prophet ﷺ has narrated apparently concerns an earlier Ummah. This discloses that sometimes the angels of Allah do come to ordinary people who are not prophets. They come at the command of Allah and speak to the man to whom they come.

Sayyidina Jibrail ﷺ had come to Sayyidah Maryam ﷺ at the command of Allah and he had spoken to her. This fact is mentioned in the Holy Quran although we know that Sayyidah Maryam ﷺ was not a prophet of Allah.

The essence of this story and the main purpose of the prophet ﷺ in narrating it is to emphasise that it is very dear to Allah that his slave loves his brother and goes to him to meet him. Because of this deed of his, he is loved

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(1) [٣٥٠] انظر: كنز العمال للمتقي الهندي ٢٤٦٦٣.

by Allah. Sometimes, Allah sends an angel to him to convey His message of love to him.

١٦٢ ـ باب الرجل يحب قوماً ولما يلحق بهم

162. Chapter: Advantage of love of those people whose deeds cannot be matched

٣٥١ ـ حدَّثَنَا عبد الله بن مَسلمة قال: حدثنا سليمان بن المغيرة، عن حميد بن هلال، عن عبد الله بن الصامت، عن أبي ذر، قلت: يا رسول الله! الرجل يحب القوم ولا يستطيع أن يلحق بعملهم؟ قال: «أنت يا أبا ذر مع من أحببت». قلت: إني أحب الله ورسوله. قال: «أنت مع من أحببت يا أبا ذر!».

351. [Sayyidina Abdullah bin Samit ﷺ has narrated on the authority of sayyidina Abu Zarr ﷺ said to the prophet ﷺ, "Messenger of Allah, a man loves the (pious) men of Allah but he is unable to perform deeds which those men do. (What will happen to him?)" The Messenger of Allah ﷺ said, "Abu Zarr, you will be with those people whom you love." Abu Zarr ﷺ said, "Surely, I love Allah and his Messenger." The prophet ﷺ said to him, "you will be with those whom you love."][1] (Bukhari, Muslim, Ahmad)

٣٥٢ ـ حدَّثَنَا مسلم بن إبراهيم قال: حدثنا هشام قال: حدثنا قتادة، عن أنس، أن رجلاً سأل النبي ﷺ فقال: يا نبي الله! متى الساعة؟ فقال: «وما أعددت لها؟» قال: ما أعددتُ من كبير، إلا أني أحب الله ورسوله. فقال: «المرء مع من أحب».

قال أنس: فما رأيت المسلمين فرحوا بعد الإسلام أشد مما فرحوا يومئذ.

352. [It is reported by Sayyidina Anas wthat a man asked the prophet ﷺ saying, "O Prophet of Allah! When will the Last Hour come?" He said, "What preparation have you made for it"?

The man said that he had not made much preparation for it but that he loved Allah and His messenger. The Prophet ﷺ said to him, A man will be with those he loves".

Sayyidina Anas ﷺ said, " I have never seen Muslims so happy about anything after their acceptance of Islam as they were on this day (with these tidings)."][2] (Bukhari, Tirmizi, Ahmad)

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(1) [٣٥١] أخرجه المصنف في الصحيح ٥/ ١٤ ـ ٨/ ٤٩ ـ ٩/ ٨١، ومسلم في الصحيح ١٦١ و١٦٢، ١٦٣ و١٦٤، وأحمد في المسند ٣/ ١٦٨ و١٧٢ و١٧٣ و١٧٨ و١٩٨ و٢٠٢ و٢٠٧ و٢٠٨ و٢٥٥ و٢٧٦ و٢٨٨ ـ ٥/ ١٦٦.

(2) [٣٥٢] أخرجه المصنف في الصحيح ٨/ ٤٨ و٤٩، والترمذي في السنن ٢٣٨٦، وأحمد في المسند ٣/ ١٠٤ و١٠٠ و١٥٩، ١٦٥.

EXPLANATION: In another version of this Hadith the concluding words of Sayyidina Anas ﷺ are as follows:

فما فرحنا بشيء فرحنا بقوله ﷺ أنت مع من أحببت فأنا أحب النبي ﷺ وأبا بكر وعمر وأرجو أن أكون معهم بحبي إياهم وإن لم أعمل أعمالهم.

["We (the companions) were never so happy at anything as we were over the saying of the Prophet (ﷺ) انت مع من احببت (you will be with those whom you love). Thus, I love the Prophet ﷺ, Abu Bakr and Umar, and I hope that I will be with them, particularly because of my love although I do not perform deeds as they do".]

Readers need to understand two main things about these Ahadith.

What Does Being Together Because of Love Mean?

The first thing is that being together does not imply that because of love the lover will enjoy the same rank and station as of the loved, and that both will receive like treatment. Rather, the being together will not disturb each other's state and rank. Both will continue to have their own ranks and be in their individual states. We see their example in this world in the relationship of servant and master or of the followers and the followed (disciples and mentor). Surely, This too is a great honour and a great blessing.

Love Demands Obedience

The second thing is that love demands obedience. It is impossible that a man loves Allah and His Messenger ﷺ but he leads a life of rebellion ad disobedience. Thus those people who violate the commands of Allah and his messenger ﷺ openly and fearlessly are liars if they claim to love Allah and His messenger ﷺ. And, If they really imagine themselves to be among the lovers then they are under a deception. Sayyidah Rabiah addressed herself to such claimants to love and spoke the truth. She said,

تعصي الإله وانت تظهر حبه هذا لعمرى في القياس بديع
لو كان حبك صادقاً لأطعته إن المحب لمن يحب مطيع

"O false claimant of love. You disobey Allah and claim to love him. This is very strange intellectually if you were true in your claim to love then you would have obeyed him because every lover loves with his heart and soul what the beloved says".

Nevertheless, to love Allah and His Messenger, it is necessary to obey them. Rather, the truth is perfect obedience grows from love alone. Those who obey Allah and His Messenger ﷺ are given glad tidings in the Quran of companionship with prophets, the truthful, the martyrs and the righteous.

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ۝٦٩﴾

{And whosoever obeys Allah and the messenger, they are with those whom Allah has blessed of the prophets and the truthful and the martyrs and the righteous. And an excellent company they are}
(Al-Nisa 4:69)

This becomes more clear from the Hadith narrated by Sayyidah Ayeshah ﵂ and cited by Hafiz Ibn Kathir while delving on the background of revelation of this verse of surah al-Nisa. He has transmitted it on the authority of Ibn Mardawiyah and Tabarani. A summary of this Hadith presented.

[A man came to the Prophet ﷺ and said to him, "messenger of Allah, I love you more then I love my wife, my children and my own self. It is with me that when I am at my home and I remember you, I become impatient and restless until I come to you and have a glimpse of you. And when I think of my death and of your death, I know that you will go to paradise and to the elevated status of the prophet ﷺ and if I go to paradise through the mercy of Allah, I will not be able to attain to your elevated position and, it seems, that I will be deprived of your glimpse in the Hereafter." The messenger of Allah ﷺ did not give him an answer on his own until this verse of surah al-Nisa was revealed.]

In other words, this verse brought good tidings to this true lover of the Prophet ﷺ and others like him. They are told that if they really love the Prophet ﷺ then they will surely obey Allah and his Messenger ﷺ and they will join the company of Allah's chosen slaves in paradise.

Many people harbour a misunderstanding about love and they do not realise the link between love and obedience because of their unawareness and slavery to customs. Therefore, we considered it necessary to throw some light on this subject.

اللهم ارزقنا حبك وحب رسولك وحب من ينفعنا حبه عندك

{O Allah, grant us your love, and love of you messenger, and love of those whose love will benefit us with you.»

١٦٣ ـ باب فضل الكبير

163. Chapter: Merit of the elders

٣٥٣ ـ حدَّثَنَا أحمد بن عيسى قال: حدثنا عبد الله بن وهب، عن أبي صخر، عن ابن قُسيط، عن أبي هريرة، عن النبي ﷺ قال: «من لم يرحم صغيرنا، ويعرف حق كبيرنا، فليس منّا».

353. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, " He who does not show mercy to our youngsters and does not recognise the rights of our elders it not one of us."][1] (Abu Dawood, Ahmed)

٣٥٤ ـ حدَّثَنَا علي قال: حدثنا سفيان، حدثنا ابن أبي نُجيح، عن عبيد الله بن عامر، عن عبد الله بن عمرو بن العاص، يبلغ به النبي ﷺ قال: «من لم يرحم صغيرنا، ويعرف حق كبيرنا، فليس منّا».

354. [It is reported by Sayyidina Abdullah bin Amr bin Aas ﷺ that the Prophet ﷺ said, "if anyone does not show mercy to our youngsters and recognise the rights of our elders then he is not one of us".][2]

٣٥٥ ـ حدَّثَنَا عبدة، عن محمد بن إسحاق، عن عمرو بن شعيب عن أبيه عن جده قال: قال رسول الله ﷺ: «ليس منا من لم يعرف حق كبيرنا ويرحم صغيرنا».

355. [It is narrated by Sayyidaina Amr bin Shuayb ﷺ on the authority of his father and grandfather that messenger of Allah ﷺ said, "he is not one of us who does not recognise the rights of our elders and have mercy on our youngsters."][3] (Ahmad)

٣٥٦ ـ حدَّثَنَا محمود قال: حدثنا يزيد بن هارون، أخبرنا الوليد بن جميل، عن القاسم بن عبد الرحمن، عن أبي أمامة، أن رسول الله ﷺ قال: «من لم يرحم صغيرنا، ويجلَّ كبيرنا، فليس منا».

356. [It is reported by Sayyidina Abu Umamah ﷺ that the Messenger, of Allah ﷺ said, "he who does not have mercy on our youngsters and does not respect our elders is not one of us".]'[4]

١٦٤ ـ باب إجلال الكبير

164. Chapter: Being respectful to the elders

٣٥٧ ـ حدَّثَنَا بشر بن محمد، أخبرنا عبد الله قال: أخبرنا عوف، عن زياد بن مخراق قال: قال أبو كنانة، عن الأشعري قال: إن من إجلال الله إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه ولا الجافي عنه، وإكرام ذي السلطان المقسط.

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(1) [٣٥٣] حميد بن زياد أبو صخر ابن أبي المخارق الخراط صاحب العباء مدني سكن مصر، ويقال هو حميد بن صخر أبو مودود الخراط وقيل انهما اثنان صدوق يهم من السادسة مات سنة تسع وثمانين. أخرجه أبو داود في السنن (كتاب الأدب) ب٦٥، وأحمد في المسند ٢/ ٢٢٢.

(2) [٣٥٤] انظر: المصادر في الحديث السابق.

(3) [٣٥٥] أخرجه أحمد في المسند ٢/ ٢٧.

(4) [٣٥٦] الوليد بن جميل الفسلطيني أبو الحجاج، صدوق يخطىء من السادسة.

357. [Sayyidina Abu Musa al-Ashari ﷺ is reported to have said, "Respect for Allah includes respect for an old Muslim and respect for one who carries the Quran (in his heart, that is, he who has memorised it) who does not exaggerate (while reciting it) and does not keep himself, away from it, and respect for a just man of high office (all these are included in showing respect to Allah)."][1] (Abu Dawood)

٣٥٨ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا جرير، عن محمد بن إسحاق، عن عمرو بن شعيب، عن أبيه، عن عبد الله بن عمرو بن العاص، قال: قال رسول الله ﷺ: «ليس منا من لم يرحم صغيرنا ويوقر كبيرنا».

358. [It is narrated by Sayyidina Amr bin Shuayb on the authority of his father who narrated on the authority of Abdullah bin Amr bin al-Aas ﷺ said, "he does not belong to us who is not merciful to our youngsters and respectful to our elders".]

EXPLANATION: In the two foregoing chapters Imam Bukhari has narrated Ahadith that call upon us to respect our elders and show compassion and mercy to our young people. These Ahadith also tell us that anyone who does not behave in this way is not one of us.

The Hadith #359 calls upon us to show respect to an old Muslim, to one who has the Quran in his heart and to a just man holding a responsible post. As for one who has the Quran in his heart who (we are called upon to respect) must not exaggerate in its recital and must not distance himself from it. Exaggeration might be the rules of tajweed (correct recital) by prolonging letters and words or over- stressing them or creating an unnatural (singing) voice or ignoring rules of tajweed. Exaggeration might be committed in interpretation by introducing own ideas into it as the innovators do. To keep away from the Quran or to distance oneself from it can be in several ways. One of these is to forget what one had learnt from it while another is not abide by it. (from Mirqat Saharah al-Mishkat)

١٦٥ ـ باب يبدأ الكبير بالكلام والسؤال

165. Chapter: The elder will begin conversation and questioning

٣٥٩ ـ **حدَّثَنَا** سليمان بن حرب قال: حدثنا حماد بن زيد، عن يحيى بن سعيد، عن بُشير بن يسار مولى الأنصاري، عن رافع بن خديج وسهل بن أبي حَثمة، أنهما حدثا ـ أو حدثاه ـ أن عبد الله بن سهل ومحيِّصة بن مسعود أتيا خيبر، فتفرقا في النخل. فقتل عبد الله بن سهل. فجاء عبد الرحمن بن سهل، وحويصة ومحيصة ابنا

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(1) [٣٥٧] أبو كنانة، القرشي، عن أبي موسى، مجهول، من الثالثة، ويقال هو معاوية بن فرة ولم يثبت. أخرجه أبو داود في الأدب مرفوعاً وقال النووي في التبيان حديث حسن.

مسعود، إلى النبي ﷺ، فتكلموا في أمر صاحبهم. فبدأ عبد الرحمن ـ وكان أصغر القوم ـ فقال له النبي ﷺ: «كبِّر الكُبر»، قال يحيى: ليَلي الكلام الأكبر. فتكلموا في أمر صاحبهم فقال النبي ﷺ: «أتستحقون قتيلكم ـ أو قال صاحبكم ـ بأيمان خمسين منكم؟» قالوا: يا رسول الله! أمرٌ لم نره. قال: «فتبرئكم يهود بأيمان خمسين منهم؟» قالوا: يا رسول الله قوم كفار. فوداهم رسول الله من قِبَلِه. قال سهل: فأدركت ناقة من تلك الإبل فدخلت مربداً لهم. فركضتني برجلها.

359. [Sayyidina Rafi bin Khadij and Sayyidina Sahl bin Abu Hathmah ﷺ said that Sayyidina Abdullah bin Sahl ﷺ and Sayyidina Muhayyisah bin Masood ﷺ came to Khyber and were separated among the palm- trees. Abdullah bin Sahl ﷺ was killed and Huwayyisah and Muhayyisah sons of Masood came to the Prophet ﷺ and spoke to him about the killing of their friend. Abdur Rahman bin Sahl who was the youngest of them spoke first, but he Prophet ﷺ directed him to let the oldest speak. They spoke about their man who was slain. The Prophet ﷺ said, "You can demand bloodwit if fifty of you take oath (that the Jews of Khyber have killed him)." They said, "Messenger of Allah, how can we take oath on a matter we did not see?" He said, "Then the Jews will exonerate themselves by the oaths of fifty of them (claiming that they have no part in slaying your man)." So, They said, "messenger of Allah, they are infidels (how can their oaths be reliable?)"

Sahl (Ibn Abu Hathmah) said, "Of the camels that the Prophet ﷺ had offered in bloodwit, one kicked me when I entered their stack.][1] (Muslim)

EXPLANATION: The Hadith defines the issue of oath -taking. If a slain man is found at any place and the murderer is to be traced then the heir of the murdered man will select fifty men of the area and ask them to take oath. They will tell on oath that neither did they slay the man nor do they know who slew him. This issue is very complicated and the books of figh deal with it in detail.

Imam Bukhari has narrated the Hadith here to show that if there are many men who wish to speak and there are young and old among them then the oldest may speak and begin the questions and answers. In this case, Abdur Rahman bin Sahl was the youngest and wished to speak but the Prophet ﷺ said to him Kabbir al-Kubr meaning let the older get the leadership, let him speak. When an elder is present, he should be allowed to speak. This is the etiquette to be observed at all times and in all meetings, some youngsters are very eager to speak and they do not exercise care in this regard. They precede their elders in speaking and here in this Hadith is a message for them.

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(1) [٣٥٩] أخرجه مسلم في الصحيح (أول القسامة).

١٦٦ ـ باب إذا لم يتكلم الكبير هل للأصغر أن يتكلم

166. Chapter: If an elder does not speak, can a younger man speak?

٣٦٠ ـ **حدَّثنا** مسدَّد قال: حدثنا يحيى بن سعيد، عن عبيد الله قال: حدثني نافع، عن ابن عمر قال: قال رسول الله ﷺ: «أخبروني بشجرة، مَثلها مثلُ المسلم، تؤتي أُكلَها كل حين بإذن ربها، لا تَحُتُّ ورقها» فوقع في نفسي النخلة، فكرهت أن أتكلم، وثمَّ أبو بكر وعمر رضي الله عنهما، فلما لم يتكلما، قال النبي ﷺ: «هي النخلة». فلما خرجتُ مع أبي قلت: يا أبت! وقع في نفسي النخلة. قال: ما منعك أن تقولها؟ لو كنتَ قلتها كان أحبَّ إليَّ من كذا وكذا. قال: ما منعني إلاَّ لم أرك، ولا أبا بكر، تكلمتما. فكرهتُ.

360. [Sayyidina Ibn Umar ﷺ has narrated that the messenger of Allah ﷺ said, (to his companions). "Name for me a tree whose qualities resemble a Muslim (meaning it is ever beneFial like a Muslim). It is a tree that with the command of Allah always bears fruit and it does not shed its leaves." Sayyidina Ibn Umar ﷺ said that he felt it was palm-tree but he did not like to speak because Sayyidina Abu Bakr ﷺ and Syyidina Umar ﷺ were also present there. When both of them did not say anything the Prophet ﷺ himself disclosed that it was a palm-tree.

Ibn Umar ﷺ said that when they were returning he said to his father, "Father, I had felt that it was a palm-tree." Sayyidina Umar ﷺ asked him, "who had stopped you from saying that? If you had spoken out, it would have been dearer to me than possessing so much and so much wealth".

Sayyidina Ibn Umar ﷺ said to his father "Nothing precluded me (from disclosing the answer) but that I observed that you and Sayyidina Abu Bakr were not speaking and I thought I must also keep quiet".][1]

EXPLANATION: This Hadith asserts two things. First, when elders are there the younger people should not speak. It is necessary to be respectful to the elders. The second thing is that if elders do not speak at all and something has to be told then a youngster may speak especially if an address is delivered to all the members of the meeting. It is this second thing which imam Bukhari has chosen for the caption of this chapter.

١٦٧ ـ باب تسويد الأكابر

167. Chapter: Giving leadership to elders

٣٦١ ـ **حدَّثنا** عمرو بن مرزوق قال: حدثنا شعبة، عن قتادة، سمعت مطرِّفاً، عن

(1) [٣٦٠] أخرجه المصنف في صحيحه ٦/ ٩٩ ـ ٨/ ٤٢، ومسلم في الصحيح (كتاب صفات المنافقين) ١٦٤.

حكيم بن قيس بن عاصم، أن أباه أوصى عند موته بنيه فقال: اتقوا الله وسوِّدوا أكبركم. فإن القوم إذا سوَّدوا أكبرهم خلفوا أباهم، وإذا سوَّدوا أصغرهم أزرى بهم ذلك في أكفائهم. وعليكم بالمال واصطناعه، فإنه مَنْبهة للكريم، ويستغنى به عن اللئيم. وإياكم ومسألة الناس، فإنها من آخر كسب الرجل، وإذا متُّ فلا تنوحوا، فإنه لم يُنح على رسول الله ﷺ، وإذا مت فادفنوني بأرض لا تشعر بدفني بكر بن وائل، فإني كنت أغافلهم في الجاهلية.

361. [Hakim bin Qays bin Aasim said that, at the time of his death, Qays bin Aasim ﷺ, his father, gave instructions to his sons, "Fear Allah, and, choose the eldest among you as your chief. Surely, the people who choose their eldest as their chief continue to maintain the good deeds of their father but if they choose a younger one as their chief then they are disgraced among their contemporaries. And, be mindful of preserving and earning wealth because it retains awareness in the noble man and there by his free of the ignoble. And, do not beg from men because this is the last means for men of earning money (that he seeks what is necessary out of compulsion). And, when I die, do not wail over me because there was no loud mourning and lamenting when the messenger of Allah ﷺ died. And, when I die, bury me at a place unknown to Bakr bin Wail because in the Days of ignorance I used to attack them suddenly (without warning).][1] (Nasai, Ahmad, Tabarani, Bukhari)

EXPLANATION: We learn from this Hadith that the eldest must be handed over leadership. If the eldest is ignored and a younger one is made the chief then not only will the eldest be disgraced among his colleagues who will mock him at being bypassed but also the younger will be disgraced by his age group and mocked for being shameless in by passing his elder.

The Hadith also mentions the importance of wealth because it preserves its owner from asking for aid from others. Also, to retain wealth is a sign of intelligence and awareness and to waste wealth is neither good nor religious. However, only lawful wealth must be sought and the directives of shariah must be observed in earning it. The Hadith also disallows begging from fellow men and tells us that this is the final means of satisfying one's needs and one may seek one's bare necessities from fellow-men as a last resort. But, one must not become a professional beggar.

(1) [٣٦١] أخرجه النسائي مختصراً في النهي عن النوحة في الجنائز، وأحمد في المسند ٥/ ٣٤ و٦١ - والطبراني في الأحاديث الطوال، والمصنف بطوله في الحديث رقم ٩٥٣.

١٦٨ ـ باب يعطي الثمرة أصغر من حضر من الولدان

168. Chapter: Giving fruit to the youngest child

٣٦٢ ـ حدَّثَنَا موسى قال: حدثنا عبد العزيز، عن سهيل بن أبي صالح عن أبيه، عن أبي هريرة قال: كان رسول الله ﷺ إذا أُتي بالزهو قال: «اللهم بارك لنا في مدينتنا، ومدِّنا، وصاعنا، بركة مع بركة» ثم ناوله أصغر من يليه من الولدان.

362. [It is narrated by sayyidaina Abu Hurayrah ﷺ that when the Messenger of Allah ﷺ was brought first fruits he made this supplication:

"O Allah! Bless us in our city, in our Mudd and or saa, blessing upon blessing".

اللهم بارك لنا في مدينتنا، ومدّنا، وصاعنا، بركة مع بركة.

Then he would give the fruit to the youngest child who was nearest to him.][1] (Muslim, Ahmed, Ibn Majah)

EXPLANATION: Mudda and saa, were measures of weight used by the Arabs, they bought and sold according to these measures..

١٦٩ ـ باب رحمة الصغير

169. Chapter: Merciful to the Young

٣٦٣ ـ حدَّثَنَا عبد العزيز بن عبد الله، حدثنا ابن أبي الزناد، عن عبد الرحمن بن الحارث، عن عمرو بن شعيب، عن أبيه، عن جده، أن رسول الله ﷺ قال: «ليس منا من لم يرحم صغيرنا، ويعرف حق كبيرنا».

363. [Sayyidina Amr bin Shuayb has said on the authority of his father and grand father that the Messenger of Allah ﷺ said, "He is not one of us who does not show mercy to our youngsters and does not recognise the rights of our elders."][2] (Tirmizi, Ahmed, Hakim)

١٧٠ ـ باب معانقة الصبي

170. Chapter: Embracing a child

٣٦٤ ـ حدَّثَنَا عبد الله بن صالح قال: حدثنا معاوية بن صالح، عن راشد بن سعد، عن يعلى بن مُرة، أنه قال: خرجنا مع النبي ﷺ، ودُعينا إلى طعام، فإذا حسين يلعب في الطريق. فأسرع النبي ﷺ أمام القوم ثم بسط يديه. فجعل الغلام يَفرُّ ها هنا وها

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(1) [٣٦٢] أخرجه مسلم في الصحيح (كتاب الحج) ٤٧٤ و٤٧٦، وأحمد في المسند ٢/ ١١٤، وابن ماجه في السنن ٣٣٢٩.

(2) [٣٦٣] أخرجه الترمذي في السنن ١٩١٩ و١٩٢٠ ـ ١٩٢١، وأحمد في المسند ٢/ ١٨٥، والحاكم في المستدرك ١/ ٦٢.

هنا ويضاحكه النبي ﷺ حتى أخذه. فجعل إحدى يديه في ذقنه والأخرى في رأسه. ثم اعتنقه. ثم قال النبي ﷺ: «حسين مني وأنا من حسين. أحبَّ الله من أحب حسيناً، الحسين سبط من الأسباط».

364. [Sayyidina Yala bin Murrah ﷺ has narrated that they accompanied the Prophet ﷺto a feast to which they were invited. The Prophet ﷺ sight fell on (Sayyidina) Hussayn (ﷺ) who was playing in the street. So he overtook his companions and (to catch hold of his grandson) he stretched his hands but the child began to run here and there. The Prophet ﷺ laughed with him until he caught hold of him placing a hand under his chin and the other on his head, he embraced him and said, "Hussayn is mine and I am husayn's. Hussayn is a child of the children of our family."][1] (Tirmizi, Ibn Majah, Ahmad)

١٧١ ـ باب قبلة الرجل الجارية الصغيرة

171. Chapter: A man kissing a little Girl

٣٦٥ ـ **حدَّثنا** أصبغ قال: أخبرني ابن وهب قال: أخبرني مخرمة بن بُكير، عن أبيه، أنه رأى عبد الله بن جعفر يقبل زينب بنت عمر بن أبي سلمة، وهي ابنة سنتين أو نحوه.

365. [Makhramah bin Bukayr has reported on the authority of his father that he saw Abdullah bin Jafar ﷺ kiss the daughter of Umar bin Abu Salamah, Zaynab, and she was two years old or thereabouts (at that times).]

٣٦٦ ـ **حدَّثنا** موسى قال: أخبرنا الربيع بن عبد الله بن خُطّاف، عن حفص، عن الحسن قال: إن استطعت أن لا تنظر إلى شعر أحد من أهلك، إلا أن يكون أهلك أو صبية، فافعل.

366. [Sayyidana Hassan ﷺ said, "If you can, avoid seeing (even) the hair of anyone of your family members except (that she is) your wife or a little girl; (in that case) you may see (their hair)".]

EXPLANATION: A man must not let his eyes wander over the hair of woman who is not a Mahram. He may only see the hair of his wife or a young child.

١٧٢ ـ باب مسح رأس الصبي

172. Chapter: Stroking the head of a child.

٣٦٧ ـ **حدَّثنا** أبو نعيم قال: حدثنا يحيى بن أبي الهيثم العطار قال حدثني

(1) [٣٦٤] أخرجه الترمذي في السنن ٣٧٧٥، وابن ماجه في السنن ١٤٤، وأحمد في المسند ٤/ ١٧٢.

يوسف بن عبد الله بن سلام قال: سماني رسول الله ﷺ يوسف وأقعدني على حجره، ومسح على رأسي.

367. [It is narrated by Sayyidina Yusuf bin Abdullah bin Salam ﷺ that the Messenger of Allah ﷺ had given him the name Yusuf and placed him on his lap and stroked his head.][1] (Ahmad, Tirmizi)

٣٦٨ - حدَّثَنَا محمد بن سلام قال: حدثنا محمد بن خازم، حدثنا هشام بن عروة، عن أبيه، عن عائشة قالت: كنت ألعب بالبنات عند النبي ﷺ وكان لي صواحب يلعبن معي. فكان رسول الله ﷺ إذا دخل ينقمعن منه، فَيُسَرِّبُهُنَّ إليّ، فيلعبن معي.

368. [Sayyidah Ayeshah ﷺ said, "(After my marriage) I used to play with dolls in the house of the Prophet ﷺ and I had friends who played with me (or they came here to play as we did play before I married). But when the Messenger of Allah ﷺ entered the house they would scatter about here and there (out of respect for him). He would send them back to me and they would play with me again".][2] (Bukhari, Muslim, Abu Dawood, Ibn Majah)

EXPLANATION: According to an authentic Hadith, Sayyidah Ayeshah ﷺ was nine years old when she came to the house of the Holy Prophet ﷺ as his wife. At that age, she used to play with dolls and the Prophet ﷺ let her play.

According to another Hadith in Saheeh Muslim it is said about Sayyidah Ayeshah ﷺ when she married:

وزفت إليه وهي بنت تسع ولعبها معه

[When she came to the house of the Prophet ﷺ after marriage she was nine years old and her play dolls were with her.]

We know, therefore, that the Messenger of Allah ﷺ not only did not disallow her from playing and enjoy but he also encouraged her in this regard and when her friends ran away on seeing fro her and let them play together. This is the best example of encouraging and showing kindness to one's wife.

The Question of Sayyidah Ayshah's ﷺ Dolls As Pictures:

Some people might raise a question here. We know that we are not allowed to make, draw or keep pictures of animated objects with us in our homes as authentic Ahadith have sounded a stern warning to those who violate the prohibition. In view of this, why did the Messenger of Allah ﷺ permit Sayyidah Ayeshah ﷺ to keep and play with dolls. (As a girl of nine years)?

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(1) [٣٦٧]أخرجه أحمد بطرق، والترمذي في الشمائل، وقال الحافظ: سنده صحيح.

(2) [٣٦٨] أخرجه المصنف في الصحيح، ومسلم في الفضائل، وأبو داود في الأدب، وابن ماجه في النكاح.

Some of the exegetes have contended that the time when sayyidah Ayeshah ﵂ played with dolls was the early period of Hijrah. The ban on keeping and drawing pictures was not enforced till then. Later on, when the ban was enforced the making and keeping of dolls was out of question. However, if is my[1] humble opinion that the dolls of Sayyidah Ayeshah ﵂ did not attract the rule disallowing pictures. This was because they were a crude creation which could not be called pictures. A piece of cloth was folded into a form but it lacked a case, head, nose, ears and so could not be called a picture. It is not necessary that a child's doll have a perfect human look: Even today, such crude dolls are made by careful people for their babies to play. The child, (Sayyidah Ayeshah ﵂, had such dolls and they did not fall under the purview of pictures.

* Mawlana Muhammad Khalid Khangarhi, he exponent and translator from Arabic to Urdu.

This Hadith seems to be out of place in this chapter, perhaps the scribes have omitted to write down the chapter here. The chapter heading should be

(Chapter: Playing with dolls باب: اللعب بالنهات)

١٧٣ - باب قول الرجل للصغير يا بني

173. Chapter: A man calling a child, My son!

٣٦٩ - حدَّثَنَا عبد الله بن سعيد قال: حدثنا أبو أسامة: حدثنا عبد الملك بن حميد بن أبي غنية، عن أبيه، عن أبي العجلان المحاربي قال: كنت في جيش ابن الزبير، فتوفي ابن عم لي وأوصى بجمل له في سبيل الله، فقلت لابنه: ادفع إليّ الجمل، فإني في جيش ابن الزبير. فقال: اذهب بنا إلى ابن عمر حتى نسأله. فأتينا ابن عمر فقال: يا أبا عبد الرحمن! إن والدي توفي وأوصى بجمل له في سبيل الله. وهذا ابن عمي، وهو في جيش ابن الزبير، أفأدفع إليه الجمل؟ قال ابن عمر: يا بني! إن سبيل الله كل عمل صالح، فإن كان والدك إنما أوصى بجمله في سبيل الله عز وجل فإذا رأيت قوماً مسلمين يغزون قوماً من المشركين، فادفع إليهم الجمل، فإن هذا وأصحابه في سبيل غلمان قوم أيهم يضع الطابع.

369. [Abu al-Ajlan al-Maharabi said that he was in the army of Ibn al-Zubayr. His parental cousin had died leaving instructions to give a camel in the cause of Allah. So, he said to his son, "Give that camel to me because I am with the army of Ibn al- Zubayr." He said, "Come with me to Ibn Umar ﵄ so that we might ask him".

(1) Mawlana Muhammad Khalid Khangarhi. he exponent and translator from Arabic to Urdu.

When they went to Ibn Umar ﷺ, he (the son) said, "O Abu Abdur Rahman (the Kunyah of Ibn Umar ﷺ) my father has died and instructed (while dying) that I give a camel in the cause of Allah. This is my uncle's son and is with the army of Ibn al-Zubayr. Shall I give the camel to him?' Sayyidina Ibn Umar ﷺ said, "O my son! Surely, every pious deed is the path of Allah. So, if your father has left instructions to give a camel in the path of Allah an you see Muslims fighting the idolaters then give the camel to the Muslim (but) because this man and his colleagues fight in the path of their own sons each one of them wondering who will (gain leadership to) promulgate the law".]

EXPLANATION: The author ﷺ has narrated this Hadith here, simply to show that somebody else's son may be called, "My son".

The incident mentioned in the Hadith refers to the time when Abdullah bin Zubayr ﷺ had established his rule over the Hijaz and Iraq while Abdul Malaik bin Marwan ruled over Syria. Abdul Malik's army repeatedly provoked Ibn al-zubayr's army and Abdullah bin al-Zubayr's army was defending itself.

Accordingly, Abdullah bin Umar ﷺ was asked for a ruling. He was asked whether a camel could be given to one who was fighting for the army of Ibn al-Zubayr ﷺ which a dying man had instructed must be given on his behalf in the path of Allah. Sayyidina Ibn Umar ﷺ ruled that Ibn al-Zubayr's army was fighting a war between men who aspire for leadership and it was not a war in the cause of Allah. Hence, the camel could not be given to a soldier fighting this war. This was the personal opinion of Sayyidina Ibn Umar ﷺ for he thought that a war between two armies both comprising Muslim soldiers was not in the cause of Allah. However, other people regarded fighting to crush rebellion as a war in the cause of Allah. Therefore, many of them participated in the war as members of the army of sayyidaina Ibn al-Zubayr ﷺ.

٣٧٠ ـ **حدَّثني** عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني زيد بن وهب قال: سمعت جريراً، عن النبي ﷺ قال: «من لا يرحم الناس، لا يرحمه الله عز وجل».

370. [It is narrated by Zayd bin Wahb that he heard sayyidaina Jarir ﷺ say that the Prophet ﷺ said, "He who is not merciful to other people will find that Allah too will not show mercy to him."] [1](Muslim, Ahmad)

٣٧١ ـ **حدَّثنا** حجاج قال: حدثنا شعبة قال: أخبرني عبد الملك قال: سمعت قبيصة بن جابر قال: سمعت عمر أنه قال: من لا يَرحم لا يُرحم ولا يُغفر لمن لا

(1) [٣٧٠] أخرجه مسلم في الصحيح (كتاب الفضائل) ٦٦، وأحمد في المسند ٣٥٨/٤، ٣٦٠، ٣٦٦.

يَغفر، ولا يُعفَ عمن لم يَعْفُ ولا يُوَقَّ من لا يتوقَّى.

371. [Qabisah bin Jabir has narrated that he heard Sayyidina Umar ﷺ say, "He who is not merciful will not be shown mercy, and he who does not pardon will no be pardoned, and he who does not forgive will not be forgiven, and he who does not save himself from sin will not be saved from sin (by Allah)."][1] (Ahmed)

EXPLANATION: Both the Hadith #372 and #373 do not pertain to this chapter. Perhaps the scribes have written them ahead of the next chapter heading.

١٧٤ ـ باب ارحم من في الأرض

174. Chapter: Show mercy to those on earth.

٣٧٢ ـ حدَّثَنَا حفص بن عمر قال: حدثنا شعبة، عن عبد الملك بن عُمير، عن قبيصة بن جابر، عن عمر قال: لا يُرحم من لا يَرحم، ولا يُغفر لمن لا يَغفر، ولا يتاب على من لا يتوب، ولا يوقَّ من لا يتوقَّى.

372. [It is reported by Sayyidina Qabisah bin Jabir ﷺ that sayyidaina Umar ﷺ said, "He is not shown mercy who does not show mercy (to other people). He is not pardoned who does not pardon other people and repentance is not accepted from him who does not accept repentance (of other people). And he is not saved (by Allah) from sin who does not save (himself) from sin".]

٣٧٣ ـ حدَّثنَا مسدَّد قال: حدثنا إسماعيل بن إبراهيم قال: حدثنا زياد بن مخراق، عن معاوية بن قرة، عن أبيه قال: قال رجل: يا رسول الله! إني لأذبح الشاة فأرحمها ـ أو قال: إني لأرحم الشاة أن أذبحها ـ قال: «والشاة إن رحمتها، رحمك الله» مرتين.

373. [It is reported by Muawiyah bin Qurrah on the authority of his father who said that a man said (to the Prophet ﷺ), "Messenger of Allah, when I slaughter a goat I feel mercy towards it. "Or, he said, "I have mercy on the goat when I sacrifice it." The Prophet ﷺ said, "If you feel mercy for the goat, Allah will show mercy to you." The Prophet ﷺ said that twice.]

٣٧٤ ـ حدَّثَنَا آدم قال: حدثنا شعبة، عن منصور: سمعت أبا عثمان مولى المغيرة بن شعبة يقول: سمعت أبا هريرة يقول: سمعت النبي ﷺ الصادق المصدوق أبا القاسم ﷺ يقول: «لا تنزع الرحمة إلاَّ من شقي».

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(1) [٣٧١] أخرجه المصنف في الصحيح ٨/ ٩/ ١٢١، ومسلم في الصحيح (كتاب الفضائل) ٦٥، وأبو داود في الأدب ١٥٧، وأحمد في المسند ٢/ ٢٤١، ٥١٤، ٤/ ٣٦٥.

374. [Sayyidina Abu Hurayrah ﷺ has said that he heard the Truthful Abu al-Qasim ﷺ say, "Mercy is taken away only from the heart of the miserable."][1] (Tirmizi, Abu Dawood, Ahmad)

EXPLANATION: In other words, only those people are given the characteristic of mercy who are fortunate and who are good people. It is only the unfortunate from whose heart mercy is taken away and so they are far removed from mercy. So that if anyone is bereft of mercy then it is a sign that he is unfortunate and miserable in Allah's decree and him heart knows not what mercy is.

٣٧٥ ـ حدَّثَنَا مسدَّد قال: حدثنا يحيى، عن إسماعيل قال: أخبرني قيس قال: أخبرني جرير، عن النبي ﷺ: «من لا يرحم الناس، لا يرحمه الله».

375. [Sayyidina Jarir ﷺ has said that the Prophet ﷺ said, "He who does not show mercy to other people, Allah ﷺ does not have mercy on him."][2] (Muslim, Ahmad)

EXPLANATION: We have seen this Hadith in the preceding chapter, and it is repeated here in this chapter. The word 'people' in this Hadith includes Believers and disbelievers, pious and wiked -all without distinction. Indeed, everyone has right over mercy. However, true mercy to a disbeliever and sinner is to feel sorry for them knowing that they will suffer a painful consequence of their behaviour. Efforts should be made to protect them. Besides, it is also a demand of mercy to help them if they suffer a worldly distress. We are commanded to be merciful to them in this regard, too.

١٧٥ ـ باب رحمة العيال

175. Chapter: Be merciful to family members

٣٧٦ ـ حدَّثَنَا حرمي بن حفص قال: حدثنا وهيب قال: حدثنا أيوب، عن عمرو بن سعيد، عن أنس بن مالك قال: كان النبي ﷺ أرحم الناس بالعيال، وكان له ابن مسترضع في ناحية المدينة وكان ظئره قَيْناً، وكنا نأتيه ـ وقد دخن البيت بإذْخِر ـ فيقبّله ويشُمُّه.

376. [It is stated by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ was, of all people, the most merciful to his family members. He said, "His son (Ibrahim) was with his nurse-maid (who suckled him and) who lived in the out shirts of Madinah. Her husband was an ironsmith. We used to accompany the Prophet ﷺ to the child. The house would be filled with

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(1) [٣٧٤] أخرجه الترمذي في السنن ١٩٢٣، وأبو داود في السنن ٤٩٤٢، وأحمد في المسند ٢/ ٣١٠، ٤٤٢، ٤٦١.

(2) [٣٧٥] يراجع تخريج الحديث رقم ٣٧٠.

smoke from burnt izkhir (lemon grass). (In those days, ironsmiths used to heat their kiln by burning izkhir grass.) The Prophet ﷺ used to pick up the child and kiss him.][1] (Muslim, Abu Dawood, Partty Bukhari, Ahmad)

EXPLANATION: The manners of Islam include love and compassion for wife and children. The Prophet ﷺ not only taught it but also gave its practical demonstration. Although the house of the ironsmith was filled with smoke Yet the Prophet ﷺ used to enter it and take his child in his arms and kiss him.

٣٧٧ - **حدَّثَنَا** عبد الله بن محمد قال: حدثنا مروان قال: حدثنا يزيد بن كيسان، عن أبي حازم، عن أبي هريرة قال: أتى النَّبيَّ ﷺ رجل ومعه صبيّ فجعل يضمه إليه. فقال النبي ﷺ: «أترحمه؟» قال: نعم. قال: «فالله أرحم بك منك به، وهو أرحم الراحمين».

377. [Sayyidina Abu Hurayrah ﷺ has reported that a man came to the Holy Prophet ﷺand he had a child with him. He clutched the child tightly to his chest (out of love for him). The Prophet ﷺ (saw this and) asked him whether he was merciful to the child and he affirmed that he was. The Prophet ﷺ assured him that Allah was more merciful to him than he was to his child. Indeed, He was more merciful than all those who show mercy.]

١٧٦ - باب رحمة البهائم

176. Chapter: Merciful to beasts.

٣٧٨ - **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن سُمَيٍّ مولى أبي بكر عن أبي صالح السمان، عن أبي هريرة، أن رسول الله ﷺ قال: «بينما رجل يمشي بطريق اشتد به العطش، فوجد بئراً فنزل فيها فشرب، ثم خرج، فإذا كلب يلهث يأكل الثرى من العطش. فقال الرجل: لقد بلغ هذا الكلب من العطش مثلُ الذي كان بلغني. فنزل البئر فَمَلأَ خُفَّه ثم أمسكها بفيه فسقى الكلب فشكر الله له فغفر له» قالوا: يا رسول الله! وإن لنا في البهائم أجراً؟ قال: «في كل كَبِدٍ رطبةٍ أجرٌ».

378. [it is narrated by Sayyidina Abu Hurayrah ﷺ that the messenger of Allah ﷺ said, "While a man was going along a path, he felt a severe thirst. After he walked some distances, he saw a well and he got down into it, drank water and climbed up out of it again. He observed a dog near the well; it was very thirsty and had its tongue wide out. It ate wet, sticky mud to quench this thirst. This man realised that the dog was very thirsty, as thirsty as he had been and he felt a mercy in him for the dog and again descended down the

(1) [٣٧٦] أخرجه مسلم بمعناه في الفضائل وأبو داود في الجنائز، والمصنف بعضه في الجنائز وأحمد.

well. There he filled water into his leather sock and holding it into his mouth climbed up the well and out of it. He gave the water to the dog (who drank it). Allah ﷻ looked at his kind- heartedness and labour with favour decided to and forgive him because of his deed".

Some of the companions ﷺ who heard this story from the Prophet ﷺ asked him. "Messenger of Allah, is there reward for us in removing an animal's difficulty?' The Prophet ﷺ said, "Yes! There is reward in removing the difficult by of every animal that is alive and carries a wet liver."][1] (Ahmad)

EXPLANATION: Sometimes a simple action receives a grand approval of Allah because of the sincerity behind it and The doer earns pardon the action of the man giving water to the dog is of that nature. A man who treks to his destination in the hot summer days becomes very thirsty. He cannot quench his thirst until he comes to a well but there is no way he can draw water from it, neither a bucket nor a rope lies there. So he has to go down into the well himself and quench his thirst. He drinks water and comes up only to find that a dog faces a situation like he had faced before drinking water. The dog tries to moist itself by licking the wet, sticky mud. He feels pity on it and decides to relieve a creature of Allah ﷻ of hardship. He goes down the well again, a troublesome venture, fills his sock with water and holds it between his lips and with difficulty climbs up the well. Once outside, he waters the dog. His little action arouses the mercy of Allah and he receives forgiveness. In short, we must not connect the forgiveness he receives with his minor deed but it is the spirit that prompted him to it that earns him forgiveness. Allah loved very much the sincerity that moved him to water the dog and He forgave him.

٣٧٩ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن نافع، عن عبد الله بن عمر، أن رسول الله ﷺ قال: «عُذِّبت امرأة في هرة حبستها حتى ماتت جوعاً فدخلت فيها النار. يقال، والله أعلم: لا أنتِ أطعمتيها ولا سقيتيها حين حبستيها، ولا أنت أرسلتيها فأكلت من خَشاش الأرض».

379. [It is narrated by Sayyidina Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "A woman was punished because of a cat which she had tied until it died of hunger. She was said to her. "Neither did you feed it after chaining it nor did you release it that it might eat the worms and crawling creatures of the earth."][2] (Bukhari, Muslim, Ahmad)

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(1) [٣٧٨] أخرجه أحمد في المسند ٢/ ٣٧٥.

(2) [٣٧٩] أخرجه المصنف في الصحيح ٣/ ١٤٧ ـ ٤/ ٢١٥، ومسلم في الصحيح (البر والصلة) ١٣٤ (والسلام) ١٥١، ١٥٢، وأحمد في المسند ٢/ ٤٢٤ ـ ٣/ ٣٣٥.

EXPLANATION: A Version found in Saheeh muslim, narrated by Sayidina Jabir ﷺ tells us that the wicked woman was one of the Banu Israil. The prophet himself saw her being punished in Hell while he had ascended to the heavens during his Miraj or in a dream, or while awake in one of the disclosures to him.

We know from this Hadith that Allah is very displeased and angry when anyone is cruel and merciless to animals. This conduct makes him liable to be sent to Hell. اللهم احفظنا (O Allah protect us!)

٣٨٠ - حدَّثَنَا محمد بن عقبة قال: حدثنا محمد بن عثمان القرشي قال: حدثنا حريز قال: حدثنا حِبان بن زيد الشَّرْعبي، عن عبد الله بن عمرو بن العاص، عن النبي ﷺ قال: «ارحموا تُرحموا، واغفروا يَغفِر الله لكم، ويل لأقماع القول، ويل للمصرِّين الذين يصرون على ما فعلوا وهم يعلمون».

380. [It is reported by Sayyidina Abdullah bin Amr al-Aas ﷺ that the Holy Prophet ﷺ said, "Have mercy and you will be shown mercy. Forgive and Allah will forgive you. Woe be to those who act like a funnel! Woe be to those who are stubborn who persist in that which they do while they know it.][1] (Ahmad)

EXPLANATION: A funnel is used to pour liquid, like oil from one vessel into another. The liquid does not spill here and there and when it is poured out the funnel does not retain anything within itself. The Hadith decribes such people as funnels who listen to good words but do not retain anything of that in their memory nor put anything of that in practice.

٣٨١ - حدَّثَنَا محمود قال: حدثنا يزيد قال: أخبرنا الوليد بن جميل الكندي، عن القاسم بن عبد الرحمن، عن أبي أمامة قال: قال رسول الله ﷺ: «من رحم ولو ذبيحة، رحمه الله يوم القيامة».

381. [It is reported by Sayyidina Abu Umamah ﷺ that the Messenger of Allah ﷺ said. "If anyone has mercy on another, nay even on an animal that is slaghtered, then Allah will have mercy on him on the Day of Resurrection."][2] (Majma al-Zawaid by Haithmi, Muajjam al-Kabir be Tabarani)

EXPLANATION: It is allowed to slaynghter animals for hman consumption. There is mercy on animals that are slaughtered in this way because if that is not done and they are allowed to roam about freely they

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(1) [٣٨٠] محمد بن عقبة بن هرم السدوس البصري، صدوق، يخطىء كثيراً من العاشرة. أخرجه أحمد في المسند ٢/ ١٦٥ و٢١٩.

(2) [٣٨١] انظر: مجمع الزوائد الهيثمي ٤/ ٣٣ والمعجم الكبير للطبراني ٨/ ٢٧٩.

will grow old and weak and fall here and there unattended. Men will not feed them because they are of no use to them and no one would care for them. However, even while slaughtering animals, a procedure must be adopted that is least painful to them. The knife must be very sharp and only that many veins shuld be cut as Shariah permits us slaughtering and the head must not be severed from the vest of the body. The animal must be allowed to cool down before its hide is removed.

١٧٧ ـ باب أخذ البيض من الحُمَّرة

177. Chapter: To take away bird's eggs

٣٨٢ ـ **حدَّثَنا** طلق بن غنّام قال: حدثنا المسعودي، عن الحسن بن سعد، عن عبد الرحمن بن عبد الله، عن عبد الله، أن النبي ﷺ نزل منزلاً فأخذ رجل بيض حُمَّرَة فجاءت ترفُّ على رأس رسول الله ﷺ فقال: «أيكم فجع هذه ببيضتها؟» فقال رجل: يا رسول الله! أنا أخذت بيضتها. فقال النبي ﷺ: «اردده، رحمة لها».

382. [Sayyidina Abdullah bin Masood ﷺ has said that the Prophet ﷺ stopped at a place (while travelling somewhere). A man (in the group) picked up an egg of a bird. The bird flew to the Messenger of Allah ﷺ and circled over him, and he said, "One of you has caused it hardship concerning its eggs. "So, a man confessed that he had picked up its egg. The Prophet ﷺ said, "Have mercy on the bird and return to it its egg."][(1)] (Bukhari in Tareekh)

EXPLANATION: We learn from this Hadith that we must not hurt any creature of Allah, animal or bird or the crawling insects, even ants.

١٧٨ ـ باب الطير في القفص

178. Chapter: To cage birds

٣٨٣ (ث ٩٤) ـ **حدَّثَنا** عارم قال: حدثنا حماد بن زيد، عن هشام بن عروة قال: كان ابن الزبير بمكة وأصحاب النبي ﷺ يحملون الطير في الأقفاص.

383. [Hisham bin Urawah has said that Sayyidina Ibn Umar ﷺ lived at Makkah while the companions ﷺ of the Prophet ﷺ carried along birds in cages.]

٣٨٤ ـ **حدَّثَنا** موسى قال: حدثنا سليمان بن المغيرة، عن ثابت، عن أنس قال: دخل النبي ﷺ فرأى ابناً لأبي طلحة يقال له أبو عمير، وكان له نُغير يلعب به، فقال: «يا أبا عمير! ما فعل ـ أو أين ـ النغيرُ؟».

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(1) [٣٨٢] أخرجه المصنف في التاريخ ٥/ ٣٠٠.

384. [It is narrated by Sayyidina Anas ﷺ that the Prophet ﷺ came to their house and saw the son of Abu Talhah, Abu Umayr. He had a nightingale with which he used to play (but it had died). He said to him in a light-hearted manner, "O Abu Umayr what has become to al- Nughayr?"](1) (Bukhari & Muslim)

EXPLANATION: We have seen this hadtith already in chapter 134 humoring a child (Hadith # 269). It has been explained there and any reader who wishes may read it there.

١٧٩ - باب ينمي خيراً بين الناس

179. Chapter: To Spread piety among people

٣٨٥ - **حدَّثنا** عبد الله بن صالح قال: حدثني الليث قال: حدثني يونس، عن ابن شهاب قال: أخبرني حميد بن عبد الرحمن، أن أمَّه - أم كلثوم ابنة عقبة بن أبي مُعيط - أخبرته أنها سمعت رسول الله ﷺ يقول: «ليس الكذاب الذي يصلح بين الناس فيقول خيراً أو ينمي خيراً». قالت ولم أسمعه يرخص في شيء مما يقول الناس من الكذب إلا في ثلاث: الإصلاح بين الناس. وحديث الرجل امرأته. وحديث المرأة زوجها.

385. [Sayyida Umm kulthum daughter of Uqbah bin Abu Muayt ﷺ said that she heard the Messenger of Allah ﷺ say, "He is not a liar who puts things right between men, who says what is good and draws towards what is good".

And Umm Kulthum ﷺ said that she had not heard the Prophet ﷺ ever allowing people to speak lies except in three matters putting things right between people, what a man says to his wife and what a woman says to her husband](2) (Bukhari, Muslim)

EXPLANATION: When two men are at bad terms with each other and a third tries to bring them together, he is allowed to Say to them that the other speaks good of him and is all praise for him. This will not be counted as a lie. The saying that he Speaks good of you is described in the caption ينمي خيراً (increases goodness).

The same method may be adopted between husband and wife to strike a compromise between them if they are at logger heads.

However, one should try and avoid a clear lie and may try to do with metaphor and example.

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(1) [٣٨٤] أخرجه المصنف في الصحيح ٢٧٢، ٢٧٣. وأبو داود في السنن (كتاب الأدب) ٣/ ١١٥، والترمذي في السنن ٤٨، ٣٣٣.

(2) [٣٨٥] أخرجه المصنف في الصحيح ٣/ ٢٤٠، ومسلم في الصحيح (كتاب البر والصلة) ب١٧، رقم١٠١.

١٨٠ - باب لا يصلح الكذب

180. Chapter: Falsehood does not prosper

٣٨٦ - **حدَّثَنَا** مسدَّد قال: حدثنا عبد الله بن داود، عن الأعمش، عن أبي وائل، عن عبد الله، عن النبي ﷺ قال: «عليكم بالصدق؛ فإن الصدق يهدي إلى البر وإن البرَّ يهدي إلى الجنة. وإن الرجل يصدق حتى يكتب عند الله صِدِّيقاً. وإياكم والكذب، فإن الكذب يَهدي إلى الفجور، والفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذّاباً».

386. [It is reported by Sayyidina Abdullah bin Masood ﷺ that the Prophet ﷺ said, "Hold fast to truth. Surely, truth leads to piety and piety leads to paradise. And, surely a man goes on speaking the truth until he is recorded as truthful with Allah. And, refrains from telling lies because telling a lie leads to bad deeds and bad deeds lead to Hell. And, Surely, a man goes on telling lies until he is recorded with Allah as a liar".][1] (Muslim, Abu Dwood, Tirmizi, Ahmad)

٣٨٧ - **حدَّثَنَا** قتيبة قال: حدثنا جرير، عن الأعمش، عن مجاهد، عن أبي معمر، عن عبد الله قال: لا يصلح الكذب في جد ولا هزل. ولا أن يَعِدَ أحدكم ولده شيئاً ثم لا ينجز له.

387. [Sayyidina abdullah bin Masood ﷺhas said that a lie is never allowed neither seriously nor in joke. And, a lie is not allowed for anyone of you who promises something to his child but does not fulfil it.]

EXPLANATION: Lying is a great sin. We must speak the truth under all circumstances whether we are joking or serious, and even if we promise a child that we will give him something in order to pacify him then we must make good our promise. In truth lies salvation. A man who is given to speak the truth ends up in the record books with Allah as a truthful man; in other words, he becomes a great and true man. On the other hand, one who lies in the record with Allah and in other words, he is a great and a confirmed liar.

Truth takes one to piety, which takes the pious to paradise. Lies take one to evil, which takes the liar to Hell.

The circumstances have been narrated in the previous chapter when one is allowed to lie but that will not be counted as a lie. Therefore, that is not sinful.

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(1) [٣٨٦] أخرجه مسلم في الصحيح (كتاب البر والصلة) ١٠٥، وأبو داودفي السنن (كتاب الأدب) ب٨٧، والترمذي في السنن ١٩٧١، وأحمد في المسند ١/ ٣٨٤ - ٤٣٢.

١٨١ ـ باب الذي يصبر على أذى الناس

181. Chapter: He who endures hardship caused to him by others

٣٨٨ ـ حدَّثَنَا آدم قال: حدثنا شعبة، عن الأعمش، عن يحيى بن وثاب، عن ابن عمر، عن النبي ﷺ قال: «المؤمن الذي يخالط الناس ويصبر على أذاهم، خير من الذي لا يخالط الناس ولا يصبر على أذاهم».

388. [It is narrated by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ said, "The Believer who keeps connections with other people and endures patiently the trouble they cause him is better than the Believer who keeps away from them and does not show patience when they cause him trouble".][1]

EXPLANATION: This Hadith has a message for those people who keep to themselves when offering prayers, observing fasts and reciting the Quran but neglect teaching and propagation of religion, which involves contact with other persons. If a man keeps contact with people for the sake of Allah and then bears patiently the hardships they cause him then he is superior in rank to those who do not involve themselves in collective affairs. They spend their time in worship on their own and it is true, that too is a pious effort.

١٨٢ ـ باب الصبر على الأذى

182. Chapter: Patience on hardship

٣٨٩ ـ حدَّثَنَا مسدَّد قال: حدثنا يحيى بن سعيد، عن سفيان قال: حدثني الأعمش، عن سعيد بن جبير، عن أبي عبد الرحمن السلمي عن أبي موسى عن النبي ﷺ قال: «ليس أحد ـ أو ليس شيء ـ أصبر على أذى يسمعه من الله عز وجل؛ إنهم ليدعون له ولداً، وإنه ليعافيهم ويرزقهم».

389. [It is reported by Sayyidina Abu Musa ﷺ that the Prophet ﷺ said, "There is no one or, nothing more patient than Allah the majestic, the Glorious, over an affront that he hears. Indeed, peoples accuse Allah, the Majestic, the Glorious, of (having) children, yet he continues to give them security and to grant them provision."][2] (Ahmad)

٣٩٠ ـ حدَّثَنَا عمر بن حفص، قال: حدثنا أبي قال: حدثنا الأعمش قال: سمعت

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(1) [٣٨٨] انظر: فتح الباري لابن حجر ١٠/٥١٢.

(2) [٣٨٩] أخرجه أحمد في المسند ١٨.

شقيقاً يقول: قال عبد الله: قسم النبي ﷺ قسمة ـ كبعض ما كان يقسم ـ فقال رجل من الأنصار: والله! إنها لقسمة ما أريد بها وجه الله عز وجل. قلت أنا: لأقولن للنبي ﷺ، فأتيته ـ وهو في أصحابه ـ فساررته، فشق ذلك عليه ﷺ، وتغير وجهه، وغضب حتى وددت أني لم أكن أخبرته. ثم قال: «قد أوذي موسى بأكثر من ذلك فصبر».

390. [Sayyidina abudllah bin Masood ﷺsaid that the Holy Prophet ﷺ divided (property among people) as he was used to distributing sometimes. One of the men of the Ansar remarked, "By Allah, this division is such that it had not in mind the pleasure of Allah," Abdullah ﷺ thought that he should surely inform the Prophet ﷺ of that. Accordingly, he went to the Prophet ﷺ while he was seated with his Companionsﷺ. He told the Prophet quietly what he had heard. He found that very hurtful and his face changed colour and he became angry and Abdullah wished that he had not reported that to the Prophet ﷺ.

The Prophet ﷺ said, "Musa ﷺ was caused a greater hardship but he endured it (so I am tolerating it patiently, also)".][(1)] (Bukhari, Muslim)

EXPLANATION: The first Hadith tells us that no one is more pateint than Allah. People ascribe partners to Him and impute chidren to Him but he continues to give them security and sustenance. Imam Bukhari has placed this Hadith here to encourage people to emlate the attributes of Allah and be patient when others cause them hardship.

The second Hadith relates an event concerning a distribution made by the Prophet ﷺ. When they had made the distribution a man of the Ansar objected to that. His words caused concern to the Prophet ﷺ and he said that Sayyidina Musa ﷺ was also given trouble, more than what he was given, but he faced that with patience.

١٨٣ ـ باب إصلاح ذات البين

183. Chapter: Rectify mutual discord

٣٩١ ـ **حدَّثَنَا** صدقة قال: حدثنا أبو معاوية، عن الأعمش، عن عمرو بن مرة، عن سالم بن أبي الجعد، عن أم الدرداء، عن أبي الدرداء، عن النبي ﷺ قال: «ألا أنبئكم بدرجة أفضل من الصلاة والصيام والصدقة؟» قالوا: بلى. قال: «صلاح ذات البين. وفساد ذات البين هي الحالقة».

391. [It is reproted by Sayyidina Abu al-Darda ﷺ that the Prophet ﷺ said,

(1) [٣٩٠] انظر: الطبقات الكبرى لابن سعد ٢/١/٥٦، فتح الباري لابن حجر ١٠/٥١١، وأخرجه المصنف في الصحيح ٨/ ٣١ بلفظ (قد أوذي موسى بأكثر من هذا فصبر) وكذلك مسلم في الصحيح ١٤١.

"Shall I not inform you of a rank that is greater in excellence than prayers, fasting and Sadaqah?" The companions ﷺ said, "Do tell us definitely." The Prophet ﷺ said, "It is to correct mutual disagreement. Indeed, mutual discord is a characteristic that shaves off".][1] (Abu Dawood, Tirmizi)

EXPLANATION: This Hadith calls mutual dissention as something that shaves off. In another hadith the same thing is said in different words, ["Mutual rancour is a characteristic that shaves off. I do not Say that it clean shaves the hair but it cuts off religion."] (Ahmad, Tirmizi, as found in Mishkat)

٣٩٢ ـ حدَّثَنَا موسى قال: حدثنا عباد بن العوّام قال: أخبرنا سفيان بن الحسين، عن الحكم، عن مجاهد، عن ابن عباس ﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ [الأنفال: 1] **قال: هذا تحريج من الله على المؤمنين أن يتقوا الله وأن يصلحوا ذات بينهم.**

392. [Sayyidina Ibn Abbas ﷺ explained the verse of the Quran:

اتقوا الله وأصلحوا ذات بينكم

{Fear Allah and keep straight the relations between youselves (al-anfal, 8:1)»

﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ رَزَقْنَهُمُ الْمُؤْمِنُونَ﴾

(He said:) "It is a particular instruction to the Believers from Allah that they should fear Allah and keep their mutual relationship cordial and correct".][2] (Tabari)

١٨٤ ـ باب إذا كذبت لرجل هو لك مصدّق

184. Chapter: If you lie to one who regards you as truthful

٣٩٣ ـ حدَّثَنَا حَيْوة بن شُريح قال: حدثنا بقية، عن ضُبارة بن مالك الحضرمي، عن عبد الرحمن بن جبير بن نُفير، أن أباه حدثه، أن سفيان بن أسيد الحضرمي حدثه، أنه سمع النبي ﷺ يقول: «كبرت خيانة أن تحدث أخاك حديثاً هو لك مصدق، وأنت له كاذب».

393. [It is stated by Saufyan bin Usayd Hadrami ﷺ that he heard the Prophet ﷺ Sayyidina, "It is highly treacherous that you tell a lie to your brother although he believes you to be true in what you Say".][3]

EXPLANATION: To speak a lie is a sin anyway and a grave sin too.

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(1) [٣٩١] أخرجه أبو داود في الأدب، والترمذي في الزهد.

(2) [٣٩٢] أخرجه الطبري في السند.

(3) [٣٩٣] ضبارة بن عبد الله بن مالك بن أبي السليل الحضرمي، أبو شريع الحمصي مجهول من السادسة.

However, in certain cases the gravity increases manifold. One such case is that a man places complete trust on another and regards his as perfectly truthful but this second man takes undue advantage of his trust and tells lies to him and thus cheats him.

١٨٥ ـ باب لا تعد أخاك شيئاً فتخلفه

185. Chapter: Do not dishonour your promise to your brother.

٣٩٤ ـ حدَّثَنا عبد الله بن سعيد قال: حدثنا عبد الرحمن بن محمد المحاربي، عن ليث، عن عبد الملك، عن عكرمة، عن ابن عباس قال: قال رسول الله ﷺ: «لا تُمَارِي أخاك، ولا تمازحه، ولا تعده موعداً فتخلفه».

394. [It is narrated by Sayyidina Ibn Abbas ؓ that the Messenger of Allah ﷺ said, "Do not quarrel with your brother, nor make fun of him. If you give him your word then do not retract on your promise."][1](Tirmizi)

EXPLANATION: This Hadith forbids us to quarrel with one another and to make fun or ridicule anyone. Any joke that the person on whom it is cracked does not like it is included in the prohibition. The third thing that the Hadith tells us is not to go back on our promise. It is not a sign of a Believer to go back on his promise but it is a sign of hypocrisy.

١٨٦ ـ باب الطعن في الأنساب

186. Chapter: Ridiculing anyone on his descent

٣٩٥ ـ حدَّثَنا أبو عاصم، عن ابن عجلان، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «شعبتان لا تتركهما أمتي: النياحة، والطعن في الأنساب».

395. [It is narrated by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, "My ummah, will never cease to do two things. They are: wailing and deriding on ancestry".][2]

EXPLANATION: To wail is to make a loud lament when somebody dies. It was the practice of the days of Ignorance. To deride someone because of his ancestry is to find fault with it. It is to say that a person is low because of his descent or connection with a certain people although he may be very pious and righteous. The Prophet ﷺ forbade us from these practices but he said that people will go on doing it and ignoring his instructions not to do it. They will follow the customs and practices of the world.

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(1) [٣٩٤] أخرجه الترمذي في السنن ١٩٩٥.

(2) [٣٩٥] أخرجه أحمد في المسند ٢/ ٤٣١.

١٨٧ ـ باب حب الرجل قومه

187. Chapter: A man's love for his tribe

٣٩٦ ـ حَدَّثَنَا زكرياء قال: حدثنا الحكم بن المبارك قال: حدثنا زياد بن الربيع قال: حدثني عباد الرملي قال: حدثتني امرأة يقال لها فُسَيلة، قالت: سمعت أبي يقول: قلت يا رسول الله! أمن العصبية أن يعين الرجل قومه على ظلم؟ قال: «نعم».

396. [It is reported by Ubada bin kathir al-Shami[1] that a woman called faseelah told him that she heard her father Say that he asked the Prophet ﷺ, "Messenger of Allah. Is it partisanship (or tribalism) for a man to help his people in wrongdoing?" The Prophet ﷺ said, "Yes, it is".][2]

EXPLANATION: The party spirit, partisanship or tribalism is what the Arabic word العصبية (al-Asbiyah) means. A man only sees that the other person bleongs to his tribe or community. He does not consider what is right and wrong. His fellow tribesman may be behaving unjustly or oppressing someone but he goes to his aid on purely ethnic basis. This is party spirit. But, to relate oneself to one's tribe or to aid an oppressed one of one's tribe are not examples of partyspirit.

١٨٨ ـ باب هِجرة الرجل

188. Chapter: Snapping bonds.

٣٩٧ ـ حَدَّثَنَا عبد الله بن صالح قال: حدثني الليث قال: حدثني عبد الرحمن بن خالد، عن ابن شهاب، عن عوف بن الحارث بن الطفيل ـ وهو ابن أخي عائشة لأمها ـ أن عائشة رضي الله عنها حُدِّثت أن عبد الله بن الزبير قال في بيع ـ أو عطاء ـ أعطته عائشة: والله! لتنتهينَّ عائشة أو لأحجرنَّ عليها. فقالت: أهو قال هذا؟ قالوا: نعم. قالت عائشة: فهُو لله عليَّ نَذْرٌ أن لا أكلم ابن الزبير كلمة أبداً. فاستشفع ابن الزبير بالمهاجرين حين طالت هجرتها إياه، فقالت: والله! لا أشفِّع فيه أحداً أبداً، ولا أحنثُ نَذْري الذي نذرت أبداً. فلما طال ذلك على ابن الزبير كلَّم المسور بن مَخرمة وعبد الرحمن بن الأسود بن عبد يغوث، وهما من بني زُهرة فقال لهما: أنشدكما الله إلا دخلتما على عائشة فإنها لا يحل لها أن تَنذُر قطيعتي. فأقبل به المسور وعبد الرحمن مشتملين عليه بأرديتهما، حتى استأذنا على عائشة فقالا: السلام على النبي ورحمة الله

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(1) In Al-Adab al-Mufrad this name is given as Abad al-Ramli but Mishkat gives it as Ubada bin Kather.

(2) [٣٩٦] عباد بن عباد الرملي الأرسوفي أبو عتبة الخواص صدوق يهم، أفحش ابن حبان فقال: يستحق الترك من التاسعة. أخرجه الترمذي في السنن ٦٦٩ ـ ٧٢٦، وابن ماجه في السنن ٥٥٧، ٨٤٢، ٢٧١٧، وأحمد في المسند ١/ ٢٧ ـ ٥/ ١٠٠.

وبركاته، أندخل؟ فقالت عائشة: ادخلوا. قالا: كلنا؟ يا أم المؤمنين! قالت: نعم. ادخلوا كلكم، ولا تعلم عائشة أن معهما ابن الزبير. فلما دخلوا دخل ابن الزبير في الحجاب واعتنق عائشة وطفق يناشدها ويبكي، وطفق المسور وعبد الرحمن يناشدان عائشة إلا كلَّمته وقَبلت منه. ويقولان: قد علمت أن النبي ﷺ نهى عما قد علمت من الهجرة، وأنه لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليالٍ. قال: فلما أكثروا التذكير والتحريج طفقت تذكرهم وتبكي وتقول: إني قد نذرت، والنذر شِديد. فلم يزالا بها حتى كلمت ابن الزبير، ثم أعتقت في نذرها أربعين رقبة. ثم كانت تذكر بعدما أعتقت أربعين رقبة، فتبكي حتى تبل دموعُها خمارَها.

397. [It is stated by Auf bin al-Harith bin al-Tufayl a brother of Sayyidah Ayeshah ﵂ from the mother's side, that she was informed that Abdullah bin al-Zubayr ﵁ had said about her that she spent wealth (extravagantly). He warned her that she should stop that otherwise he would restrain her. (Abdullah bin al-Zubayr was her nephew and at that time the Khalifah at Hijza.) He had said this at a time when Sayyidah Ayshah ﵁ had sold something or given away excessively to someone. When she learnt of what Abdullah bin al-Zubayr ﵁ had said, Sayyidah Ayshah ﵂ verified (from the people) if it was true that he had said (what was attributed to him) and the people confirmed that he had indeed said that. So, she said, "I vow to Allah that I will never talk to Ibn al-Zubayr ﵁ again".

So, Ibn al-Zubayr ﵁ asked that Muhair to intercede for him when a long time had passed since Sayyidah Ayeshah ﵂ had severed relationship with him. She said, "By Allah, I will not accept anyone's recommendation in this regard. I will not interupt my vow." When more time had passed and the matter had prolonged much, Sayyidina Abdullah bin al-Zubayr ﵁ asked miswar bin Makharamah and abdur Rahman bin al-Aswad ﵁ to intercede for him. They both belonged to the tribe of Banu Zuhrah. Sayyidina Abdullah bin Zubayr ﵁ said to them, "I adure you on Allah that you will take me to Ayshah and to her house, for it is not lawful for her to vow to sever ties with me".

Sayyidina Miswar bin Makhramah ﵁ and Sayyidina abdur Rahman bin al-Aswad ﵁ put their mantles over them and took Abdullah bin al-Zubayr ﵁ with them (to the house of Sayyidah Ayeshah ﵂). They asked permission to enter the house, saying "as-Salamu ala an-Nabi wa rahmat Allahi wa Barakatuh, May we come in?" She said, "Enter!" They asked, "All of us, O Mother of the Believers?" She said, "Yes! All of you come in." And she did not know that abdullah Ibn Zubayr ﵁ was with them.

When they enterred the house, Sayyidina Abdullah bin al-Zubayr went behind the curtain and embraced Sayyidah Ayeshah ﵂ and pleaded with

her. (He was the son of her sister and a Mahram so he could go behind the curtain:

Miswar bin Makharamah ﷺ and abdur Rahman bin al-Aswad ﷺ aslo persisted in their pleadings with Sayyidah Ayeshah ﷺ to speak to Ibn al-Zubayr ﷺ and accept his pleas. They both reminded her that Islam forbids severely the cutting of bonds of relationship between two people as she knew well. It is not proper for a Muslim to sever ties with another Muslim for more than three days.

While they persisted in their request and reminded her of the warnings on severing ties of relationship, she too talked with them and wept bitterly. She said, "I have made a vow which is a very serious affair." But, they continued to request her and insisted that she should forgive him and finally got her to speak to Sayyidina ibn al-Zubayr ﷺ.

Then, she set free forty slaves in atonement of her vow. Ever after that whenever she rememberd her vow she wept, and she wept unitl her scarf was wet with tears.][1] (Bukhari, Muslim, Abu Dawood, Tirmizi, Ahmad)

EXPLANATION: The expatiation of breaking a vow is to free only one slave but Sayyidah Ayeshah ﷺ set forty slaves free. She could not reconcile herself with her mistake in making the vow and she kept releasing the slaves. May Allah be pleased with her and make her pleased.

١٨٩ ـ باب هجرة المسلم

189. Chapter: Severing ties with a Muslim

٣٩٨ ـ حدَّثنا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن أنس بن مالك، أن رسول الله ﷺ قال: «لا تَباغضوا، ولا تَحاسدوا، ولا تدابروا، وكونوا ـ عباد الله ـ إخواناً، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال».

398. [It is narrated by Sayyidina Anas ﷺbin Malik ﷺ that the Messenger all Allah ﷺ said, "Do not nurse mutual hatred or jealousy and do not turn your backs to one another. And, O slaves of Allah, live as brothers, one of the other. And, it is not lawful for a Muslim to keep his relations estranged with his brother beyond three days".][2]

٣٩٩ ـ حدَّثنا عبد الله بن صالح قال: حدثني الليث قال: حدثني يونس عن ابن

(1) [٣٩٧] أخرجه المصنف في الصحيح ٨/ ٢٣ و٢٥، ومسلم في الصحيح (كتاب البر والصلة) ب٨ رقم٢٣ و٢٥، وأبو داود في السنن ٤٩١١ ـ ٤٩١٤، والترمذي في السنن ١٩٣٣ ، ١٩٣٥، ٢٠٢٣، وأحمد في المسند ١/ ١٧٦ ـ ١٨٣ ـ ٣/ ١١٠ ـ ١٦٥ ـ ١٩٩ ـ ٩ ـ ٢ ـ ٤/ ٣٢٧ ـ ٥/ ٤١٦.

(2) [٣٩٨] أخرجه المصنف في الصحيح ٨/ ٢٣ ـ ٢٥ ومسلم في الصحيح (كتاب البر والصلة) ب٧ رقم٢٣، وأبو داود في السنن ٤٩١٠ وأحمد في المسند ١/ ٥ ـ ٣/ ٢٠٩ و٢٢٥ و٢٧٧.

شهاب، عن عطاء بن يزيد الليثي ثم الجندعي، أن أبا أيوب صاحب رسول الله ﷺ قال: قال رسول الله ﷺ: «لا يحل لأحد أن يهجر أخاه فوق ثلاث ليال. يلتقيان فيصد هذا ويصد هذا وخيرهما الذي يبدأ بالسلام».

399. [It is reproted by Sayyidina Ata bin Yazid al-Laythi ﷺ that the Messenger of Allah ﷺ said, "It is not lawful for anyone to forsake his brother for more than three nights. When the two happen to meet then he shies away from him, and he from him (they do not meet and Say as-Salam). The better of the two is he who is first to greet with salaam".]

٤٠٠ ـ **حدَّثَنَا** موسى قال: حدثنا وُهيب قال: حدثنا سهيل، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «لا تَباغضوا، ولا تَنافسوا، وكونوا ـ عباد الله ـ إخواناً».

400. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Do not nurse malice against one another and do not outbid one another (to gain worldly possessions). And live as brothers and slaves of Allah".]

٤٠١ ـ **حدَّثَنَا** يحيى بن سليمان قال: حدثني ابن وهب قال: أخبرني عمرو، عن يزيد بن أبي حبيب، عن سنان بن سعد، عن أنس، أن رسول الله ﷺ قال: «ما تَوادَّ اثنان في الله جل وعز أو في الإسلام فيفرِّق بينهما أول ذنب يحدثه أحدهما».

401. [Sayyidina Anas ﷺ has reported the Messenger of Allah ﷺ as saying, "when two men love each other for the sake of Allah they should not let the first difference between them become the reason for their separation. (Rather, and, if there is something unpleasant between them again them they may ask each other why it happened.)][(1)] (Kanz al-Ummat, Al-Silsilah al-Saheehah)

٤٠٢ ـ **حدَّثَنَا** أبو معمر قال: حدثنا عبد الوارث، عن يزيد، عن معاذة قالت: سمعت هشام بن عامر الأنصاري ـ ابن عم أنس بن مالك، وكان قتل أبوه يوم أحد ـ أنه سمع رسول الله ﷺ قال: «لا يحل لمسلم أن يُصارم مسلماً فوق ثلاث، فإنهما ناكبان عن الحق ما داما على صِرَامهما، وإن أولهما فيئاً يكون كفارة عنه سبقه بالفيء. وإن ماتا على صرامهما لم يدخلا الجنة جميعاً أبداً. وإن سَلَّم عليه فأبى أن يقبل تسليمه وسلامه، ردَّ عليه الملك، ورد على الآخر الشيطان».

402. [It is narrated by Hisham bin Aamir al-Ansari ﷺ, the parternal cousin of Sayyidina Anas ﷺ bin Maalik ﷺ whose father was martyred on the day of Uhud, that he heard the Messenger of Allah ﷺ Say, "It is not lawful for any Muslim to forsake a Muslim for more than three days. Surely, both of them violate the Truth as long as they continue strained relations and the first of

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(1) [٤٠١] انظر: كنز العمال للمتقي الهندي ٢٤٦٥٢، السلسلةالصحيحة للألباني ٢٣٧.

them who returns to the truth (in restoring relationship) has atoned for what he had done till then. And, if both of them die while their bonds are broken then none of them will ever enter paradise. And, if one of them salutes the other but the other does not accept his slaam then and angel responds to his salam and the other gets a response (of appreciation) from the devil (for not reciprocating the salaam of the first).][1]

٤٠٣ ـ حدَّثَنَا محمد بن سلام قال: حدثنا عبدة، عن هشام بن عروة عن أبيه، عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: «إني لأعرف غضبك ورضاك» قالت: قلت: وكيف تعرف ذلك يا رسول الله؟! قال: «إنك إذا كنت راضية قلت: بلى، ورب محمد. وإذا كنت ساخطة، قلت: لا، ورب إبراهيم». قالت: قلت: أجل، لست أهاجر إلا اسمك.

403. [Sayyidah Ayeshah رضي الله عنها has narrated that the Messenger of Allah ﷺ said (to her), "I know your anger and your pleasure." She said, "How do you recognise them?" He said, "When you are pleased, you Say بلى ورب محمد (yes, by the Lord of Muhammad!). But when you are displeased, you Say لا ورب إبراهيم (No, by the Lord of Ibrahim!)"

Sayyidah Ayeshah رضي الله عنها confessed to him "Yes! (It is as you Say.) I only leave your name (when there is a tiff or a slight misunderstanding common to couples, I do not call your name with my tongue but the heart and love are as fresh as ever)".][2]

١٩٠ ـ باب من هجر أخاه سنة

190. Chapter: He who has strained relations with his brother for a year.

٤٠٤ ـ حدَّثَنَا عبد الله بن يزيد قال: حدثنا حيْوة قال: حدثني أبو عثمان الوليد بن أبي الوليد المدني، أن عمران بن أبي أنس حدَّثه، عن أبي خراش الأسلمي، أنه سمع رسول الله ﷺ يقول: «من هجر أخاه سنة فهو كسَفْكِ دمه».

404. [It is narrated by Abu Khairash al-Sulamity رضي الله عنه that he heard the Messenger of Allah ﷺ Say, "if one keeps apart from his brother for a year (the relations being severed), it is like shedding his blood. (That is, killed him unnecessarily)."][3] (Abu Dawood, Ahmad)

٤٠٥ ـ حدَّثَنَا ابن أبي مريم قال: أخبرنا يحيى بن أيوب قال: حدثني الوليد بن أبي

(1) [٤٠٢] انظر: موارد الظمآن للهيثمي ١٩٨٠، إرواء الغليل للألباني ٧/ ٩٠.

(2) [٤٠٣] أخرجه أحمد في المسند ٦/ ٣٠.

(3) [٤٠٤]أخرجه أبو داود في السنن ٤٩١٥، وأحمد في المسند ٤/ ٣٢٠.

الوليد المدني، أن عمران بن أبي أنس حدَّثه، أن رجلاً من أسلم من أصحاب النبي ﷺ حدثه، عن النبي ﷺ قال: «هجر المؤمن سنة كدمه». وفي المجلس محمد ابن المنكدر وعبد الله بن أبي عتاب فقالا: قد سمعنا هذا عنه.

405. [It is reported by Imaran bin Abu Anas that one of the Companions of the Prophet ﷺ narrated that the Prophet ﷺ said, "To snap bonds of kinship with a Believer for a year is like shedding his blood (unnecessarily)."][(1)] (Kanz al-Ummal)

EXPLANATION: All these Ahadith exhort the Muslims to keep ties of friendship joined with one another and to live together with love. They are instructed to help one another and not to trouble anyone. They must not show malice or hatred to fellow Muslims or sever ties with them. The Ahadith also give a warning to those who violate these directions. it is not lawful to snap ties with a Muslim brother for three days but if anyone keeps apart for more than three days and one of them dies then he will be sent to Hell. If anyone keeps the ties snapped for a year then he has sinned like one who slays his brother.

The common practice of people to snap ties and then to look the other way when they come across each other is not the way for Muslims to behave. Islam does not permit it. If there is a misunderstarding between two Muslims, they must clear it up as quickly as they can and make a reconciliation. He is the better of the two who takes the first step towards a reconciliation. No one should feel shy of taking an initiative in this regard. The devil will prompt against taking such a step and suggest that it is in sulting to do so. At such times, a Muslim must suppress such temptations from the devil and his own base self but abide by the guidance of Allah and his Messenger.

١٩١ - باب المهتجرين

191. Chapter: Those who snap ties

٤٠٦ - **حدَّثَنا** إسماعيل قال: حدثني مالك، عن ابن شهاب، عن عطاء بن يزيد الليثي، عن أبي أيوب الأنصاري، أن رسول الله ﷺ قال: «لا يحل لمسلم أن يهجر أخاه فوق ثلاثة أيام، يلتقيان فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام».

406. [It is reported by Sayyidina Abu ayyub al-Ansari ﷺ that the Messenger of Allah ﷺ said, "It is not lwful for a Muslim to forsake his brother for more than three days. The two meet each other while they turn away he

(1) [٤٠٥] انظر: كنز العمال للمتقي الهندي ٢٤٧٨٩.

from the other and the other from him. The better man of two is he who is the first to offer the salam".][1]

٤٠٧ ـ **حدَّثَنَا** مسدَّد قال: حدثنا عبد الوارث، عن يزيد، عن مُعاذة أنها سمعت هشام بن عامر يقول: سمعت رسول الله ﷺ يقول: «لا يحل لمسلم يصارم مسلماً فوق ثلاث ليال، فإنهما ما صارَما فوق ثلاث ليال، فإنهما ناكبان عن الحق، ما داما على صِرامهما، وإن أولهما فَيْئاً يكون كفّارة له سَبقه بالفيء، وإن هما ماتا على صِرامهما لم يدخلا الجنة جميعاً».

407. [Sayyidina Hisham bin Aamir ﷺ has said that he heard the Messenger of Allah ﷺ Say, "it is not allowed to a Muslim to keep apart from another Muslim for more than three days. If both of them carry the strained relationship for more than three days then both of them are removed from Truth as long as they keep their ties snapped. The one of the two who is the first to return to the truth (by restoring the ties) has made amends for whatever he has done till their ties are snapped then none of them will go to paradise".][2]

EXPLANATION: When malice and hatred become part of a relationship then people cannot bear to see one another. As two people give up talking to each other, each cannot stand the sight of the other. The shariah of Islam has laid emphasis on mutual love and affection and asked Muslims to refrain from malice, ill-will, enmity and hatred, and to degrade each other.

A man may sometimes succumb to natural tendencies and feel displeased with another person. It is not beyond human nature to feel in this way but shariah has placed a limit to observing such tendencies and that limit extends to three days. That is why these Ahadith tell us that it is not allowed for a Muslim to sever relationship with another Muslim for more than three days. If he keeps apart for more than three days and dies during that period then he will be sent to Hell.

As for turning away from each other, the Ahadith tell us that it is not lawful for anyone to keep ties severed from his Muslim brother for more than three nights and if he happens to come across the other, he must not look at the other side while the other man also turns away his glance from him.

The better of the two is he who says as salamu alaykum first. And then initaties conversation and relationship. In doing so, he must ignore what his base self tells him but listen to the command of Allah. He should take the first step towards a reconciliation without being arrogant and asking himself,

(1) [٤٠٦] انظر: التخريج في الحديث رقم ٣٩٩.
(2) [٤٠٧] انظر: التخريج في الحديث رقم ٤٠٢.

"Why should I be the first?" He must not succumb to base promptings but abide by the guidance of Allah and his Messenger.

١٩٢ ـ باب الشحناء

192. Chapter: Enmity against one another

٤٠٨ ـ **حدَّثَنَا** محمد بن سلام قال: حدثنا عبدة قال: حدثنا محمد بن عمرو قال: حدثنا أبو سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: «لا تباغضوا، ولا تحاسدوا، وكونوا عباد الله إخواناً».

408. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Do not bear malice against one another. Do not be jealous of others. Do not be jealous of others. And live as slaves of Allah, brothers of one another".][(1)]

٤٠٩ ـ **حدَّثَنَا** محمد قال: حدثنا عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا أبو صالح، عن أبي هريرة، عن النبي ﷺ قال: «تجد من شر الناس يوم القيامة، عند الله، ذا الوجهين: الذي يأتي هؤلاء بوجه، وهؤلاء بوجه».

409. [Sayyidina Abu Hurayrah ﷺ has narratred that the Holy Prophet ﷺ said, "On the day of Resurrection, you will find that in the sight of Allah that man is in the worst of conditions who is two-faced. When he goes to them, he has a face but when he goes to the others, he has a different face".][(2)]

EXPLANATION: Some people have the habit of meeting each of two dissenting men or groups of people separately and then provoking one against the other. There are some other people separately and then provoking one against the other. There are some other people who, when they meet someone speak well of him and praise him to heights but when they separate they backbite him and disclose his weakness. Such people are called ذو الوجهين (two-faced). Obviously, this behaviour is a kind of hypocrisy and cheating and the Messenger of Allah ﷺ has laid great stress on the need to refrain from it. He has said emphatically that it is a great sin and those who perpetate it will face a severe punishment.

There is another Hadith narrated by Sayyidina Imran bin Yasir ﷺ in which the Messenger of Allah ﷺ is quoted as saying, "whoever follows a dual behaviour in this life will have two tongues of fire in his mouth on the day of Resurrection." Thus, a dual personality is (a kind of hypocrisy and it is)

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(1) [٤٠٨] أخرجه أحمد في المسند ٢/ ٢٨٧.

(2) [٤٠٩] أخرجه أحمد في المسند ٢/ ٣٩٨.

punished with two tongues of fire in the mouth in the here after. اللهم احفظنا (O Allah, protect us!)

Some evil deeds and wicked manners are truly very dangerous and extremely grave in the estimation of Allah but we consider them ordinary and do not care to keep away from them. It is about such wickedness that the Quran tells us:

وتحسبونه هيناً وهو عند الله عظيم

{And you thought of it trifle, while in the sight of Allah, it was a mighty thing (al-Nur, 24:15)»

The bad habit of a dual character is one of these and many of us regard it as very ordinary. We do not care to refrain from it although we have the message of the Ahadith that it is a very grave and dangerous sin and a painful chastisement awaits the perpetrator in the hereafter.

٤١٠ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا عبد الرزاق قال: أخبرنا مَعمَر، عن همام، عن أبي هريرة، قال: قال رسول الله ﷺ: «إياكم والظنَّ، فإنَّ الظن أكذبُ الحديث، ولا تناجشوا، ولا تَحاسدوا، ولا تباغضوا، ولا تنافسوا، ولا تدابروا، وكونوا عباد الله إخواناً».

410. [It is reproted by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah said, "Avoid suspicion. Surely, suspicion is the greatest of all lies. And do not betray one another and do not be jealous of one another and do not bear malice for one another. Excessively to amass worldly gains). And, do not turn your backs to one another. And, live as slaves of Allah and as brothers of one another.][1] (Bukhari, Muslim, Abu Dawood, Ahad, Timizi)

EXPLANATION: This Hadith has disallowed all those things that grow malice and hatred in the heart and spoil mutual relations. The Prophet ﷺ first took up suspicion.

It is and imaginary doubt in a sick mind. The result is that a man who is afflicted with this malady reads wrong ideas and intentions in action of all those persons with whom he is at a disagreement. He then blames those people with many acts which they have not done and for which they are not responsible and it turns out that this is reflected in his relationship with him then, there is a retaliation from the other man and there is bad blood on both sides and a permand slide in their mutual dealings. The Prophet ﷺ has called suspicion as اكذب الحديث gravest lie in speech (greatest of all lies, in

(1) [٤١٠] أخرجه البخاري في الصحيح ٤/ ٥ ـ ٧/ ٢٤ ـ ٨/ ٢٣ و١٨٥، ومسلم في الصحيح (كتاب البر والصلة) ٢٨، وأبو داود (كتاب الأدب) ب٥٥، وأحمد في المسند ٢/ ٣١٢ و٤٧٠ و٤٨٢ و٤٩٢ و٥٠٤ والترمذي في السنن ١٩٨٨.

our text). In other words, every Muslim knows that it is highly sinful to lie about somebody with the tongue but no one believes that suspicion is a bad thing and sinful. The Messenger of Allah ﷺ said that suspicion is also a grave sin. It is not less than the sin of the tongue although it is a sin of the heart.

Just as this Hadith declares suspicion as detestable so too another Hadith declares a good opinion about others as the best kind of worship.

حسن الظن من حسن العبادة

{A good opinion is (from) a good worship)

The other bad habits disallowed in this Hadith include betraying anyone, feeling jealous, turning one's back to other people. These things also create bad blood. They leave no opportunity for relationship on the basis of faith, love, compassion and fraternity.

The Hadith concludes with calling the slaves of Allah to live as brothers. This indicates that only if hearts are cleaned of these evils then may they hope to live in a fraternal manner.

٤١١ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن سهيل، عن أبيه، عن أبي هريرة أن رسول الله ﷺ قال: «تفتح أبواب الجنة يوم الإثنين ويوم الخميس، فيغفر لكل عبد لا يشرك بالله شيئاً، إلا رجل كانت بينه وبين أخيه شحناء، فيقال: أنظروا هذين حتى يصطلحا».

411. [It is reproted by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The gates of paradise are opened on Monday and Thursday and everyone who does not associate a partner with Allah is forgiven except he between whom and his brother is enmity. It is proclaimed about them: 'Wait for these two until they reconcile.'"][1] (Msulim, Tirmizi)

EXPLANATION: This Hadith is explained through another which is cited by Imam Munjisi in al- Targheeb wa al-Taheeb from awasat Tabarani. It says that deeds of men are presented to Allah every Monday and Thursday. Anyone who seeks Allah's forgiveness is forgiven. Anyone who has repented, his repentance is accepted. But, those people who bear malice with each other are returned their deeds (and a decision is not given on the repentance and aksing for forgiveness) unitl they refrain from that.

There are a few other Ahadith on this subject and all of them give the same message that a Muslim who holds a grudge, rancour or hatred for another is not entitled to the mecry and forgiveness of Allah as long as he retains this altitude.

(1) [٤١١] أخرجه مسلم في الصحيح (كتاب البر والصلة) ٣٥، الترمذي في السنن ٢٣.

٤١٢ ـ **حدَّثَنَا** بشر قال: حدثنا عبد الله قال: أخبرنا يونس، عن الزهري قال: أخبرني أبو إدريس أنه سمع أبا الدرداء يقول: ألا أحدثكم بما هو خير لكم من الصدقة والصيام؟ صلاح ذات البين، ألا وإن البغضة هي الحالقة.

412. [It is reported by Abu Idrees ﷺ that he heard Abu Darda ﷺ Say, "Shall I not show you something that is better for you than Sadaqah and fasting?" (He then said that they are,) "Correcting mutal discord. Beware! Malice is what shaves off".]

EXPLANATION: This Hadith tells us that reconciling is better than voluntary fasting and charity. It is a reconciliation of two warring men, parties or groups. Each regards the other as an enemy is very dangerous. It gives rise to much mischief and disorder. Sometimes, it leads to killing and shedding of blood. Enmity grows to such an extent that everyone considers it a right to oppress and tyrannise the other.

If a sincere and selfless man comes forward and strikes a rapproachment between the warring factions and thus ends the state of disorder and mischief then this man's effort is greater than optional charity and fasting.

The other thing that the Hadith tells us is that mutual discord is what shaves off. This is stated in more detail in another Hadith which is transmitted by musnad ahamd and tirmizi as narrated by Sayyidina Zubayr ﷺ. According to it, [the Messenger of Allah ﷺ said, "The destructive malady of the previous ummah, jealousy and hatred, is overtaking you. It is what cleans off and shaves off completely." (He then explained,) "I do not mean to Say that is shaves off hair but it cleans away and shaves off completely the religion".]

The Messenger of Allah ﷺ warned his ummah of the malady that was to strike them. He told them that raccour and jealousy destroyed many earlier people's religion and faith and they would overtake his own ummah too. Hence, the slaves of Allah must be cautious and preserve their hearts from this curse.

٤١٣ ـ **حدَّثَنَا** سعيد بن سليمان قال: حدثنا أبو شهاب، عن كثير، عن أبي فَزارة، عن يزيد بن الأصم، عن ابن عباس، عن النبي ﷺ قال: «ثلاث من لم يكنَّ فيه، غفر له ما سواه لمن شاء: من مات لا يشرك بالله شيئاً، ولم يكن ساحراً يتبع السحرة، ولم يحقد على أخيه».

413. [Sayyidina Ibn Abbas ﷺ has reported that the Prophet ﷺ said, "if anyone does not possess three traits then he is forgiven all the rest and it is for whom Allah wills. (The three things are) associating partners) with Allah, practising magic, nursing rancour for a brother. He who dies while he did not associate anyone with Allah, did not practice magic or follow a

magician and did not nurse malice for his brother will be forgiven.][1] (Ibn Hjar, Kanz al-Ummat)

EXPLANATION: To practice magic is a grave sin and if words of disbelief are part of the pracitce then the person becomes an infidel. There remains no possibility of his being forgiven ever.

١٩٣ ـ باب إن السلام يجزىء من الصَّرْم

193. Chapter: Salam erases the sin of severing ties

٤١٤ ـ **حدَّثَنَا** إسماعيل بن أبي أويس قال: حدثني محمد بن هلال بن أبي هلال مولى ابن كعب المذحجي، عن أبيه، أنه سمع أبا هريرة قال: سمعت النبي ﷺ يقول: «لا يحل لرجل أن يهجر مؤمناً فوق ثلاثة أيام، فإذا مرَّت ثلاثة أيام فلْيَلقه فليسلم عليه، فإن رد عليه السلام فقد اشتركا في الأجر، وإن لم يرد عليه فقد بريء المسلِّم من الهجرة».

414. [Sayyidina Abu Hurayrah ﷺ has reported that he heard the Messenger of Allah ﷺSayyidina, "it is not allowed for a man to keep apart from a believing brother for more than three days. If three days pass, he should meet him and offer him salam (salutation). If he responds to it then they will both have shared in the reward; but, if he does not reply then (he will bear his sin and) the one who gives the salutation will be absolved of the sin of severing ties of relationship.][2] (Bukhari, Abu Dawood)

١٩٤ ـ باب التفرقة بين الأحداث

194. Chapter: To keep young boys apart

٤١٥ ـ **حدَّثَنَا** مخلد بن مالك قال: حدثنا عبد الرحمن بن مغراء قال: حدثنا مبشر بن مفضل، عن سالم بن عبد الله، عن أبيه: كان عمر يقول لبنيه: إذا أصبحتم فتبددوا، ولا تجتمعوا في دارٍ واحدة، فإني أخاف عليكم أن تقاطعوا، أو يكون بينكم شر.

415. [Saalim bin Abdullah has reproted from his father (Sayyidina Abdullah bin Umar ﷺ) that Sayyidina Umar ﷺ used to tell his sons, "When it is morning, separate from one another and do not stay together in one house. For, I fear you might snap ties with one another or quarrel one with the other".][3]

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(1) [٤١٣] انظر: المطالب العالية لابن حجر ٢٨٧٨، كنز العمال للمتقي الهندي ٤٣٣٣٤.

(2) [٤١٤] أخرجه المصنف في الصحيح ٨/ ٢٤، وأبو داود في السنن (كتاب الأدب) ب٥٤.

(3) [٤١٥] أنظر: المعجم الكبير للطبراني ١٢/ ٣٣٨ والكامل في الضعفاء لابن عدي ٣/ ١٠٨١، كنز العمال للمتقي الهندي ١٤٦٦٨، المعجم الصغير للطبراني ١/ ٢٤٠.

EXPLANATION: The message is clear. It happens that temperament of different boys is not always alike. If they are gathered at one place, they might not see eye to eye and quarrel but if they are apart and they meet now and then, there is little risk of their quarreling.

١٩٥ ـ باب من أشار على أخيه وإن لم يستشره

195. Chapter: he who gives suggestion to his brother even if he does not seek

٤١٦ ـ **حدَّثَنَا** عمرو بن خالد قال: حدثنا بكر، عن ابن عجلان، أن وهب بن كيسان أخبره ـ وكان وهب أدرك عبد الله بن عمر ـ أن ابن عمر رأى راعياً وغنماً في مكان قبيح ورأى مكاناً أمثل منه، فقال له: ويحك يا راعي! حوِّلها، فإني سمعت رسول الله ﷺ يقول: «كل راعٍ مسؤولٌ عن رعيته».

416. [It is reported by Wahab bin Kaysan that Sayyidina Abdullah bin Umar ﷺ observed a shepherd who was watering his goats at a place where there was little water. Sayyidina Abdullah bin Umar ﷺ found another watering place where there was more water (than the place the shepherd had chosen). So, he said to the shepherd, "O shepherd! Remove these goats from this place (and take them to the better place) because I have heard the Messenger of Allah ﷺ Say that every watchman will be asked concerning his charge."] (Maajjam al-Kabir Tabarani, Ibn Adi's al-Kamil al-Duafa, Kanz al-Ummat, Tabaranis Muajjam al-Saghir)

EXPLANATION: The shepherd was told that he was deputed to look after the goats. Hence, it was his responsibility to care for them and oversee them and when he had a choice of a better place why should he choose an inferior one to water them?

١٩٦ ـ باب من كره أمثال السوء

196. Chapter: He who detests a poor example

٤١٧ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا سفيان، عن أيوب، عن عكرمة، عن ابن عباس، عن النبي ﷺ قال: «ليس لنا مَثل السوء، العائد في هبته، كالكلب يرجع في قيئه».

417. [It is reported by Sayyidina ibn Abbas ﷺ that the Holy Prophet ﷺ said, "An evil example is not applicable to us (Muslims). One who seeks to take back a gift is like a dog who returns to its vomit".][1] (Bukhari, Nasai, Ahmad)

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(1) [٤١٧] أخرجه المصنف في الصحيح ٣/ ٢١٥ و٩/ ٣٥، والنسائي في السنن ٦/ ٢٢٧، وأحمد في المسند ١/ ٢١٧.

EXPLANATION: In other words, it is very repulsive to everyone who sees a dog eating back its vomit, now, if a man gives a gift to someone else, while it is proper for him to take it back under certain conditions), yet it is highly repulsive even to follow the proper course. It is like a dog eating what it vomits.

The chapter created by Imam Bukhari ﷺ is of a general nature. It informs us that it is not only undesirable to take back a gift but everything is undesirable which does not befit a Muslim be it in terms of common sense, shariah or natural tendency.

١٩٧ ـ باب ما ذكر في المكر والخديعة

197. Chapter: What is said about deceit and cheating

٤١٨ ـ **حدَّثنا** أحمد بن الحجاج قال: حدثنا حاتم بن إسماعيل قال: حدثنا أبو الأسباط الحارثي ـ واسمه بشر بن رافع ـ عن يحيى بن أبي كثير، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: «المؤمن غِرٌّ كريم، والفاجر خَبٌّ لئيم».

418. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "A Believer is simple and generous while the wicked is deceitful and ignoble."][1] (Abu Dawood, Tirmizi, Hakim)

EXPLANATION: A Believer has in his mind the hereafter. He is occupied in religious matters and so is not aware of the scheming of the sinners and profligates. These people manage to deceive the believer. They are occupied constantly in worldly matters and have nothing else on their mind. Their entire life is devoted to this end and they often deceive one another also. Some scholars have translated the word خب (Khabb) as a cheat, a cheating person.

١٩٨ ـ باب السباب

198. Chapter: Abusing, Reviling

٤١٩ ـ **حدَّثنا** محمد بن أمية قال: حدثنا عيسى بن موسى، عن عبد الله بن كيسان، عن عكرمة، عن ابن عباس قال: استبَّ رجلان على عهد رسول الله ﷺ، فسب أحدهما؛ والآخر ساكت ـ والنبي ﷺ جالس ـ ثم رد الآخر، فنهض النبي ﷺ فقيل: نهضت؟ قال: «نهضتِ الملائكة فنهضتُ معهم، إن هذا ما كان ساكتاً ردت الملائكة على الذي سبّه، فلما ردّ نهضت الملائكة».

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(1) [٤١٨] أبو الأسباط الحارثي. قال ابن حجر هو بشر بن رافع الحارثي أبو الأسباط النجراني، بالنون والجيم، فقيه ضعيف الحديث، من السابعة. أخرجه أبو داود في السنن ٤٧٩٠، والترمذي في السنن ١٩٦٤، والحاكم في المستدرك ١/ ٤٣.

419. [It is reproted by Sayyidina Ibn Abbas ﷺ that two men abused each other in the times of the Messenger of Allah ﷺ. One of them abused the other who kept quiet and the Prophet ﷺ was seated there. Then the other retaliated (with abuse) and the Prophet ﷺgot up from there and he said, "The angels got up and I too got up with them. As long as he (the second man) was quiet, the angels replied to the man who was abusing him but when he retaliated the angels got up from there".][1]

٤٢٠ ـ حدَّثَنَا هشام بن عَمار قال: حدثنا رُديح بن عطية قال: حدثنا إبراهيم بن أبي عبلة، عن أم الدرداء، أن رجلاً أتاها فقال: إن رجلاً نال منكِ عند عبد الملك. فقالت: إن نُؤبَنْ بما ليس فينا، فطالما زُكينا بما ليس فينا.

420. [Sayyidah Umm Darda ﷺ said that a man came to her and told her that things were said about her to abdull malik (Khalifah Abbasi). She said, "If we are blamed for something which is not found in us then many a time it has also happened that we were praised for something that we did not possess".]

EXPLANATION: Sayyidah Umm Darda ﷺ, indeed, said something very worthwhile. If anyone speaks ill of us and finds our faults, we must console and pacify ourselves that, though he has blamed us unjustly, he has also praised us for certain things, piety and righteous conduct. He has praised us but we did not deserve that praise. If we could tolerate wrong praise, we must also tolerate wrong criticism. We can tell ourselves that our praise was a pack of lies and this thing he says against us is also a lie and we must bracket the two together.

٤٢١ ـ حدَّثَنَا شهاب بن عباد قال: حدثنا إبراهيم بن حميد الرؤاسي، عن إسماعيل، عن قيس قال: قال عبد الله: إذا قال الرجل لصاحبه: أنت عدوِّي، فقد خرج أحدهما من الإسلام، أو بريء من صاحبه. قال قيس: وأخبرني. بعد. أبو جحيفة، أن عبد الله قال: إلا من تاب.

421. [Sayyidina Abdullah (Ibn Masood) ﷺ said, "If a man says to his friend, 'You are my enemy' then one of them goes out of the folds of Islam." Or (He said), "He is asolved of his colleague".

Then Abu Juhayfah said that Sayyidina Abdullah also said, "But not he who repents (for his sin is washed away)".]

EXPLANATION: The point is that it sis the unbeliever who is an enemy of a Muslim. He cannot be a Muslim. When a man says to another that he is his enemy, it means that either the speaker is not a Muslim or the one who is called an enemy is not a Muslim. When he calls a Muslim his enemy that means that he is tired of him. They then have a cold relationship and are

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(1) [٤١٩] عبد الله بن كيسان المروزي أبو مجاهد، صدوق يخطىء كثيراً ثقة، من السادسة.

dissatisfied with each other. A Muslim brother must not be called an enemy. Of course, having said that word, he repents then like any other sin that is forgiven. Once, he makes a repentance, his relations are restored with his Muslim brother.

١٩٩ ـ باب سقي الماء

199. Chapter: To give water to drink

٤٢٢ ـ حدَّثَنَا مسدّد قال: حدثنا عبد الواحد قال: حدثنا ليث، عن طاوس، عن ابن عباس (أظنه رفعه، شك ليث) قال: في ابن آدم ستون وثلاثمائة سُلامى ـ أو عظم أو مفصل ـ على كل واحد في كل يوم صدقة، كل كلمة طيبة صدقة، وعون الرجل أخاه صدقة، والشربة من الماء يسقيها صدقة، وإماطة الأذى عن الطريق صدقة.

422. [Sayyidina Ibn Abbas has said, "Ibn Aadam (the son of Aadam) has three hundred and sixty joints or bones. There is a Sadaqah on each of them everyday (meaning, it is wajib to give a Sadaqah against every joint). Every good word spoken is a Sadaqah. Any man helping his brother is a Sadaqah. To give a man a sip of water to drink is Sadaqah, and, to remove a hurdle from the thoroughfare is a Sadaqah."][1] (Bazzar)

EXPLANATION: We are told in another Hadith that [it is wajib to give a Sadaqah against every joint every day. The companions said, "Messenger of Allah, who has enough strength to offer that much Sadaqah every day?" The Prophet ﷺ said, "It is a Sadaqah to bury Nasal mucus found in the mosque. If there is any thing that causes inconvenience to passers by on the thoroughfare then it is a Sadaqah to remove it. To Say sabhanAllah is a Sadaqah and to Say all hamdulillah is a Sadaqah. To Say lailaha illAllah is a Sadaqah and to Say Allahu Akbar[2] is a Sadaqah. It is a Sadaqah to enjoin piety and it is a Sadaqah to forbid evil. And, to offer two rakaat Chasht[3] prayer against all these things is enough (in other words, if anyone offers two rakat prayer at the time of chasht then Sadaqah is discharged against every joint).]

It would have been better if this chapter was placed after a few ofters so that the sequence would have been maintained but there has been an error in transcribing the manuscript. The subject has been interrupted in its continuity because of this chapter.

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(1) [٤٢٢] أخرجه البزار راجع اختلاف يسير.

(2) Subhan Allah is Glory be to Allah, al - Hamdu Lillah is praise belongs to Allah, Lailaha ill Allah is There is no god but Allah' and AllahuAkbar is'Allah is the Greatest'.

(3) Rakaah in unit of prayer. Chaast is an optional forenOon prayer also called Busha.

SubhanAllah is Glory be to Allah,' al-Hamdu lillah is praise belongs to Allah.' Lailaha ill Allah is 'there is no god but Allah' and allahuakbar is 'Allah is the Greatest.'

٢٠٠ ـ باب المستبّان ما قالا فعلى الأول

200. Chapter: When two men abuse each other, their sin is on him who was the first to abuse

٤٢٣ ـ حدَّثَنَا إبراهيم بن موسى قال: حدثنا إسماعيل بن جعفر قال: حدثنا العلاء بن عبد الرحمن، عن أبيه، عن أبي هريرة عن النبي ﷺ قال: «المستبّان ما قالا، فعلى البادىء، ما لم يَعتِد المظلوم».

423. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "When two men abuse each other the punishment of whatever they Say will be given to him who begins as long as the oppressed does not exceed the limit".][1]

٤٢٤ ـ حدَّثَنَا أحمد بن عيسى قال: حدثنا ابن وهب قال: أخبرني عمرو بن الحارث، عن يزيد بن أبي حبيب، عن سِنان بن سعد، عن أنس، عن النبي ﷺ قال: «المستبّان ما قالا فعلى البادىء، حتى يعتدي المظلوم».

424. [Sayyidina Anas ﷺ has narrated that the Holy Prophet ﷺ said, "The punishment of whatever is said by two men who abuse each other will be metted out to the one who has begun the brawl as long as the oppressed does not transgress[2].

٤٢٥ ـ وقال النبي ﷺ: «أتدرون ما العَضهُ؟» قالوا: الله ورسوله أعلم. قال: «نقل الحديث من بعض الناس إلى بعض، ليفسدوا بينهم».

The Prophet ﷺ asked his companions ﷺ, "Do you know what tale - bearing is?" They said, "Only Allah and His Messenger know better." So, he said, "To onvey information about one to another so that discord is created beween them (is talebearing)"[3].

٤٢٦ ـ وقال النبي ﷺ: «إن الله عز وجل أوحى إليّ أن تواضعوا، ولا يبغ بعضكم على بعض».

The Prophet ﷺ also said, "Allah has revealed to me that gentleness and

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(1) [٤٢٣] أخرجه مسلم في الصحيح (كتاب البر والصلة) ٦٨، وأبو داود في السنن ٤٨٩٤، والترمذي في السنن ١٩٨١، وأحمد في المسند ٢/ ٢٣٥ ـ ٤٤٨.

(2) [٤٢٤] أخرجه البيهقي في السنن الكبرى ١٠/ ٢٤٦، المعجم الكبير للطبراني ٩/ ٩٩، وانظر السلسلة الصحيحة للألباني ٨٤٥، مشكل الآثار للطحاوي ٣/ ١٣٩.

(3) [٤٢٥] أخرجه البيهقي في السنن الكبرى ١/ ٢٤٦، والطبراني في المعجم الكبير ٩/ ٩٩، والألباني في السلسلة الصحيحة ٨٤٥.

moderation should be obeserved. In mutual affairs and no one must transgress over another."][1] (Bayhaqi, Tabarani, etc)

EXPLANATION: The person who begins the abuse is the oppresseor in the view of these Ahadith. And the one whom he abuses is the oppressed. If the oppressed is patient and does not retaliate at all or returns only that much as is hurled on him then, in both these cases, the punishment will be given to the oppressor who was the first man to revile. If the oppressed goes beyond limit in returning the abuses on him then punishment will be given to both of them. And, after committing excess, he will go deeper into sin.

٢٠١ ـ باب المستبّان شيطانان يتهاتران ويتكاذبان

201. Chapter: Both the persons who abuse are devils, both are rude and both tell lies

٤٢٧ ـ **حدَّثَنَا** عمرو بن مرزوق قال: أخبرنا عمران، عن قتادة، عن يزيد بن عبد الله بن الشخّير، عن عياض بن حمار قال: قلت يا رسول الله! الرجل يسبني؟ قال النبي ﷺ: «المستبّان شيطانان، يتهاتران ويتكاذبان».

427. [Sayyidina Ayaz bin Himar ؓ reported that he said, "Messenger of Allah, a man abuses me. " the Prophet ﷺ said, "Two men who abuse each other are both evils both rude and both speak lies".][2] (Tabarani, bayhaqi haithmi, al-Munzir, Ibn majah)

٤٢٨ ـ **حدَّثَنَا** أحمد قال: حدثنا أبي قال: حدثني إبراهيم، عن حجاج بن حجاج، عن قتادة، عن يزيد بن عبد الله، عن عياض بن حمار قال: قال رسول الله ﷺ: «إن الله أوحى إليّ أن تواضعوا، حتى لا يبغي أحد على أحد، ولا يفخر أحد على أحد». فقلت: يا رسول الله! أرأيت لو أن رجلاً سبّني في ملأٍ هُمْ أنقصُ مني، فرددت عليه، هل عليَّ في ذلك جُناح؟ قال: «المستبّان شيطانان يتهاتران ويتكاذبان».

428. (A) [It is reproted by Ayaz bin Himar that the Messenger of Allah ﷺ said, "Allah has revealed to me that gentleness and moderation should guide you mutual affaris so that none of you commit excess over another or prides himself over him (which couses him hardship)".

Ayas asked him, "Messenger of Allah, "If someone abuses me while we are with a group of people and he is lower than me in status and I retaliate (by abusing him, will that be a sin against me?" He said, 'Two men who abuse

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(1) [٤٢٦] أخرجه مسلم في الصحيح (كتاب الجنة) ٦٤، وأبو داود في السنن ٤٨٩٥، وابن ماجه في السنن ٤١٧٨ ـ ٤٢١٤.

(2) [٤٢٧]أخرجه الطبراني في المعجم الكبير ١٧/ ٣٩٢ والبيهقي في السنن الكبرى ١/ ٢٣٥، الهيثمي في موارد الظمآن ١٩٧٧، المنذري في الترغيب والترهيب ٣/ ٤٦٧، ابن حجر في فتح الباري ١/ ٤٦٥.

each other are devils, both are rude and both are liars".]

٤٢٨ مكرر - قال عياض: وكنت حرباً لرسول الله ﷺ، فأهديتُ إليه ناقة قبل أن أُسلم، فلم يقبلها، وقال: «إني أكره زَبْدَ المشركين».

428 (B). [It is stated by Ayaz, "At one time I was an opponest of the Prophet ﷺ and I used to fight war against him. Before I embraced Islam, I presented him a she-camel but he did not accept it saying, "I do not eye the gift of an idolator with approval"(1).]

EXPLANATION: As long as the oppressed does not exceed limits, sin is on the man who begins to abuse. But, it is a sign of 'Taqwa (righteoueness) and excellence that he does not retaliate at all. We have seen that the mesenger of Allah ﷺ did not allow Ayaz Himar ؓ to give a reply to one who abuses him.

٢٠٢ - باب سِباب المسلم فسوق

202. Chapter: It is a grave sin for a Muslim to abuse anyone

٤٢٩ - حدَّثَنَا إبراهيم بن موسى قال: أخبرني يحيى بن زكريا بن أبي زائدة، عن زكريا، عن أبي إسحاق، عن محمد بن سعد بن مالك، عن أبيه، عن النبي ﷺ قال: «سِباب المسلم فسوق».

429. [Sayyidina sadi bin Malik ؓ has narrated that the Prophet ﷺ said, "It is a grave sin for a Muslim to abuse anyone".](2)

٤٣٠ - حدَّثَنَا محمد بن سِنان قال: أخبرنا فليح بن سليمان قال: حدثنا هلال بن علي، عن أنس قال: لم يكن رسول الله ﷺ فاحشاً ولا لعاناً ولا سباباً، كان يقول عند المعتبة: «ما له؟ ترب جبينه».

430. [Sayyidina Anas ؓ said, "The Messenger of Allah ﷺ was not unseemly in his language, or given to cursing or reviling. When angry, all he said was 'what is wrong with him? May his forehead cleave to dust."](3) (Bukhari)

EXPLANATION: It was the custom of the Arabs that when they were angry with anyone they used to Say, "May his forehead become dusty!" The intention is not to curse him but merely to express displeasure.

٤٣١ - حدَّثَنَا سليمان بن حرب قال: حدثنا شعبة، عن زُبيد قال: سمعت أبا

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(1) [٤٢٨] يراجع تخريج الحديث رقم٤٢٦.

(2) [٤٢٩] أبو إسحاق اختلف زكريا بن أبي زائدة ومعمر بن راشد على أبي إسحاق في الراوي بينه وبين سعد من هو من بنيه نسماه زكريا محمداً وسماه معمر عمر، قال الطحاوي والله أعلم بحقيقة ذلك من هو منهما (مشكل الآثار).

(3) [٤٣٠] أخرجه المصنف في الصحيح.

وائل، عن عبد الله، عن النبي ﷺ: «سباب المسلم فسوق، وقتاله كفر».

431. [It is narrated by Sayyidina Abdullah bin Masood رضي الله عنه that the Prophet ﷺ said, "A Muslim abusing anyone (or, to abuse a Muslim) is a great sin and to fight him is infidelity".](1) (Bukhari, Muslim, Nasai, Tirmizi, Ibn Majah, Ahamad)

٤٣٢ ـ حدَّثَنَا أبو معْمر قال: حدثنا عبد الوارث، عن الحسين، عن عبد الله بن بُريدة قال: حدثنا يحيى بن يَعمر أن أبا الأسود الدؤلي حدَّثه، أنه سمع أبا ذر قال: سمعت النبي ﷺ يقول: «لا يرمي رجل رجلاً بالفسوق، ولا يرميه بالكفر، إلا ارتدَّت عليه، إن لم يكن صاحبه كذلك».

432. [It is narrated by Sayyidina Abu Zarr رضي الله عنه that he heard the Prophet ﷺ. Say, "No one slanders anyone or calls him an infidel without it recoiling on him if the other is not so."](2) (Bukhari, Ahmad)

٤٣٣ ـ وبالسند عن أبي ذر سمع النبي ﷺ يقول: «من ادَّعى لغير أبيه وهو يعلم، فقد كفر. ومن ادعى قوماً ليس هو منهم، فليتبوأ مقعده من النار. ومن دعا رجلاً بالكفر، أو قال: عدو الله، وليس كذلك، إلا حارَت عليه».

433. [And, it is reported by Sayyidina Abu Zarr رضي الله عنه from the same line of transmission that he heard the Messenger of Allah ﷺ Say, "No one refers to another person as his father while he knows (that he is not) but commits disbelief. And he who claims to belong to a people to whom he does not belong must make his abode in the fire. And he who attributes disbelief to anyone or calls him an enemy of Allah while he is not that then that thing will recoil on him."](3)(Bukhari, Muslim, Abu Dawood, Ibn najah, Ahmad)

٤٣٤ ـ حدَّثَنَا عمر قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا عدي بن ثابت قال: سمعت سليمان بن صُرد رجلاً من أصحاب النبي ﷺ قال: استبَّ رجلان عند النبي ﷺ، فغضب أحدهما، فاشتد غضبه حتى انتفخ وجهه وتغير. فقال النبي ﷺ: «إني لأعلم كلمة لو قالها لذهب عنه الذي يجدُ» فانطلق إليه الرجل فأخبره بقول النبي ﷺ وقال: تعوَّذ بالله من الشيطان الرجيم. وقال: أترى بي بأساً! أمجنون أنا؟ اذهب.

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(1) [٤٣١] أخرجه المصنف في الصحيح ١/ ١٩ ـ ٨/ ١٨ ـ ٩/ ٦٣، ومسلم في الصحيح (كتاب الإيمان) ب٢٨ رقم ١١٦، والنسائي في السنن ٧/ ١٢٢، والترمذي في السنن ١٩٨٣ ـ ٢٦٣٥، وابن ماجه في السنن ٦٩ ـ ٣٩٣٩ ـ ٣٩٤٠ ـ ٣٩٤١، وأحمد في المسند ١/ ٣٨٥ ـ ٤١١ ـ ٤٣٣ ـ ٤٥٤.

(2) [٤٣٢] أخرجه أحمد في المسند ٥/ ١٨١، والمصنف في الصحيح ٨/ ١٨.

(3) [٤٣٣] أخرجه المصنف في الصحيح ٥/ ١٩٩، ٨/ ١٩٤، ومسلم في الصحيح (كتاب الإيمان) ١١٥، وأبو داود في السنن (كتاب الأدب) ب١٢٠ وابن ماجه في السنن ٢٦١٠، وأحمد في المسند ١/ ١٧٤ و١٧٩ ـ ٥/ ٣٨.

434. [It is reproted by Adi bin Thabit that he heard sulayman bin Surad ﷺ, a Companion of the Prophet ﷺ Say, 'Two men reviled each other in the presence of the Prophet ﷺ. One of them became very angry so that he was red in his face with anger and his jugular vein swelled. The Prophet ﷺ remarked, "I know an expression by repeating which the condition in which he is will vanish from him. So, one of the men told him of the assertion of the Prophet ﷺ telling him to recite:

أعوذ بالله من الشيطان الرجيم

(I seek refuge in Allah from the accursed devil).

He said, "Do you suppose that I have gone insane?"][1]

EXPLANATION: The devil has great hand in making a man angry and increasing his anger and getting him to act on his desire. Hence, the Prophet ﷺ prescribed a cure to remove anger. He said one who gets it should recite: اعوذ بالله من الشيطان الرجيم

That man was in terrrible anger. When he was told of the prescription, he was not in his senses because of his terrible temper, so he did not realise that the cure was suggested by the Prophet ﷺ himself and he should follow that. Rather, he rebounded in anger on the man who conveyed to him what the Prophet ﷺ had suggested and told him flately that he was not insane or possesed of that devil. Perhaps he was a villager for normally villagers are hard-hearted and angry. They do not know manners and because he was unaware of that he spoke in a rude way and out of sheer anger did not act on the advice of the Prophet ﷺ. Some authorities have also suggested that he was a hypocrite and showed rudeness and failed to abide by the demands of faith.

٤٣٥ ـ حدَّثَنَا خلاد بن يحيى قال: حدثنا سفيان، عن يزيد بن أبي زياد، عن عمرو بن سلمة، عن عبد الله قال: ما من مسلمين إلا بينهما من الله عز وجل ستر. فإذا قال أحدهما لصاحبه كلمةَ هُجر، فقد خرق سِتر الله. وإذا قال أحدهما للآخر: أنت كافر، كفر أحدهما.

435. [Sayyidina Abdullah bin Masood ﷺ, "There are no two Muslims without there being a curtain between them from Allah. When one of them speaks a word of abuse to his colleague he rips the curtain of Allah. And, if one of the two calls the other 'You are a disbeliver then one of them is (indeed) a disbeliever.'][2]

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(1) [٤٣٤] أخرجه أبو داود في السنن ٤٧٨٠، والحاكم في المستدرك ٢/ ٤٤١.

(2) [٤٣٥] يزيد بن أبي زياد الهاشمي. مولاهم الكوفي ضعيف، كبر فتغير، صار يتلقن، وكان شيعياً من الخامسة، مات سنة مائة وثلاثين.

EXPLANATION: It is haram (unlawful) to call a Muslim 'disbeliever'. If a man calls another a disbeliever and he really is one then his calling him so is correct. But, if the man who is called a disbeliever is not one then he who calls him so is a disbeliever. This is because he knows him to be a Muslim yet calls him a disbeliever and it is not lawful to call a Muslim in that way.

٢٠٣ ـ باب من لم يواجه الناس بكلامه

203. Chapter: He Who Does Not Address The People Directly

٤٣٦ ـ **حدَّثَنَا** عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا مسلم، عن مسروق قال: قالت عائشة: صنع النبي ﷺ شيئاً، فرخص فيه، فتنزَّه عنه قوم، فبلغ ذلك النبي ﷺ فخطب فحمد الله ثم قال: «ما بال أقوام يتنزَّهون عن الشيء أصنعه؟ فوالله! إني لأعلمهم بالله، وأشدُّهم له خشية».

436. [Sayyidah Ayshah رضي الله عنها said that the Prophet ﷺ did something and gave his permission to everyone to do it. Some people abstained from availing of it (on the assumption that it was not wajib to seize the concession and therefore, there was no harm in not taking advantage and observing the obligation. When the Prophet ﷺ learnt of it, he delivered a sermon. He praised and glorifed Allah and said, "What is the matter with many people who abstain from what I do. By Allah, I know Allah more than they do and fear Him more than they fear".]

EXPLANATION: In other words, it is sunnah to seize a permission or a concession. If the Prophet ﷺ has taken the opportumity of a concession then he must be emulated. Those people who did not avail of the concession had presumed that they must observe the obligatory. The Prophet ﷺ rejected their idea and asserted that he knew Allah better than they and feared Him more than they feared Him. It is necessary to avail the concession on the occasion as he did avail.

Imam Bukhari has presented this Hadith here to prove that it is not necessary to name the person who is censured for his mistake, sin or lapse or to tell him on his face. one of the way is to give a general sermon so that those who are responsible for the lapse may realise their mistake and others may heed the warning.

٤٣٧ ـ **حدَّثَنَا** عبد الرحمن بن المبارك قال: حدثنا حماد بن زيد، عن سلم العَلَوي، عن أنس قال: كان النبي ﷺ قلَّ ما يواجه الرجلَ بشيء يكرهه. فدخل عليه يوماً رجل وعليه أثر صُفرة، فلما قام قال لأصحابه: «لو غيَّر ـ أو نزع ـ هذه الصفرة!».

437. [It is related by Sayyidina Anas رضي الله عنه that very seldom did the Prophet ﷺ reprimand a man who committed a wrong on his face directly. (He also sent a message through other people.) One day a man came to him with traces of

yellow on him (meaning, he wore a yellow dress while Shariah has disallowed men to wear yellow garments). When the Prophet ﷺ stood up he said to his companins ﷺ that if he changed, or, if he took off the yellow that would be better".][1]

EXPLANATION: This man's clothes were yellow in colour and it is not allowed for a man to wear garments of this colour, hence the Prophet ﷺ let it be know that it was not allowed; but, again, he was particular to declare the prohibition of these garments to the general body of his companions. He suggested that it would have been better if the man charged the colour or took off his dress. He did not talk directly to that man lest he feel ashamed. And the general instructions to his Companions ﷺ also ensured that they would learn that it was disallowed to wear colthes of yellow colour at the same time as the man who was wearing them.

٢٠٤ ـ باب من قال لآخر يا منافق في تأويل تأوّله

204. Chapter: He who calls another a Hypocrite according to his own presumption

٤٣٨ ـ **حدَّثَنَا** موسى قال: حدثنا عبد العزيز قال: حدثنا حُصين، عن سعد بن عبيدة، عن أبي عبد الرحمن السلمي قال: سمعت علياً رضي الله عنه يقول: بعثني النبي ﷺ والزبيرَ بن العوام ـ وكلانا فارس ـ فقال: «انطلقوا، حتى تبلغوا روضة كذا وكذا، وبها امرأة معها كتاب من حاطب إلى المشركين، فأتوني بها» فوافيناها تسير على بعير لها حيث وصف لنا النبي ﷺ، فقلنا: الكتابَ الذي معك، قالت: ما معي كتاب. فبحثناها وبعيرها. فقال صاحبي: ما أرى. فقلت: ما كذبَ النبي ﷺ والذي نفسي بيده لأجرِّدنَّك أو لتخرجنَّه. فأهوت بيدها إلى حُجزتها ـ وعليها إزار صوف ـ فأخرجت. فأتينا النبي ﷺ فقال عمرُ: خان الله ورسوله والمؤمنين دعني أضربْ عنقه. وقال: «ما حملك؟» فقال: ما بي إلا أن أكون مؤمناً بالله، وأردت أن يكون لي عند القوم يد. قال: «صدق يا عمر! أو ليس قد شهد بدراً؟ لعل الله اطَّلع إليهم فقال: اعملوا ما شئتم فقد وجبت لكم الجنة» فدمعت عينا عمر وقال: الله ورسوله أعلم.

438. [Abu Abdur Rahman al-Salami رحمه الله has reported that he heard Sayyidina Ali ﷺ Say, "The Prophet ﷺ sent me and Zubayr ﷺ bin al-Awwam on horseback with instructions to go on till we came to a certain garden and find a woman who would be carrying a letter from Hatib to the idolators (of Makkah). He asked us to bring the letter to him. We overtook the woman who ws travelling on a camel as the Prophet ﷺ has described us. We

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(1) [٤٣٧] سلم بن قيس العلوي البصري، ضعيف من الرابعة.

asked her about the letter but she said that she did not have any letter. We searched her and her camel ((and did not find anything). My compainion told me that the letter was not found and I told him that the Prophet ﷺ had not lied. 'By him who has my life in His grasp, Iwill surely undress you, or you give us that letter.' She placed her hand over Her wasist band and she was wearing a woollen lower garment. She drew out the letter and we came to the Prophet ﷺ (with it).

Sayyidina Umar رضي الله عنه said, '(By writing this letter,) Hatib has betrayed Allah, His Messenger and the Believers. If you permit me I will sever his neck.' The Prophet ﷺ said (to hatib), 'What made you do it that is to (write a letter to the idolators of Makkah)?' Hatib said, 'I have no evil design in my heart. I am not but a believer in Allah and I have no secret. I only intended to do a favour to the Makkah.

The Prophet ﷺ said, 'He has spoken the truth. O Umar! رضي الله عنه Was he not present at badr? Allah knows the condition of all who participated in (the war of) Badr and that is why He said: Do what you like. Paradise is (already) written down for you.

On hearing that tears rolled down the eyes of Sayyidina Umar رضي الله عنه and he asserted, 'Allah and His Messenger know better.'"][1] (Ahmad)

EXPLANATION: The purpose of Imam Bukhari رحمه الله in presenting this Hadith in this chapter is to show that someone is likely to coll another Muslim a hypocrite when he sees deeds in him no consonant with his out ward appearance. It is a kind of personal judgement or conclusion which is passed on looking at the apparent. When Sayyidina Umar رضي الله عنه called Sayyidina hatib bin Baltaab رضي الله عنه a Hypocrite, the Prophet ﷺ cautioned him and said tht he was one of the participants at the war of badr. And, Allah had said about them, "Do what you like, I have forgiven you." That showed that he was Believer and continued to remain one until the rest of his life. Such a man could not be called a hypocrite. This shows that it is necessary to exercise restraint in passing such a judgement.

Sayyidina Hatib رضي الله عنه was not a Quraysh but he was one of their allies. He had a connection with the Quraysh of Makkah and some of his relatives lived there. He wrote a letter to the Quraysh of Makkah and disclosed to them some of the intentions of the Messenger of Allah ﷺ. He assumed that the information would not benefit the idolaters because victory was the lot of the Messenger of Allah ﷺ and his companionsرضي الله عنهم.

However, he hoped thereby to show favour to the Quraysh of Makkah who would then be under obligation to him and so would treat his relatives in

(1) [٤٣٨] أخرجه أحمد في المسند ١/ ٧٩، ١٠٥.

Makkah well. He made this known when the letter was intercepted. He also asserted that he had not done that as a disbeliever or an apostate. Imam Bukhari had disclosed this in the explanation of surah al-Mumtahinah. However, whatever his intentions, he had not done a current thing. Allah revealed the verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ﴾ [الممتحنة: ١]

O you who believe, take not my enemy and your enemy as friends, offering them love. (al-Mumtahinah, 60:1)

٢٠٥ ـ باب من قال لأخيه: يا كافر

205. Chapter: He who says to his brother, O Disbeliever!

٤٣٩ ـ **حدَّثنَا** إسماعيل قال: حدثني مالك، عن عبد الله بن دينار، عن عبد الله بن عمر، أن رسول الله ﷺ قال: «أيُّما رجل قال لأخيه كافر؛ فقد باء بها أحدهما».

439.[It is narrated by Sayyidina Abdullah bin Umar ؓ that the Messenger of Allah ﷺ said, "If any man calls his brother an unbeliever then one of them is inflicted with that (disbelief)."](1) (Ahmad.)

٤٤٠ ـ **حدَّثنَا** سعيد بن داود قال: حدثنا مالك، أن نافعاً حدثه، أن عبد الله بن عمر أخبره: أن رسول الله ﷺ قال: «إذا قال للآخر كافر فقد كفر أحدهما: إن كان الذي قال له كافراً فقد صدق، وإن لم يكن كما قال له فقد باء الذي قال له بالكفر».

440.[Sayyidina Abdullah bin Umar ؓ said that the Messenger of Allah ﷺ declared, "when someone calls another a disbeliever. If the man he called a disbeliever is really that then he has spoken the truth. But, if he is not that then the disbelief will recoil on the one who accuses him (of that)".](2)

EXPLANATION: This has been explained at Hadith #435 and may be seen there.

٢٠٦ ـ باب شماتة الأعداء

206. Chapter: Rejoicing of the enemies

٤٤١ ـ **حدَّثنَا** عبد الله بن محمد قال: حدثنا سفيان، عن سُمي، عن أبي صالح، عن أبي هريرة، أن النبي ﷺ كان يتعوّذ من سوء القضاء، وشماتة الأعداء.

441.[It is stated by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ used to seek refuge from evil destiny and the rejoicing of the enemies.]

(1) [٤٣٩] أخرجه أحمد في المسند ٢/ ١١٣.

(2) [٤٤٠] سعيد بن داود بن أبي زنبر، أبو عثمان المدني، صدوق له مناكير عن مالك ويقال: اختلط عليه بعض حديثه، وكذبه عبد الله بن نافع في دعواه أنه سمع من لفظ، من العاشرة، مات في حدود العشرين.

EXPLANATION: When a person is in some difficulty and faces an anxiety which makes his enemies rejoice then that is called in Arabic شماتة (shamatah) 'rejoicing' 'triumphant mockery'.The Messenger of Allah ﷺ used to seek refuge from shamatah al-ada 'triumphant mockery of the enemies" and this shows that triumpanty mockery of the enemies is also a calamity. It is not wrong for anyone, therefore, to pay attention to his affairs so that nothing turns out bad for him and which allows his enemies to rejoice.

Allah makes decisions for his creatures some of which are painful to them. It is from such destiny that the Prophet ﷺ sought refuge. May Allah decide for us what is good. Aameen.!

٢٠٧ ـ باب السرَف في المال

207. Chapter: Extravagant spending of wealth

٤٤٢ ـ حدَّثَنَا عبد الله بن يوسف قال: أخبرنا مالك، عن سهيل بن أبي صالح، عن أبيه، عن أبي هريرة، أن رسول الله ﷺ قال: «إن الله يرضى لكم ثلاثاً ويسخط لكم ثلاثاً: يرضى لكم أن تعبدوه، ولا تشركوا به شيئاً، وأن تعتصموا بحبل الله جميعاً، وأن تُناصحوا من ولاّه الله أمركم. ويكره لكم قيل وقال، وكثرة السؤال وإضاعة المال».

442.[It is reported by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "Surely, Allah is pleased with you over three things and displeased with you over three things. He is pleased with you (over these) that (I) you worship him and not associate anything with Him (ii) and hold fast the rope of Allah,(iii) and be well-wishers of him whom Allah has placed over you as your ruler. And Allah is displeased with you (over these) : that (I) you indulge in gossip, (ii) (your) wealth.][1] (Muslim,Ahmad.)

EXPLANATION: To believe in the unity of Allah, worship with Him is the first and basic teaching of islam. The next instruction which is that the rope of Allah Must be held fast and firmly is very significant. The Holy Quran is the rope of Allah. All Muslims should join together and hold it, and they must hold it firmly by abiding to its guidance. The next instruction is that they Must wish the commander of the faithful well and abide by his orders as long as they do not contravene Shari'ah. They Must offer good advice to him and refrain from rebelling against him and doing mischief in the land.

These are three approved things with which Allah feels pleased.

Then, the Hadith names the three disapproved things that displease Allah.

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(1) [٤٤٢] أخرجه مسلم في الصحيح (كتاب الأقضية) ١٠ و١١، وأحمد في المسند ٢/ ٣٦٧.

These three things are explained under Hadith #297 and anyone who wishes may refer to that.

٤٤٣ ـ **حدَّثَنَا** عبد الله بن سعيد قال: حدثنا سعيد بن منصور قال: حدثنا إسماعيل بن زكريا، عن عمرو بن قيس الملائي، عن المنهال، عن سعيد بن جُبير، عن ابن عباس في قوله عز وجل: ﴿وَمَآ أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُۥ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾ [سبأ: 39] **قال: في غير إسراف ولا تقتير.**

443.[Sayyidina Ibn Abbas ﷺ said about the (following verse of the Quran) the saying of Allah:

﴿وَمَآ أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُۥ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾ [سبأ: 39]

«And whatsoever you spend (for good) He shall replace it. And He is the Best of providers. (saba, 34:39).

(He said,) "Do not engage in wasteful spending and do not be niggardly".]

EXPLANATION: Sayyidina Ibn Abbas ﷺ meant to say that generosity is a great thing but wasteful spending is disallowed and refraining from spending anything at all is also disallowed. It is also not proper to cut down one's spending to a level that leaves bare necessities unfulfilled. The Arabic words for wasteful spending is tabzeer تبذير and for niggardliness is taqteer تقتير.

٢٠٨ ـ باب المبذِّرين

208. Chapter: The Spendthrifts

٤٤٤ ـ **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن سلمة، عن مسلم البَطين عن أبي العُبيدَين، قال: سألت عبد الله عن المبذرين، قال: الذين ينفقون في غير حق.

444.[It is related by Abu al-Ubaydayn that he asked Sayyidina Abdullah Ibn Masood ﷺ about المبذرين al-Mubazzireen. So, he said, "It refers to those people who spend on other than right things".]

٤٤٥ ـ **حدَّثَنَا** عارِم قال: حدثنا هُشيم قال: حدثنا حُصين، عن عكرمة، عن ابن عباس: ﴿المبذرين﴾ قال المبذرين في غير حق.

445.[Sayyidina Ikrimah ﷺ has narrated on the authority of Sayyidina Ibn Abbas ﷺ that those people are meant by (the word) al-Mubazzireen المبذرين who (squander their wealth by) spending on other than right expenses.]

EXPLANATION: To spend on other than right heads is not to spend on that which earns a reward or which is, at least, praiseworthy. Rather, it is to spend on that which is not permitted by Allah, like disobedience or sinful heads of account.

٢٠٩ ـ باب إصلاح المنازل

209. Chapter: Reforming or repairing homes

٤٤٦ ـ **حدَّثَنَا** عبد الله بن يوسف قال: حدثنا الليث قال: حدثنا ابن عجلان، عن زيد بن أسلم، عن أبيه قال: كان عمر يقول على المنبر: يا أيها الناس، أصلحوا عليكم مَثاويكم، وأخيفوا هذه الجِنان قبل أن تُخيفكم، فإنه لن يبدو لكم مسلموها، وإنا ـ والله ـ ما سالمناهن منذ عاديناهن.

446.[It is reported by Zayd bin Aslam on the authority of his father that Sayyidina Umar ﷺ used to say from the pulpit, "o people! Repair your homes so that you may be safe from loss. As for the snakes that emerge in houses, frighten them before they frighten you (that is, kill them). Because thise of them that are muslims, they do not disclose themselves and come before you (only the disbelievers harass you). And, by Allah, we have not made a truce with the snakes ever since they became our enemies.]

EXPLANATION: To keep houses in shape is to plug all holes in walls, roofs or floors. Snakes may emerge from holes if they are left open. If a snake is seen, it Must be killed. Your children and woman will be afraid of them, so finish them before your family is frightened.

The concluding remarks are:

ما سالمناهن منذ عاديناهن

"We have not compromised with them ever since we have been enemies of one another".

Some of the versions have those words:[when you see them, say three times, "listen, go away from our house and do not come again otherwise we will kill you." If it goes away then it is okay otherwise kill it because it is a disbeliever.]

Another Hadith tell us: [There are some jinn's in Madinah who become Muslim. When you see a snake (and there is a possibility that a jinn may have taken the form of a snake), tell it for three days. "Don't come out again otherwise we will kill you." And if it continues to be seen after that then kill it because that is the devil (meaning, not a Muslim jinn but either a disbelieving jinn or a real snake).] (Mishkat al-masabeeh, p-360)

٢١٠ ـ باب النفقة في البناء

210, Chapter: Expenses on construction

٤٤٧ ـ **حدَّثَنَا** عبد الله بن موسى، عن إسرائيل، عن أبي إسحاق، عن حارثة بن مُضرِّب، عن خبّاب قال: إن الرجل ليؤجر في كل شيء إلا البناء.

447.[Sayyidina Khabbab bin al-Aratt ﷺ said, "surely, a man receives a

reward for everything except construction."][(1)] (Tirmizi)

EXPLANATION: The Hadith means to say that man will surely be rewarded for what he spends on his necessities with the pleasure of Allah in mind. If anyone builds a house that he needs then he will get a reward for that because that is a necessity, and proper too. But, normally, people build more than what they need, tall and broad house, high and wide, of varying style and design, particularly with the mind of excelling ever other people and ostentatious display of wealth. There is no reward in such buildings. The money is wasted on dust although it should have been spent on pious purposes.

Imam Bukhari has narrated this Hadith in a mawqoof way meaning it is shown as a saying of Sayyidina khabbab ﷺ but, in reality, this Hadith is marfoo meaning a saying of the Prophet ﷺ,as narrated by Mishkat al-masabeeh p-471 from Tirmizi and Ibn Majah. The words of the Hadith marfoo are:

ماأنفق مؤمن من نفقة الا أجر منها الا نفقته في هذا التراب

[No Believer spends anything without being rewarded for it, except for what he spends on this dust.]

A Hadith is also narrated by Sayyidina Anas ﷺ on this subject. He says; the Messenger of Allah ﷺ said:

النفقة كلها في سبيل الله إلا البنى لا خير فيه

[All spending is in the path of Allah, except that on building, for there is no good in it.] (Tirmizi)

Yet another Hadith tells us:

إما ان كل بناء وبال على صاحبه إلا مالا بدّ منه

[Every building is a misfortune for its owner, except what cannot (be done without).]
(Abu Dawood., as trasmited by Mishkat p.422)

٢١١ ـ باب عمل الرجل مع عماله

211. Chapter: A man's working with his employees

٤٤٨ ـ **حدَّثنا** أبو حفص بن علي قال: حدثنا أبو عاصم قال: حدثنا عمرو بن وهب الطائفي قال: حدثنا غُطيف بن أبي سفيان، أن نافع بن عاصم أخبره، أنه سمع عبد الله بن عمرو قال لابن أخ له خرج من الوَهط: أيعمل عمالك؟ قال: لا أدري. قال:

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(1) [٤٤٧] أخرجه الترمذي في صفة يوم القيامة، وقطعة منه في النهي عن تمني الموت، مرفوعاً وصححه، وليس فيه ذكر النفقة في البناء.

أما لو كنت ثقفياً لعملت ما يعمل عمالك. ثم التفت إلينا فقال: إن الرجل إذا عمل مع عماله في داره (وقال أبو عاصم مرة: في ماله) كان عاملاً من عمال الله عز وجل.

448.[Sayyidina Nafi bin Aasim has said that he heard Abdullah bin Umar ﷺ say to his nephew who had come from Waht (a place in Taif), "Are your labourers working?" He said, "I do not know".

Abdullah bin Umar ﷺ said, "If you were from the tribe of Taqif then you too would have done what your labourers do." Then (Ibn Umar) turned towards them (the narrated and other) and said, "surely, if a man works in his house with his workers then he is counted as a labourer among the labourers of Allah, the majestic, the Glorious,"]

EXPLANATION: It means that if a man is occupied in household work then he gets a reward for that too. If a man forms an intention to please Allah and works with his labourers then there is that and it keeps out pride. A man who joins his labourers becomes a labourer of Allah, one who works for Allah.

٢١٢ ـ باب التطاول في البنيان

212. Chapter: Competition in construction

٤٤٩ ـ **حدَّثنا** إسماعيل، حدثني ابن أبي الزناد، عن أبيه، عن عبد الرحمن الأعرج عن أبي هريرة عن رسول الله ﷺ قال: «لا تقوم الساعة حتى يتطاول الناس في البنيان».

449.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, " The Day Resurrection will not take place until people vie with one another in raising buildings."][1] (Abu Dawood.

EXPLANATION: This is a piece from the Hadith jibrail which is narrated by Sayyidina Abu Hurayrah ﷺ also. It is known as Hadith jibrail and embraces all sciences of Shari'ah. Just as surah al-fatihah is called Umm al-Quran so too this Hadith may be called Umm al-Hadith. Often, the noble companions ﷺ were shy to ask questions because of the reverence they attached to the Prophet's ﷺ court, but they had a desire to find out an answer so they looked forward to the arrival of a villager who might ask the Prophet ﷺ questions pertaining to religion and in this way their questions would be answered too. Allah made the task of the Companions ﷺ easy by sending Sayyidina Jibrail ﷺ to the Prophet ﷺ as a seeker of knowledge who would get answers to his questions for the benefit of the noble Companions ﷺ and through his own physical state.

The said seeker (Sayyidina Jibrail ﷺ first asked his question about Islam.

(1) [٤٤٩] أخرجه أبو داود في المراسيل عن غسان بن الفضل عن ابن المبارك.

The Prophet ﷺ gave him an answer mentioning all the five pillars of Islam.

The next question that he asked was about ihsan (doing good, showing favour). This question was followed by another about the Day of Resurrection, "when will it take place?" The Prophet ﷺ said in answer, "You and I are on the same footing concerning this question." But, he asked again," At least, tell me of its signs. "So, the Prophet ﷺ told him of tow signs out of the very many that will be disclosed before the Day of resurrection. The first was that woman will give birth to such daughters who will dictate to them (their mothers). In other words, such small-minded shameless and worthess children will be born whose manners will be base and lowly and they will be domineering over their parents who will be treated like slaves and made to toil. (we see this happening today with our own eyes.

The Prophet ﷺ disclosed the second sign of the Day of Resurrection: "The day of Resurrection will not come until people compete with one another in building large houses." Some of the version give the details, "Bare footed, naked and hard pressed people who do not own clothes to cover their bodies and shoes to put on their feet and shepherds will build tall houses and pride themselves over it." The meaning is that before the coming of the Day of Resurrection, such a revolutionary change will take place that wealth will be found in abundance with those people who do not have garments to cover their bodies or shoes to wear and who earn their living by grazing sheep. They will have known of no other way to use their money except to out it into dust and mud to raise lofty houses and feel proud about it.

٤٥٠ ـ **حدَّثنا** عبد الله قال: حدثنا حُريث بن السائب قال: سمعت الحسن يقول: كنت أدخل بيوت أزواج النبي ﷺ في خلافة عثمان بن عفان، فأتناول سُقُفها بيدي.

450.[Sayyidina Hassan رحمه الله said that in the times of Khilafah Sayyidina uthman bin affan رضي الله عنه he used to enter into the houses of the wives of the Prophet ﷺ. He could touch their ceilings with his hands (because they were very low).]

٤٥١ ـ وبالسند عن عبد الله قال: أخبرنا داود بن قيس قال: رأيت الحُجُرات من جريد النخل، مغشاة من خارج بمسوح الشعر، وأظن عرض البيت من باب الحجرة إلى باب البيت نحواً من ست أو سبع أذرع. وأحزر البيتَ الداخل عشر أذرع. وأظن سمكه بين الثمان والسبع، نحو ذلك، ووقفت عند باب عائشة فإذا هو مستقبل المغرب.

451.[Dawood. Bin Qays رحمه الله has said, "I saw the rooms of the wives of the Prophet ﷺ. They were made from branches of palm trees. Their doors were covered with sackcloth. And, I estimate that the breadth of one room from its door to the door of the other room was about six or seven cubics including a little courtyard). And. I estimate that the house inside was about ten cubics,

and I estimate the height at seven or eight cubics. And I stood before the door of Sayyidah Ayeshah ﵂, and found it facing the west".][1]

EXPLANATION: This Hadith does not clarify which of the rooms Dawood bin Qays described. If he describes the rooms of the wives of the Prophet ﷺ then with their height seven or eight cubics, how could Hassan ﵀ touch the ceiling. Besides, he was a child of learning age. We might say that he touched the ceiling after standing on something. If that is the case then both the Ahadith are reconciled.

٤٥٢ ـ وبالسند عن عبد الله قال: أخبرنا علي بن مَسعَدة عن عبد الله الرومي قال: دخلت على أم طلق فقلت: ما أقصرَ سقف بيتك هذا! قالت: يا بنيّ! إن أمير المؤمنين عمر بن الخطاب رضي الله عنه كتب إلى عماله أن لا تُطيلوا بناءكم، فإنه من شر أيامكم.

452.[Abdullah bin al-Rum said that he visited Umm Talq and said to her, "How low is the ceiling of your house!" She said, "O my son, that Ameer al-Mumineen (commander of tha faithfuls), Umar ibn al-Khattab ﵁ wrote to his governors that they should not raise their homes high and if they did that then it would be from their bad days".][2]

EXPLANATION: In other words, simplicity is better for the Believer. Much money should not be spent on building homes. And tall houses should not be built because that speaks of love for the world. When that happens, it is not a good time for the believers.

٢١٣ ـ باب من بنى

213. Chapter: He who builds

٤٥٣ ـ **حدَّثَنَا** سليمان بن حرب قال: حدثنا جرير بن حازم، عن الأعمش، عن سلام بن شرحبيل، عن حبَّة بن خالد وسَواء بن خالد، أنهما أتيا النبي ﷺ وهو يعالج حائطاً ـ أو بناء ـ له فأعاناه.

453.[salam bin Sharjeel said that hayyah bin khalid and sawa bin Khalid ﵄ went to the Prophet ﷺ and found him repairing a wall, or erecting it. So, they both (joined him and) helped him in the task.][3] (Ahmad Ibn Hibban, Ibn Majah).

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(1) [٤٥١] أخرجه أبو داود في المراسيل بالسند المتقدم.

(2) [٤٥٢] علي بن مسعدة الباهلي أبو حبيب البصري صدوق له أوهام من السابعة عبد الله الرومي قال ابن حجر: لا يعرف إلا أنه روى عنه علي بن مسعدة.

(3) [٤٥٣] أخرجه أحمد وابن حبان وزاد ابن ماجه ولا يسأل من الرزق ما تهزرت، فإن الإنسان تلده أمه أحمد ليس عليه قشر ثم يرزقه الله عز وجل.

٤٥٤ ـ حدَّثَنَا آدم قال: حدثنا شعبة، عن إسماعيل بن أبي خالد، عن قيس بن أبي حازم قال: دخلنا على خبَّاب نعوده ـ وقد اكتوى سبع كيات ـ فقال: إن أصحابنا الذين سلفوا، مضوا ولم تنقصهم الدنيا. وإنا أصبنا ما لا نجد له موضعاً إلا التراب. ولولا أن النبي ﷺ نهانا أن ندعو بالموت لدعوت به.

454.[Qays bin Abu Hazim said that they paid a sick visit to Sayyidina Khabbab ﷺ. He had branded himself at seven places on his body. He said, "Our friends who were before us have gone away from this world while the world did not diminish anything from their reward they earned the full reward) while we got the wealth to keep which we have nothing but dust. If the Prophet ﷺ had not disallowed us to pray for death, I would have prayed for it".][(1)] (Bukhari, Muslim, Nasai, tirmizi, Ibn Majah)

٤٥٥ـ ثم أتيناه مرة أخرى وهو يبني حائطاً له، فقال: إن المسلم يؤجر في كل شيء ينفقه إلا في شيء يجعله في التراب.

455.[(Qays bin Abu Hazam said that) they visited Sayyidina Khabbab ﷺ again. He was raising a wall for himself and said, "Surely, a Muslim gets reward for all his spending except for what he spends on dust (meaning, what he puts in building).]

٤٥٦ـ حدَّثَنَا عمر قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا أبو السفر، عن عبد الله بن عمرو قال: مر النبي ﷺ ـ وأنا أصلح خُصّاً لنا ـ فقال: «ما هذا؟» قلت: أُصلح خُصَّنَا يا رسول الله! فقال: «الأمر أسرع من ذلك».

456.[Sayyidina Abdullah bin Amr ﷺ said that the Prophet ﷺ passed by while he (Amr) was repairing his thatched roof. He asked, "What is that ?" Amr said to him, " I am repairing my thatched roof," He said, "Death is quicker than that".]

EXPLANATION: We have spoken about construction in the explanation of Hadith #447. Sayyidina Khabbab ﷺ had applied seven brands on his body as the Arabs treated themselves by branding with fire and he had done the same thing. Only the Arabs had known how it was done because this method of treatment was unknown in our areas.

٢١٤ـ باب المسكن الواسع

214. Chapter: A spacious home

٤٥٧ـ حدَّثَنَا أبو نعيم وقبيصة قالا: حدثنا سفيان، عن حبيب بن أبي ثابت، عن

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(1) [٤٥٤] أخرجه المصنف في الطب والدعوات والرقاق والتمني، ومسلم في الدعوات، والنسائي والترمذي في الجنائز، وابن ماجه في الزهد.

خُميل، عن نافع بن عبد الحارث، عن النبي ﷺ قال: «من سعادة المرء المسكن الواسع، والجار الصالح، والمركب الهنيء».

457.[It is reported by Nafi bin Abdul Harith ﷺ that the Holy Prophet ﷺ said, "part of the good fortune of a man is that he receives (in the world) a spacious home, righteous neighbours and a choice means of transport".]

EXPLANATION: We have already seen this Hadith at #116 in chapter #64 The Righteous neighbour. It is a blessing for a man to have a spacious home. And, it does not contradict the earlier Ahadith that there is no spending on dust. For, it does not follow that a spacious home is larger than what one needs or that it is wide all around and luxuriously decorated and designed. If these things are observed than a spacious house is indeed a blessing, and to build on a little area a house according to one's needs so other pious works is laudasie too. There is no paradox in the two ideas.

٢١٥ ـ باب من اتَّخذ الغُرَف

215. Chapter: Upper storey

٤٥٨ـ حدَّثَنا موسى قال: حدثنا الضحاك بن نبراس أبو الحسن، عن ثابت، أنه كان مع أنس بالزاوية ـ فوق غرفة له ـ فسمع الأذان، فنزل ونزلتُ، فقارب في الخطا فقال: كنت مع زيد بن ثابت فمشى بي هذه المشية وقال: أتدري لم فعلت بك؟ فإن النبي ﷺ مشى بي هذه المشية وقال: «أتدري لم مشيت بك؟» قلت: الله ورسوله أعلم. قال: «ليكثر عدد خطانا في طلب الصلاة».

458.[Sayyidina Thabit Ansari ﷺ said that he was at al-Zawayah with Sayyidina Anas ﷺ. They were in an upstair room. When he heard the azan, he came down and Thabit also descended downstairs. Anas ﷺ walked with short steps and said, "do you know why I did this before you? The reason is that the Prophet ﷺ had walked with me at a similar pace, and had asked me if I know why he did so and when I told him that only Allah and his Messenger know why, he said to me that (he placed his steps closer and together so that) a greater reawrd would come for every step while they went for prayers".]

EXPLANATION: A pious deed is recorded at every step. Hence, the greater the number of steps, the more the number of pious deeds recorded. This Hadith also confirms that it is proper to build an upper storey. Sayyidina Anas ﷺ was in an upperstair room when he heard the azan and came downstairs and walked to the mosque with short steps.

٢١٦ ـ باب نقش البنيان

216. Chapter: Decorating the building

٤٥٩ـ حدَّثَنا عبد الرحمن بن يونس قال: حدثنا محمد بن أبي الفُدَيك قال: حدثني

عبد الله بن أبي يحيى، عن ابن أبي هند: عن أبي هريرة، عن النبي ﷺ قال: «لا تقوم الساعة حتى يبني الناس بيوتاً يشبهونها بالمَراجل».

459.[It is narrated by Sayyidina Abu Hurayrah ﷺ the Prophet ﷺ said, "The Day of Resurrection will not come until people paint their houses like decorated and patterned cloth".][1]

٤٦٠ ـ **حدَّثنا** موسى قال: حدثنا أبو عوانة، قال: حدثنا عبد الملك بن عمير، عن ورّاد كاتب المغيرة قال: كتب معاوية إلى المغيرة: اكتب إليَّ ما سمعت من رسول الله ﷺ. فكتب إليه: إن نبي الله ﷺ كان يقول في دبر كل صلاة: «لا إلٰه إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد» وكتب إليه: إنه كان ينهى عن قيل وقال، وكثرة السؤال، وإضاعة المال. وكان ينهى عن عقوق الأمهات، ووأد البنات، ومنع وهات.

460.[It is narrated by Sayyidina warrad (the scribe of Sayyidina Mughirah ﷺ) that Sayyidina Muawiyah ﷺ wrote a letter to Sayyidina Mughirah bin Shu'bah ﷺ asking him to write to him something that he had heard from the Messenger of Allah ﷺ. So, Mughirah ﷺ wrote to him that the Prophet of Allah ﷺ made this supplication after every prayer:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير، اللهم لا مانع لما اعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد.

"There is no god except Allah, the one who has no partner. To Him belongs the dominion and he is over all things powerful. O Allah, there is no one to deny what you bestow and no one to give what you deny. And the wealth of the wealthy cannot help them against your wrath and punishment)".

He also wrote to him that the Messenger of Allah ﷺ prohibited us from indulging in gossip, asking too many questions and squandering money, and the Prophet ﷺ also disallowed disobedience to mothers, burying alive female children, and refusing to give, (and receiving wealth of other people).][2]

(Abu Dawood., nasai, Tirmizi, Ibn Majah)

EXPLANATION: We have explained this Hadith at Hadith 3297 which

(1) [٤٥٩] عبد الرحمٰن بن يونس بن هشام أبو مسلم المستملي البغدادي، مولى المنصور، طعنوا فيه للرأي من العاشرة مات سنة أربع وعشرين أو بعدها.

(2) [٤٦٠] أخرجه أبو داود في السنن (كتاب المناسك) ب٥٧، (الجهاد) ب١٦٩، (الدعاء) ب٣، والنسائي في السنن (كتاب السهو) ب٨٣ و٨٦، والترمذي في السنن ٢٩٩، ٣٤٢٨، ٣٤٢٩، وابن ماجه في السنن ٢٢٣٥، ٣٧٩٩.

may be seen. On the face of it this Hadith seems unrelated to this chapter but decorating a house with elaborate work and designs is a wasteful and unnecessary expenditure which involves squandering of wealth. Hence, Imam Bukhari has placed it in this chapter.

٤٦١ ـ **حدَّثَنَا** آدم قال: حدثنا ابن أبي ذئب، عن سعيد المقبري، عن أبي هريرة قال: قال النبي ﷺ: «لن يُنجي أحداً منكم عملُه» قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا، إلاّ أن يَتغمَّدني الله منه برحمة. فسدِّدوا وقاربوا، واغْدوا ورُوحوا، وشيءٌ من الدُّلْجة، والقصدَ القصدَ، تبلغوا».

461.[It is reported by Sayyidina Abu Hurayrah ﵁ that the Prophet ﷺ said, "none of you will receive salvation through his deeds." The Companions ﵃ asked him, " Not even your deeds will get you salvation?" He said, "My deeds too will not get me salvation. But, of course, if Allah will wrap me with His mercy (then I will get salvation). Thus, keep straight! And, walk together. Perform some optional worship in the morning, evening and darkness of the night. Adopt a middle course. You will attain your goal (meaning, Success in the hereafter).][1] (Bukhari, Muslim, Ahmad.)

EXPLANATION: This Hadith may appear out of place in this Chapter but it does contain some valuable advice. If these are pursued, they would be very helpful in the Hereafter.

٢١٧ ـ باب الرفق

217. Chapter: Mildness

٤٦٢ ـ **حدَّثَنَا** عبد العزيز بن عبد الله قال: حدثنا إبراهيم بن سعد، عن ابن شهاب، عن عروة بن الزبير، عن عائشة زوج النبي ﷺ قالت: دخل رهط من اليهود على رسول الله ﷺ، فقالوا: السام عليكم. قالت عائشة: ففهمتها، فقلت: عليكم السام واللعنة. قالت: قال رسول الله ﷺ: «مهلاً يا عائشة! إن الله يحب الرفق في الأمر كله» فقلت: يا رسول الله!، أو لم تسمع ما قالوا؟ قال رسول الله ﷺ: «قد قلت: وعليكم».

462.[It is reported by Urwah bin al-Zubayr that the wife of the Prophet ﷺ,Sayyidah Ayeshah ﵂ said that a group of Jews came to the Messenger of Allah ﷺ and said al-saam alaykum. (Saam means death, So, by uttering this word they prayed against the Prophet ﷺ for his death. They uttered it with a suppression of their tongue so that it was heard as salam meaning peace.

Sayyidah Ayshah ﵂ said that she understood what they uttered and she

(1) [٤٦١] أخرجه المصنف في الصحيح ٨/ ١٢٢، ومسلم في الصحيح (كتاب الصفات المنافقين) ب١٧، رقم ٧١، وأحمد في المسند ٢/ ٤٨٢ و٤٨٨ و٣٠٥ ـ ٣/ ٣٦٢.

said (from behind the curtain). "Death be to you (and the curse of Allah)."The Messenger of Allah ﷺ said (to her). "O Ayshah, be gentle !Surely, Allah loves mildness in every deed." She said, "O Messenger of Allah,did you not hear what they said?" He said, "I had said in response wa alaykum (and on you!) so their words rebounded on them."][1] (Bukhari, Muslim, Tirmizi, Ahmad.)

EXPLANATION: We have seen this Hadith in the Chapter 145, A Believer does not taunt, Hadith # 311. The Prophet ﷺ has advised us to be mild in all our affairs and assured us that Allah also loves us to adopt mildness in whatever we do. Sayyidah Ayshah رضي الله عنها gave the Jews a strong reply to their rude words but the Prophet asked her to be mild even in that case. If this is what he wanted her to adopt against rude Jews then how can we reconcile ourselves to rude behaviour with Muslims on the whole, how can we expect him to condone mockery and taunt of Muslims. The Prophet ﷺ is quoted in another Hadith to have said, "It is not behove a Muslim to mock, taunt or curse anyone or to shout in the markets uttering indecent words and rude phrases. But a Muslim is good mannered".

٤٦٣ ـ **حدَّثَنَا** مسدَّد قال: حدثنا أبو عوانة، عن الأعمش، عن تميم بن سلمة، عن عبد الرحمن بن هلال، عن جرير بن عبد الله قال: قال رسول الله ﷺ: «من يُحرَم الرفقَ يُحرم الخير».

463.[It is reported by Sayyidina Jarir bin Abdullah رضي الله عنه that the Messenger of Allah ﷺ said, "he who lacks the characteristic of mildness is deprived of all good."][2] (Abu Dawood)

EXPLANATION: The characteristic of mildness is much goodness and is very elevated in rank. If anyone lacks it then it is as though he lacks all goodness. We might say that the root of most of man's good qualities and piety is mildness which is also their source. Hence, anyone who is deprived of it, is deprived of all goodness and piety.

٤٦٤ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا ابن عيينة، عن عمرو، عن ابن أبي مُليكة، عن يعلى بن مَمْلك، عن أم الدرداء، عن أبي الدرداء عن النبي ﷺ قال: «من أُعطي حظه من الرفق، فقد أُعطي حظه من الخير، ومن حُرم حظه من الرفق، فقد حرم حظه من الخير. أثقل شيء في ميزان المؤمن ـ يوم القيامة ـ حسن الخلق. وإن الله ليبغض الفاحش البذيّ».

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(1) [٤٦٢] أخرجه المصنف ٨/ ١٤ و٧١ و١٠٤، ومسلم في الصحيح (كتاب السلام) ١٠، والترمذي في السنن ٢٧٧١، وأحمد في المسند ٣٦ و٣٧ و٨٥ و١٩٩.

(2) [٤٦٣]أخرجه أبو داود في السنن ٤٨٠٩، ومسلم في الصحيح (كتاب البر والصلة) ٧٤، ٧٧٦، وابن ماجه في السنن ٣٦٨٧، وأحمد في المسند ٤/ ٣٦٢ و٣٦٦.

464.[It is reported by Sayyidina Abu Darda ﷺ that the Prophet ﷺ said, "He who is given his share of the characteristic of mildness is like one who is given his share of goodness and piety. And he who is deprived of his share of mildness is as one who is deprived of his share of goodness and piety. And, good character will weigh heaviest in the scale of a Believer on the Day of Resurrection. And, surely, Allah hates the one who utters obscene words and who reviles.][1] (Tirmizi)

EXPLANATION: There is much good in mildness. Any person who is bestowed by Allah the quality of mildness is one who has received the good of this world and the next. And if a man lacks mildness then he literally lacks the good of this world and the hereafter. We learn from another Hadith that when Allah decides to bestow on the folk of a house the characteristic of mildness then He causes them to benefit through it. Mildness becomes a source of many blessings and favours. And when He deprives a household of the quality of mildness, He makes that a means of (causing them) harm. On account of being deprived, they suffer much loss.

Man possesses various qualities and these include mildness and hard-heartedness. A Man in whom hardness is prominent will be severe to his family, wife and children, relatives and associates. He will be severe on his neighbours, too. If he is a teacher, he will be cruel to his students. If he is a ruler or an authority, he will be cruel and unyielding his subjects and subordinates. In short such a man will be harsh to all those who have to deal with him. His life will be a torment for himself and those who have a connection with him.

In contrast a man who is soft-hearted will be mild in his dealings with his family, neighbours, near one's and strangers-in fact, everyone who comes across him. As a consequence, he will live comfortably and he will be a means of comfort for other people. They will all have peace. His mildness will grow mutual love and compassion. There will be mutual respect, and a development of sentiments of goodwill for one another. Hard-heartedness and wickedness, as we have seen, will develop hatred and enmity, there will be jealousy against one another and constant infighting and war-like conditions. These are some of the consequences of mildness and cruelty that we experience in our every day life. As for the results in the Hereafter, We will know them when we face them practically but we do have the sayings of the Messenger of Allah with us to guide us.

٤٦٥ ـ حدَّثَنا عبد الله بن عبد الوهاب قال: حدثني أبو بكر بن نافع ـ واسمه أبو بكر ـ مولى زيد بن الخطاب قال: سمعت محمد بن بكر بن عمرو بن حزم قالت عمرة: قالت عائشة: قال النبي ﷺ: «أقيلوا ذوي الهيئات عَثراتهم».

(1) [٤٦٤] أخرجه الترمذي في السنن ١٣ ، ٢.

465.[Sayyidah Umarah said that Sayyidah Ayshah ﵂ quoted the Prophet ﷺ as saying, "Go on forgiving the lapses of those people who happen to make lapses."][1] (Ahmad:

EXPLANATION: It is the demand of kindness and compassion that mistakes of people should be forgiven. This was the practice of the most merciful of all on earth. He forgave those who did wrong to him. There is a Hadith in Bukhari and Muslim narrated by Sayyidah Ayshah ﵂ which says:

وما انتقم رسول الله ﷺ لنفسه في شيء قط إلا أن ينتهك حرمة الله فينتقم

[the Messenger of Allah ﷺ never took revenge from anyone for a personal affront unless someone transgressed the limits of Allah in which case he punished the violator.]

٤٦٦ ـ **حدَّثنَا** الغدَّاني أحمد بن عبيد الله قال: حدثنا كثير بن أبي كثير قال: حدثنا ثابت، عن أنس، عن النبي ﷺ قال: «لا يكون الخُرْق في شيء إلا شانه. وإن الله رفيق يحب الرفق».

466.[It is narrated by Sayyidina Anas ﵁ that Messenger of Allah ﷺ said, there is never stubbornness in anything but it makes it ugly. Surely, Allah is kind and loves mildness".]

EXPLANATION: The quality of hardness and quick-temper put a defect in a person in whom they are found. As against this, mildness beautifies its owner, and Allah also is mild and loves mildness.

٤٦٧ ـ **حدَّثنَا** عمرو بن مرزوق قال: أخبرنا شعبة، عن قتادة قال: سمعت عبد الله بن أبي عتبة يحدِّث، عن أبي سعيد الخدري قال: كان رسول الله ﷺ أشد حياء من العذراء في خدرها. وكان إذا كره شيئاً عرفناه في وجهه.

467.[Sayyidina Abu Saeed al-Khudri ﵁ said, "The Messenger of Allah ﷺ was more shy than an unmarried girl in her viel. When he found anything unpleasant, we could detect it on his countenance".][2] (Bukhari, Muslim, Ahmad.)

٤٦٨ ـ **حدَّثنَا** أحمد بن يونس قال: حدثنا زهير، عن قابوس، أن أباه حدثه، عن ابن عباس، عن النبي ﷺ قال: «الهَدْيُ الصالح، والسَّمت، والاقتصاد، جزء من سبعين جزءاً من النبوَّة».

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(1) [٤٦٥] أبو بكر بن نافع العدوي، مولاهم المدني، قاضي بغداد، ضعيف من الثامنة. أخرجه أحمد في المسند ٦/ ١٨١.

(2) [٤٦٧] أخرجه المنصنف في الصحيح ٤/ ٢٣٠، ٨/ ٣٢. ومسلم في الصحيح (كتاب الفضائل) ب١٦ رقم٦٧، وأحمد في المسند ٣/ ٧١، ٩١.

468.[it is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "pious living is a good habbit and moderation in expenses in one part out of the seventy parts of prophethood."][(1)](Tabarani in Muajjam al-Kabir)

٤٦٩ ـ **حدَّثَنَا** حفص بن عمر قال: حدثنا شعبة، عن المقدام، عن أبيه عن عائشة رضي الله عنها قالت: كنت على بعير فيه صعوبة، فقال النبي ﷺ: «عليك بالرفق، فإنه لا يكون في شيء إلا زانه، ولا يُنزع من شيء إلا شانه».

469.[Sayyidina Ayshah ﷺ said, "I was riding a camel that was unruly (it could not be coaxed softly but had to be urged forward strongly).

The Prophet ﷺ said, however, that we should choose mildness. It will grow beauty in whom this quality vanishes, it will make him ugly".][(2)] (Bayhaqi)

٤٧٠ ـ **حدَّثَنَا** عبد العزيز قال: حدثنا الوليد بن مسلم، عن أبي رافع عن سعيد المقبُري، عن أبيه، عن أبي هريرة قال: قال رسول الله ﷺ: «إياكم والشحَّ فإنه أهلك من كان قبلكم: سفكوا دماءهم، وقطعوا أرحامهم، والظلم ظلمات يوم القيامة».

470.[It is related by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, 'keep away from niggardliness (for) it destroyed the people before you. They shed blood of one another for no reason and cut off ties of relationship. On the Day of resurrection, cruelty will present itself as darkness."][(3)] (Abu Dawood., Ahmad:

EXPLANATION: The people who are cruel regard themselves as successful in this world but they will find out in the hereafter that they have been deprived of light. Their cruelty will come before them in the from of darkness in a number of ways. Some scholars interpret it to mean hardship and difficulties. Because of their cruelty here, they will face many difficulties there on the day of Resurrection.

٢١٨ ـ باب الرفق في المعيشة

218. Chapter: Simplicity of life

٤٧١ ـ **حدَّثَنَا** حرمي بن حفص قال: حدثنا عبد الواحد قال: حدثنا سعيد بن كثير بن عبيد قال: حدثني أبي قال: دخلت على عائشة أم المؤمنين رضي الله عنها، فقالت: أمسك حتى أخيط نقبتي. فأمسكتُ. فقلت: يا أم المؤمنين! لو خرجتُ فأخبرتُهم لعدُّوه منك بخلاً. قالت: أبصر شأنك، إنه لا جديد لمن لا يلبس الخَلَقَ.

(1) [٤٦٨] أخرجه الطبراني في المعجم الكبير ١٢/ ١٠٦.

(2) [٤٦٩]أخرجه البيهقي في السنن الكبرى ١٠/ ١٩٣.

(3) [٤٧٠] إسماعيل بن رافع بن عويمر الأنصاري المدني، نزيل البصرة ويكنى أبا رافع ضعيف الحفظ من السابعة مات في حدود الخمسين. أخرجه أبو داود (كتاب الزكاة) ب٤٤، وأحمد في المسند ٢/ ١٩١، و١٩٠، والحاكم في المستدرك ١/ ١١ و٤١٥.

471.[Kathir bin Ubayd has narrated on the authority of his father I said, "I went to Umm al-Mu'mineen, Sayyidah Ayshah ﵂. She asked me to wait a little until she had patched up her clothes (and would then hear me). So, I waited a while and then (when she had finished) I said to her, 'o Umm al-Mu'mineen, if I go out and let the masses know that you were patching up old garments then they will regard that as your niggardliness (for Allah has now bestowed wealth to you).' She said, 'Mind what you say he who does not wear old garments has no share in the new.'"][(1)] (Ibn Sad)

EXPLANATION: This Hadith speaks of the simplicity of Sayyidah Ayshah ﵂. In that period she was blessed by Allah with wealth and the hard times were over but she continued to live a simple life. Sayyidah Ayshah ﵂ had chosen simplicity for her own self but was otherwise wery generous and philanthropic. She gave away to the poor and needy whatever she received of wealth. Many episodes of her generosity are narrated in books of Ahadith. Sayyidina urwah ﵁ (her nephew) said that he saw her give away in sadaqah seventy thousand Durham while she had a patch on her own shirt.

As for her saying that one who does not wear an old garment has no share in a new one, it could mean that he has no right to wear a new one or that he will not sense the feeling that one gets on wearing a new garment if he does not wear an old garment.

٢١٩ ـ باب ما يعطى العبد على الرفق

219. Chapter: what a slave of Allah gets on being mild

٤٧٢ ـ **حدَّثَنَا** موسى قال: حدثنا حماد، عن حميد، عن الحسن، عن عبد الله بن مغفل، عن النبي ﷺ قال: «إن الله رَفيق يحب الرِّفق، ويعطي عليه ما لا يعطي على العُنف».

472.[It is reported by Sayyidina Abdullah bin mughaffal ﵁ that the Prophet ﷺ said, "Surely, Allah is merciful and He loves mildness. What He bestows against mildness, He does not give to the hard- hearted.][(2)] (Bukhari, Muslim, Ahmad.)

EXPLANATION: The Prophet ﷺ described the beauty of mildness at the outset. He said that Allah himself is merciful. It is His attribute. The Prophet ﷺ then said that Allah loves mildness in conduct. He likes that His slaves deal with one another mildly and with compassion. It is His practice that He does not reward a hard-hearted man as much as he rewards a mild person

(1) [٤٧١] أخرجه ابن سعد في الطبقات الكبرى في سيرة عائشة ٨/ ٥٠.

(2) [٤٧٢] أخرجه المصنف في الصحيح ٨/ ١٤، ١٠٤. ومسلم في الصحيح (كتاب البرّ والصلة) ٧٧. وأحمد في المسند ١/ ١١٢، ٤/ ٨٧.

rather, he does not bestow against anything else as much as He bestows against mildness. Hence, a man Must follow a mild and compassionate course in dealing with other people even if he looks at things from a personal profitable and selfish point of view. In other words one who is desirous that Allah should show him mercy and make his task easy must be merciful to other people and mould his life not on a hard pattern but with a compassionate attitude.

٢٢٠ ـ باب التسكين

220. Chapter: Peaceful living

٤٧٣ ـ حدَّثنا آدم قال: حدثنا شعبة، عن أبي التياح قال: سمعت أنس بن مالك قال: قال النبي ﷺ: «يسروا ولا تعسروا، وسَكِّنوا ولا تنفروا».

473.[It is reported by sayyidina Anas bin Maalik that the Holy Prophet ﷺ said, "Make things easy. Do not be hard and difficult. Let people be calm. Do not cause them to hate."][1] (Ahmad.)

EXPLANATION: In dealing with other people one Must make things easy for them. He Must not let them feel and face difficulty or hardness. Let it not be that because of anyone's hardness, people shy away from religion and a religious life. They Must be allowed to remain in a peaceful and comfortable atmosphere, and hatred Must not be created among them. Those people who recognise the path of wisdom and cautious guidance, take their admirers along the right path. But those who are not adept, they frighten people away although they imagine to themselves that they have spoken the truth. If they had taken their people along then they would have spread guidness.

٤٧٤ ـ حدَّثنا قتيبة قال: حدثنا جَرير، عن عطاء، عن أبيه، عن عبد الله بن عمرو قال: نزل ضيف في بني إسرائيل ـ وفي الدار كلبة لهم ـ فقالوا: يا كلبة! لا تنبحي على ضيفنا. فصحن الجراءُ في بطنها. فذكروا لنبي لهم، فقال: إن مثل هذا كمثَل أمةٍ تكون بعدكم، يغلب سُفهاؤها علماءها.

474. [Sayyidina Abdullah bin Amr ؓ said that some guests came to a house of Banu Israel. Those people had a bitch and they told her not to bark at their guests. (The dog did not bark). But the puppies in her womb began to bark. So they reported that to their Prophet ؑ. He said." This is an example which shows that people will come after you among whom the stupid will suppress the ulama (scholar's)][2] (Ahmad.)

EXPLANATION: What to say of the bitch. The unborn puppies barked

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(1) [٤٧٣] أخرجه أحمد في المسند ١/ ٢٣٩، ٢٨٣، ٣/ ١٣١، ٢٠٩ ـ ٤/ ٤١٢.

(2) [٤٧٤] أخرجه أحمد مرفوعاً ٢/ ١٧٠.

although they had not yet seen the wold and no one was before them. There was no apparent reason to bark. In the same way. There will come a people whose foolish men will humiliate their religious scholars and speak against them mocking and criticising them. Although they will have no knowledge, awareness or understanding and no deeds to their name.

٢٢١ ـ باب الخُرق

221.Chapter: Stupidity

٤٧٥ ـ **حدَّثَنَا** أبو الوليد قال: حدثنا شعبة، عن المقدام بن شريح قال: سمعت أبي قال: سمعت عائشة تقول: كنت على بعير فيه صعوبة، فجعلت أضربه، فقال النبي ﷺ: «عليكِ بالرفق، فإن الرفق لا يكون في شيء إلا زانه، ولا يُنزع من شيء إلا شانه».

475. [Sayyidah Ayeshah ﵂ said that she was riding a camel which was unruly. (did not move when coaxed mildly.) So, she beat it. The Prophet ﷺ said" Adopt mildness. He who possesses this characteristic. Will be beautiful but he who lacks it will become ugly."][1] (kanz al-Ummat suuti's)

We have seen this Hadith at #469.

٤٧٦ ـ **حدَّثَنَا** صدقة، أخبرنا ابن عُلية، عن الجُريريّ، عن أبي نضرة: قال رجل منا يقال له جابر أو جويبر: طلبتُ حاجة إلى عمر في خلافته، فانتهيت إلى المدينة ليلاً، فغدوت عليه، وقد أُعطيتُ فطنة ولساناً ـ أو قال منطقاً ـ فأخذت في الدنيا فصغرتها، فتركتها لا تسوي شيئاً، وإلى جنبه رجل أبيض الشعر أبيض الثياب، فقال لما فرغتُ: كل قولك كان مقارباً إلا وقوعك في الدنيا. وهل تدري ما الدنيا؟ إن الدنيا فيها بَلاغنا ـ أو قال زادُنا ـ إلى الآخرة، وفيها أعمالنا التي نجزى بها في الآخرة. قال: فأخذ في الدنيا رجل هو أعلم بها مني. فقلت: يا أمير المؤمنين! من هذا الرجل الذي إلى جنبك؟ قال: سيد المسلمين؛ أُبيُّ بن كعب.

476. [Abu Nadrah said. There was a man in our tribe who was called Jabir or juwaybir. He reported that he visited Sayyidina Umar ﵁ on a personal mission when he was a khalifah. He reached Madinah at night and went to Sayyidina Umar ﵁ in the morning. He described himself as an intelligent man who was a master of refined speech. He spoke (to Sayyidina Umar﵁) of the evils of the world and proved that it was very insignificant without any value. A man sat next to Sayyidina Umar ﵁ and he had grey hair and wore a white dress. He remarked when Jabir (or juwaybir) had finished speaking."

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(1) [٤٧٥] انظر: كنز العمال للمتقي الهندي ٥٣٦١ ومناهل الضعف للسيوطي ٢١، الشفاؤ للقاضي عياض ١/١٥٦، كشف الخفاء للعجلوني ٢/ ٧٥.

What you have said is satisfactory but what you say about the world (can you have exaggerated)is not correct. Do you know what this life is? It is a provision for our journey to the Hereafter. It is here that you will perform you deeds and take them along with you and they will be of use to you in the hereafter".

Jabir (or juwaybir) said," such a man spoke on the world who knew better than me and asked the ameer al-Munineen who the man was who sat next to him and he said that he was Sayyid al-Muslim (chief of the Muslims). Ubay bin ka'b ﷺ".]

EXPLANATION: The love of the world is a bad thing because it leads man into amusement and play. It makes one forget Allah. The qur'an has called it متاع الغرور (comfort of illusions)[1] and لهو ولعب (aniusement and play)[2]. It is obvious that it will perish. However since man is here he has to live and he is bound to earn as much as is necessary in a lawful manner and spend lawfully what he earns. While he is her laws, he has to perform deeds that will be helpful to him in the hereafter. Jabir or juwaybir Whatever his name, Saw the first thing-play and amusement. Which is meaningless pursuit while he was told that there was another angle too: an earning has to be made in this world for the hereafter and that is meaningful. Therefore it is not wise to condemn the world as some place without advantage. The slogan is:Be in this world but live for the hereafter. If anyone follows that then he is indeed blessed.

٤٧٧ ـ **حدَّثنا** علي قال: حدثنا مروان قال: حدثنا قنان بن عبد الله النهمي قال: حدثنا عبد الرحمن بن عوسجة، عن البراء بن عازب قال: قال رسول الله ﷺ: «الأشرةُ شرّ».

477. [It is narrated by Bara bin Azib ﷺ that the Messenger of Allah ﷺ said."It is bad to brag about onseself".]

EXPLANATION: The Arab word in the original is "[1] (Ashrah) and it means to brag about oneself. Boast egoistically. To speak hihgly of one's family background or ancestry or craft before other people. to present oneself before them as an important person.'

We see In sureh al-Qamar The people say about Prophet salih ﷺ:

﴿أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ۝٢٥﴾ [القمر: 25]

{Has the admonition been cast upon him alone among us? Nay. He is an impudent liar} (54:25) And Allah said.

﴿سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ۝٢٦﴾ [القمر: 26]

{They shall surely know tomorrow who is the impudent liar!}(54:26)

(1) Aal Imran, 3:185 and al-Hadid 57:20.

(2) Al-Ankasoor 29:64.

٢٢٢ ـ باب اصطناع المال

222. Protections Wealth

٤٧٨ ـ حدَّثَنا أبو نعيم قال: حدثنا حنش بن الحارث عن أبيه قال: كان الرجل منا تنتج فرسه فينحرها، فيقول: أنا أعيش حتى أركب هذا؟ فجاءنا كتاب عمر: أن أصلحوا ما رزقكم الله، فإن في الأمر تنفساً.

478.[It is reported by Hanash bin Harith on the authority of his father that there were some people among them who slaughtered the young of a horse as it was born. Such a man would say." What do I know about my life? Will I live long enough to ride the colt. (they meant to say that the colt Might be slaughtered and its flesh devoured. Death and the last hour are very close. Why wait for it to grow?)

Then they received a command from Sayyidina Umar ﷺ "Use well the provision that Allah has bestowed upon you for the hour is yet far away (not before the horse's young grows to adulthood)".

٤٧٩ ـ حدَّثَنا أبو الوليد قال: حدثنا حماد بن سلمة، عن هشام بن زيد بن أنس بن مالك، عن أنس بن مالك، عن النبي ﷺ قال: «إن قامت الساعة وفي يد أحدكم فَسيلة، فإن استطاع أن لا تقوم حتى يغرسها، فليغرسها».

479. [It is narrated by Sayyidina Anas bin Malik ﷺ that the Holy Prophet ﷺ said: If the last hour strikes and one of you has the seed of date palm in his hand then he must if he can, Sow it before the last hour strikes.]

٤٨٠ ـ حدَّثَنا خالد بن مخلد البجلي قال: حدثنا سليمان بن بلال قال: أخبرني يحيى بن سعيد قال: أخبرني محمد بن يحيى بن حبّان، عن داود بن أبي داود قال: قال لي عبد الله بن سلام: إن سمعت بالدجال قد خرج، وأنت على وَدِيَّة تغرسها، فلا تعجل أن تصلحها، فإن للناس بعد ذلك عيشاً.

480.[Dawood] Bin Abu Dawood said that Abdullah bin salaam said to him, "If you are told that Dajjal has appeared and you are about to plant date in the earth then do not hurry but plant it calmly because people will live even after that.]

EXPLANATION: We learn from these Ahadith that we must not waste the blessings of Allah. We must keep them carefully and in a proper way. If there is going to be a delay before it can prove beneficial then we must realise that whoever follow us will be able to use it and benefit from it.

٢٢٣ ـ باب دعوة المظلوم

223.Chapter: The complaint (petition) of the oppressed

٤٨١ ـ حدَّثَنا أبو نعيم قال: حدثنا شَيبان، عن يحيى، عن أبي جعفر، عن أبي

هريرة، عن النبي ﷺ قال: «ثلاث دعوات مستجابات: دعوة المظلوم، ودعوة المسافر، ودعوة الوالد على ولده».

481.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said," Three supplications are answered. There being no doubt about that. (That are) (i) the supplication of one who has been wronged.(ii) the supplication of a traveller. And (iii) the supplication of a father for his children."][(1)] (Tirmizi. Abu Dawood. Ibn Maja. Ahmad.)

EXPLANATION: This Hadith discloses three people whose supplication will be answered assuredly. Let us talk about each separately.

The wronged one : Anyone who has been oppressed or subjected to cruelty in any way is the one who is wronged. His supplication against the cruel man or oppressor is granted, surely.[We are told in a Hadith that the Prophet ﷺ said, save yourself from the supplication of the one who is wronged because it is answered definitely. The one who is wronged asks Allah for his right and Allah never denies anyone his right."] (Bayhaqi in shab al-Imam)

When the Prophet ﷺ sent Sayyidina Muaz bin jabal ﷺ as governor of Yaman, he gave him some instructions one of which was:

واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب

"And fear the supplication of the wronged one for there is no obstruction (literally, Curtain) between it and Allah".

That there is no obstruction or curtain means that the supplication will receive an approval without doubt. There is nothing that hinders its approval. The same thing is stated in another Hadith in this way: [Allah raises the supplication of one who is wronged above the clouds, and the gates of heaven are opened for it. If the person who is wronged is a grave sinner and immoral, nay a disbeliever, even then his supplication against an oppressor is granted. The reason for the approval of his supplication is that he is wronged. Accordingly, the words in some Ahadith:

وإن كان فاجراً And **ولو كان كافراً**

("even if he is a grave sinner," and "even if he is a disbeliever")

oppression is a very bad thing and it is punished, both, in this world and in the hereafter. We have seen previously a Hadith which says:

الظلم ظلمات يوم القيامة

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(1) [٤٨١]أخرجه الترمذي في السنن ١٩٠٥، وأبو داود في السنن ١٥٣٦، وابن ماجه في السنن ٣٨٦٣، وأحمد في المسند ٢/٢٥٨ و٣٤٨، ٤٧٨ و٥١٧ و٥٢٣.

Cruelty will appear as darkness on the day of resurrection."

Allah forgives his slaves who violate his rights but if they violate rights of fellow slaves and oppress them they can gain forgiveness only when the wronged one forgives. Then a story is narrated in some books that a poor man was carrying home a fish. A policeman snatched that from him and took it home where he sat down to prepare it. One of the fish-bones hurt him on the thumb which became very painful and the injury was soon large and did not respond to treatment. Finally, he had to have the thumb cut off. But the injury had spread to his palm and fingers and when treatment had no effect he had his hand amputated upto the wrist lest the injury spread beyond that to the forearm. However, The arm was also affected and the injury continued to spread and it seemed that arm would have to be severed. A pious slave of Allah learnt of it and advised him," How long will you go on cutting your limbs? Go to the man and ask him to forgive you so that you may be relieved of your anxiety. Finally, he traced out the poor man whose fish he had snatched from his and asked him to forgive Him the man forgave him and his anxiety was removed.

The consequence of cruelty is not limited to human beings alone. Even animals fall prey and suffer because of human atrocities. [It is narrated by Sayyidina Abu Hurayrah ﷺ," I swear by Allah that even the bustard dies in its nest from emaciation on account of the oppression of the tyrant."] (Mishkat)

Rain is prevented by Allah on account of oppression so that the earth's greenery dries up and birds and beasts die from thirst and hunger.

The traveller: The Prophetﷺ has included the traveller among those whose supplication is answered. He is away from home. He lacks the comfort of home and is helpless and anxious of that because he makes a sincere supplication as one who is helpless and needy and his supplication is not rejected. He calls out from the core of his heart is his petition is granted to him.

The father: a father's supplication for his children is granted. In fact, the mother's supplication for her children also receives similar approval very quickly. Children must benefit from their parent's prayers for them and they must never hurt parents lest they complain to Allah. Often Mother's love and father's compassion prevents them from complaining to Allah although children hurt them. But sometimes their heart is broken by their children when they exceed in disobeying parents causing them anxiety. At such times, even an involuntary ouch! From their lips is a petition of complain and that has its effect. As far as possible, parents should not be displeased and troubled. Children must help them and look after them whether it requires a physical effort or a monetary expenditure. If they have to live

separately away from them, they must pay them regular visits and enquire after them,

[A Hadith tells us that the pleasure of the lord lies in the pleasure of the father and the displeasure of the lord is traced to the displeasure of the father.]

The Prophet ﷺ has also said," May he be humbled, may he be humbled, may he be humbled! He was asked about whom he was speaking and he said." The one who has his parents, or one of them, in their old age but they did not get him admitted to paradise."] (Muslim) The meaning is that he did not serve them and please them to entitle himself to paradise.

Children should always keep their parents pleased. They should not disobey them and should never hurt them in any way. If they harass their parents then they are sure to suffer its consequences in this world.

The Prophet ﷺ has said," The sins a man commits are such that Allah may forgive anyone he chooses to forgive but not the sin of harassing parents. He punishes its perpetrator death in this very world".]

(Bayhaqi, in sha'bal-Iman)

If parents commit excess against their children then they must endure it. They must not be rude to parents or speak a derogatory word against them. If parents have died and children had harassed them when they were alive then' Allamah Jazri ؓ has given the list of those people whose supplication is answered definitely. In his al-Hisn al-Hasin, He has included in the list those people who show kind treatment to parents. If anyone toils and spends money to keep his parents happy and endures difficulty himself to give them comfort then his supplication has the distinction of being approved. Those people who have been enabled by Allah to look after parents must supplicate him for themselves, their parents and all other Muslims.

(Hom Fadail Dua by Mawlana Muhammad Ashiq Ilahi Buland shahri)

٢٢٤ ـ باب سؤال العبد الرزق من الله عز وجل لقوله: ﴿وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ﴾ [المائدة: ١١٤]

224. Chapter: The slave's supplication to Allah to grant him provision 'Provide us, for you are the Best of providers

٤٨٢ ـ **حدَّثَنا** إسماعيل بن أبي أويس قال: حدثني ابن أبي الزناد، عن موسى بن عقبة، عن أبي الزبير، عن جابر أنه سمع النبي ﷺ على المنبر، نظر نحو اليمن فقال: «اللهم! أقبِلْ بقلوبهم» ونظر نحو العراق فقال مثل ذلك، ونظر نحو كل أفق فقال مثل ذلك. وقال: «اللهم! ارزقنا من تراث الأرض، وبارك لنا في مدِّنا وصاعنا».

482. [It is narrated by Sayyidina Jabir ﷺ that he heard the Holy Prophet ﷺ Say from the pulpit while facing Yaman, "O Allah! Turn their hearts towards us." He then said the same thing while facing Iraq and he turned in every direction and made the same supplication. After that he made this supplication:

اللهم ارزقنا من تراث الأرض وبارك لنا في مدنا وصاعنا

(O Allah! Provide us from the produce of the land and bless us in our sa'a and mudd.)"][1] (Ahmad)

EXPLANATION: Mudd and Sa'a were weight measures of those days. Buying and selling was made according to these.

Turn their hearts towards us means turn them towards Islam. 'Let them listen to me and believe in Allah and become Muslims so that they may be successful in the Hereafter.'

Then the Prophet ﷺ prayed, "O Allah, gives us sustenance from the produce of the land" because you alone grow it on land and give provision to your creatures. If you do not grow the produce of earth and do not provide your creatures from anywhere then there is none besides you who can arrange for their provision.

٢٢٥ ـ باب الظلم ظلمات

225. Chapter: Oppression is darkness

٤٨٣ ـ **حدَّثنا** بشر قال: حدثنا عبد الله قال: حدثنا داود بن قيس قال: حدثنا عبيد الله بن مقسم قال: سمعت جابر بن عبد الله يقول: قال رسول الله ﷺ: «اتقوا الظلم، فإن الظلم ظلمات يوم القيامة. واتقوا الشح، فإن الشح أهلك من كان قبلكم، وحملهم على أن سفكوا دماءهم واستحلوا محارمهم».

483. [Sayyidina Jabir bin Abdullah ﷺ said that the Messenger of Allah ﷺ said, "beware of being oppressive. Surely, on the day of Resurrection, it will come before you as darkness. And, Keep away from niggardliness. Surely, it destroyed the people before you and it made them shed one another's blood and it induced them to treat as lawful what is unlawful.][2] (Ahmad, Hakim, Ibn Majah)

٤٨٤ ـ **حدَّثنا** حاتم قال: حدثنا الحسن بن جعفر قال: حدثنا المنكدر بن محمد بن المنكدر، عن أبيه، عن جابر قال: قال رسول الله ﷺ: «يكون في آخر أمتي مسخ، وقذف، وخسف، ويبدأ بأهل المظالم».

(1) [٤٨٢] أخرجه أحمد في المسند ٣/ ٣٤٢.

(2) [٤٨٣] أخرجه أحمد في المسند ٢/ ٩٢، والحاكم في المستدرك ١/ ١١. أخرجه ابن ماجه في السنن ٦١، ٤٠، ٤٠٦٢.

484. Sayyidina Jabir bin Abdullah ﷺ reported that the messenger of Allah ﷺ said, "In the last days of my ummah, the events of changing face, raining of stores and sinking into earth would occur. And these chastisements would begin from cruel persons."[1]

٤٨٥ ـ **حدَّثنا** أحمد بن يونس قال: حدثنا عبد العزيز بن الماجشون قال: أخبرني عبد الله بن دينار، عن ابن عمر، عن النبي ﷺ قال: «الظلم ظلمات يوم القيامة».

485. [It is narrated by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ said, "On the day of Resurrection, oppression will come (before us) as darkness.] (Bukhari, Hakim)

٤٨٦ ـ **حدَّثنا** مسدَّد وإسحاق قالا: حدثنا معاذ قال: حدثني أبي، عن قتادة، عن أبي المتوكل الناجي، عن أبي سعيد، عن رسول الله ﷺ قال: «إذا خلص المؤمنون من النار، حبسوا بقنطَرة بين الجنة والنار فيتقاصُّون مظالم بينهم في الدنيا. حتى إذا نُقُّوا وهُذِّبوا، أذن لهم بدخول الجنة. فوالذي نفس محمد بيده! لأحدهم بمنزله أدَلُّ منه في الدنيا».

486. [It is narrated by Sayyidina Abu Saeed al-Khudri ﷺ that the Messenger of Allah ﷺ said, "when the believers will be salvaged from the Fire (and will be going to paradise), they will be stopped between paradise and Hell. Those who had been oppressive in the world will face retaliation until they are clean and stainless. They will then be allowed to enter into paradise. By Him who has the life of Muhammad in His grasp, they will recognise their houses in paradise better than they recognise their houses on earth".]

٤٨٧ ـ **حدَّثنا** مسدَّد قال: حدثنا يحيى، عن ابن عجلان، عن سعيد بن أبي سعيد المقبري، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «إياكم والظلم، فإن الظلم ظلمات يوم القيامة. وإياكم والفحش، فإن الله لا يحب الفاحش المتفحش، وإياكم والشح فإنه دعا من كان قبلكم، فقطعوا أرحامهم، ودعاهم فاستحلوا محارمهم».

487. [Sayyidina Abu Hurayrah ﷺ has narrated that the Prophet ﷺ said, "Keep away from oppression. Surely oppression will appear as excessive darkness on the day of Resurrection. And keep away from obscenity. Surely, Allah does not like both obscenity and the obscene. And keep away from niggardliness because niggardliness induced the people who were before you to sever ties of relationship and it induced them to treat the forbidden as lawful.][2] (Ahmad, Hakim).

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(1) [٤٨٤] حاتم: قال ابن حجر لا يعرف، وقال الحافظ: أظنه ابن سياه، وهو لا يعرف كذلك. أخرجه المصنف في الصحيح ٣/ ١٦٧، والحاكم في المستدرك ٢/ ٢٥٤.

(2) [٤٨٧] أخرجه أحمد في المسند ٢/ ١٠٦ و١٩١ و١٩٥ و٤٣١ و٣/ ٣٢٣، والحاكم في المستدرك ١/ ١١.

٤٨٨ ـ **حَدَّثَنَا** عبد الله بن مسلمة قال: حدثنا داود بن قيس، عن عبيد الله بن مقسم، عن جابر، عن النبي ﷺ قال: «إياكم والظلم، فإن الظلم ظلمات يوم القيامة، واتقوا الشح، فإنه أهلك من كان قبلكم، وحملهم على أن سفكوا دماءهم واستحلوا محارمهم».

488. [It is related by Sayyidina Jabir ﷺ that the Prophet ﷺ said, "Refrain from oppression for, surely, oppression will appear on the day of Resurrection as excessive darkness. And refrain from being niggardly, for niggardliness destroyed the people who preceded you and induced them to shed one another's blood and to treat unlawful things as lawful".][1]

٤٨٩ ـ **حَدَّثَنَا** سليمان بن حرب قال: حدثنا حماد بن زيد، عن عاصم، عن أبي الضحى قال: اجتمع مسروق وشُتير بن شكل في المسجد، فتقوّض إليهما حلق المسجد، فقال مسروق: لا أرى هؤلاء يجتمعون إلينا، إلا ليستمعوا منا خيراً، فإما أن تحدِّث عن عبد الله فأصدِّقك أنا، وإما أن أحدِّث عن عبد الله فتصدِّقني. فقال: حدِّث، يا أبا عائشة! قال: هل سمعتَ عبد الله يقول: العينان يزنيان، واليدان يزنيان، والرِّجلان يزنيان، والفرجُ يصدِّق ذلك أو يكذبه؟ فقال: نعم. قال: وأنا سمعته. قال: فهل سمعتَ عبد الله يقول: ما في القرآن آية أجمعُ لحلال وحرام وأمر ونهي من هذه الآية: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِٕ ذِى ٱلْقُرْبَىٰ﴾ [النحل: 90] **قال: نعم، قال: وأنا قد سمعته. قال: فهل سمعت عبد الله يقول: ما في القرآن آية أسرعُ فرجاً من قوله: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾ [الطلاق: 2]؟ قال: نعم. قال: وأنا قد سمعته. قال: فهل سمعتَ عبد الله يقول: ما في القرآن آية أشدُّ تفويضاً من قوله: ﴿يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ [الزمر: 53]؟ قال: نعم. قال: وأنا سمعته.**

489. [It is reported by Abu al-Duha that Masrooq ﷺ and Shutayr bin Shakal ﷺ met each other in a mosque. So, people in the mosque gathered round them.

Masrooq said, "I see that these people have gathered round us to listen to words of piety. Either you narrate the Hadith of Sayyidina Abdullah (Ibn Masood) ﷺ and I will corroborate your narration, or let me narrate and you confirm what I transmit from Sayyidina Abdullah ﷺ.

So, Shutayr bin Shakal ﷺ said, "O Abu Ayshah[2]! You go on, narrate it." And he began by asking. "Have you heard Sayyidina Abdullah ﷺ Say that

(1) [٤٨٨] انظر: مصادر الحديث رقم ٤٨٧.

(2) This is the Kunyah of Masrooq.

eyes do commit adultery and hands do commit adultery and legs also commit adultery and the private parts confirm or deny that?"

Shutayr bin Shakal ﷺ confirmed that and added, "I have heard that (from Sayyidina Abdullah ﷺ). Masrooq ﷺ then asked, "have you heard Sayyidina Abdullah ﷺ Say that there is no verse in the Quran mentioning the lawful and unlawful and the approved and disapproved as clearly as the verse"

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِ ذِى ٱلْقُرْبَىٰ﴾ [النحل: 90]

«Surely Allah enjoins justice and good-doing and giving to kinsmen. (Al-Nahl. 16:90)»

Shutayr bin Shakal ﷺ confirmed that saying, "Yes, I have heard that from Sayyidina Abdullah ﷺ." Masrooq ﷺ then said, "Have you heard Sayyidina Abdullah ﷺ Say that there is no verse in the Quran greater than:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾ [الطلاق: 2].

{And whosoever fears Allah, He appoints a way out for him (Al-Talaq, 65:2)»

Which, if abided by, opens the doors to abundance?"

Shutayr bin Shakal ﷺ said, "Yes." And he added, "I have heard that from Sayyidina Abdullah".

Masrooq ﷺ then asked him, "Have you heard Sayyidina Abdullah ﷺ Say that there is no verse in the Quran that teaches the slaves to (place their) trust (in Allah) as much as this verse?"

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ [الزمر: 53]

«O My servants who have been prodigal against themselves, despair not of Allah's Mercy........... (Al-Zumar, 39:53)»

Shutayr bin Shakal ﷺ confirmed that he had heard that from Sayyidina Abdullah ﷺ.][1] (Hakim, Tabari, Ahmad)

EXPLANATION: A Muslim must be hopeful that Allah will forgive him. This condition is referred to in the Hadith as تـفـويـض (Tafweed). The verse urges Allah's slaves to be hopeful and not to despair of his mercy, and it is a great blessing of Allah. No amount of gratitude is enough for this blessing. Slaves of Allah must go on performing pious deeds and placing reliance on Allah, leaving consequences to Him.

٤٩٠ ـ **حدَّثَنا** عبد الأعلى بن مسهر (أو بلغني عنه) قال: حدثنا سعيد بن عبد العزيز، عن ربيعة بن يزيد، عن أبي إدريس الخولاني، عن أبي ذر، عن النبي ﷺ، عن الله تبارك وتعالى قال: «يا عبادي! إني قد حرَّمت الظلم على نفسي، وجعلته محرماً بينكم، فلا تظلموا. يا عبادي! إنكم الذين تخطئون بالليل والنهار، وأنا أغفر

(1) [٤٨٩] أخرجه الحاكم في تفسير سورة النحل، والطبري وبعض قطعاته أحمد مرفوعاً.

الذنوب، ولا أبالي، فاستغفروني أغفر لكم. يا عبادي! كلكم جائع إلا من أطعمتُه، فاستطعموني أطعمكم. [يا عبادي] كلكم عارٍ إلا من كسوتُه، فاستكسوني أكسُكم. يا عبادي! لو أن أولكم وآخركم، وإنسكم وجنَّكم كانوا على أتقى قلب عبد منكم، لم يزد ذلك في ملكي شيئاً، ولو كانوا على أفجر قلب رجل لم ينقص ذلك من ملكي شيئاً، ولو اجتمعوا في صعيد واحد فسألوني فأعطيتُ كل إنسان منهم ما سأل، لم ينقص ذلك من ملكي شيئاً إلا كما ينقص البحر أن يغمس فيه الخيط غمسة واحدة. يا عبادي! إنما هي أعمالكم أجعلها عليكم: فمن وجد خيراً فليحمد الله، ومن وجد غير ذلك فلا يلوم إلا نفسه».

490. [It is narrated by Sayyidina Abu Zarr ﵁ that the Prophet ﷺ said on behalf of Allah that He says: "O my slaves, have disallowed Myself to oppress anyone and made it unlawful for you to oppress one another. Hence, do not be oppressive in your mutual dealings. O My slaves, you commit offences day and night while I forgive your sins and I do not care. Hence, seek my forgiveness and I will forgive you.

O May slave! All of you are starved except those whom I feed. Hence, ask for My provisions and I will grant you sustenance.

O May slave! All of you are unclad accept those whom I clothe. So ask Me for something to wear and I will give you garments.

O My slaves! If the first ones of you and the later ones, the men among you and the jinns, (in fact) all of you turn your hearts to the level of piety of the most God-fearing among you, that will not add a wee bit to my dominion. And, if all you turn your hearts to the condition of the heart of the most sinful man among you then that will not diminish from my dominion even a little bit.

And, if all of you collect Together at any place and ask me for something and I give to each one of you what he asks for, then that (giving all that) will take away from me treasures only that much as a needle takes away from the ocean when it is immersed into it.

O May slaves! These are your deeds that I have decreed for, you (according to which you will be rewarded or punished in the Hereafter). Hence, those among you who find good (in the deeds) must praise Allah for that. And those who find something else, bad deeds) must blame themselves for that.]

كان أبو إدريس اذا حدث بهذا الحدث جثا على ركبتيه.

[Whenever Abu Idrees narrated this Hadith he placed his knees on the floor.][1]

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(1) [٤٩٠] انظر: الترغيب والترهيب للمنذري ٢/ ٤٧٥، تغليق لابن حجر ٦٠، ٥٦ اتحاف السادة للمتقين للزبيدي ٥/ ٦٠، التاريخ لابن عساكر ٧/ ٢٠٦، زاد المسير ٣/ ٣٧٠ والأذكار النووية للنووي ٣٦٧.

(Al-Targheeb we al-Tarheeb, Taffeg al-Taleeg, ithaf al-salag al-Mutagees, al- Tareekh, al-Azkar)

EXPLANATION: This is a very important Hadith. Children must be asked to memorise it with its translation. It speaks of the sovereignty of Allah, the majestic, the Glorious, and of His being Lord over everyone. It shows the helplessness of Allah's slaves.

It begins with the declaration of Allah that he has forbidden oppression Himself which means that everyone will receive what he earns. Those people who are punished in their graves or on the day of gathering or in Hell will receive the punishment according to their deeds. Allah will never punish anyone who does not deserve punishment. It is stated frequently in the Quran that every person will get a recompense of his deeds, and whatever he does in the world; He will find it there in hereafter. He will get a reward or punishment according to that.

ووجدوا ما عملوا حاضرا ولا يظلم ربك أحداً.

{And they shall find all that they did present (before them). And your Lord wrongs not anyone}(al-Kahf, 18:49)

Allah Will Not Wrong Anyone

Allah will not oppress His slaves as is evidenced in this Hadith and a number of verses of the Quran. For instance

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡـًٔا﴾ [يونس: 44].

{Surely Allah wrongs not mankind in anything (Yunus, 10:44)»

«Surely Allah wrongs not even so much as the weight of an atom}(Al-Nisa, 4:40)

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖ﴾ [النساء: 40]

And Allah intends not any injustice to (His) creatures.}(Aal Imran 3:108)

﴿وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعَٰلَمِينَ﴾ [آل عمران: 108]

«That is for what your own hands have forwarded, for Allah is never unjust to (His) servants.}(Aal Imran, 3:182)

﴿ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ١٨٢﴾ [آل عمران: 182]

{And they will not be wronged a whit.}(al-Nisa, 4:49)

﴿وَلَا يُظۡلَمُونَ فَتِيلًا﴾ [النساء: 49]

After confirming that He has resolved not to do unjust to His slaves, He says to His slaves وجعلته بينكم محرما فلا تظلموا (I have made it unlawful for you to be unjust to one another. Hence do not be oppressive in your mutual dealings.) Man is the Khalifah (vicegerent) of Allah and His representative

on earth. He must be merciful and just and refrain from being oppressive and unjust. He must develop the attributes of mercy and justice which are the attributes of the being whose vicegerent he is.

Only Allah Forgives Sins

Again, only Allah who forgives sins. He whom he forgives is successful but he whom he does not forgive is destroyed and in a total loss. It was against this background that Sayyidina Nooh ﷺ submitted to Allah:

﴿وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ﴾ [هود: 47]

«And if you forgive me not, and have not mercy on me, I shall be among the losers.}(Hood, 11:47)

Everything is easy for Allah, he can forgive every sin but He has proclaimed in the Quran that shirk (associating anything with Allah) will never be forgiven. Only those slaves of Allah are intelligent who occupy themselves in istighfar and Tawbah (seeking forgiveness of Allah, and repenting to Him). A Hadith tells us:

كل بني آدم خطاء وخير الخطائين التوابون

«All the sons of Aadam are sinners but the best of sinners are those who are given to repentance.} (Tirmizi)

[It is narrated by Sayyidina Abu Saeed al-Khudri that the Prophet ﷺ said that the devil said to Allah, "I swear by your Majesty, I will continue to tempt your slaves as long as there is soul in their bodies." Allah, the Majestic Lord, said to him, "I swear by My Honour and Glory and High position, as long as they continue to seek pardon, I will go on forgiving them".]

The words of the Hadith in discussion reflect this very assurance of Allah. They are to repeat:

"My slaves, you are all sinning night and day, but I forgive all sins, so if you ask Me forgiveness I will forgive you".

يا عبادي انكم تخطئون بالليل والنهار وانا اغفر الذنوب جميعاً فاستغفروني أغفر لكم.

The Worship of The Slaves Does Not Benefit Allah In The Least Bit

After that, the Hadith mentions that Allah is independent of everything. If the slaves obey Him, that will not benefit Him in the least and if they disobey him, that will not hurt Him in the least. Allah is not dependent on anyone. The devotion of the worshippers will not increase His kingdom in the least and the disobedience of the rebellious will not decrease His Kingdom even a little bit. He is alone as the creator and owner, and he does not depend on anyone. We can have an idea of his limitless treasures by His saying that if everyone, the first and the last, men and jinn, the living and the dead, the

creatures on dry land and in oceans all were to join together on a plain and request him for his favours to a limitless extent then Allah's bestowing favours on everyone would not diminish his treasures more than what a needle would draw from the oceans when it is dipped into it. (This is only by way of example, otherwise Allah's treasures are limitless while the oceans are limited and perishable).

The Prophet ﷺ is quoted in a Hadith of Bukhari and Muslim:

يدى الله ملأى ولا تغيضها نفقة سحاء الليل والنهار أرأيتم ما انفق منذ خلق السموات والأرض فإنه لم يغض ما في يده

[The Hand of Allah is (always) full, no matter how much He spends, it is never emptied. He spends every night and day. See for yourselves! Ever since he has created the heavens and earth, how much he has spent but what he had in His hand has not diminished by any amount.]

The Hadith which is the topic of our discussion concludes with the words انما هي اعمالكم (These are your deeds........). This is a repetition of the initial remarks in a different way. You will not be wronged in the Hereafter but you will only receive a recompense of your own deeds. However, good or bad, little or much, will be preserved. The Quran says:

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

«So, whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil, shall see it} (Al Zilzal, 99:7-8)

The Quran also says:

﴿وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ﴾ [آل عمران: 185]

{And you shall surely be paid your full recompense on the day of Resurrection} (Aal Imran, 3:185)

The Quran also repeats the words of Allah:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ﴾

«On the day when every soul shall find itself faced with what it has done of good and what it has done of evil.}(Aal Imran, 3:30)

Thus man must concentrate on improving the prospects of his next life by performing pious, righteous deeds. He must not let the angels have an opportunity to write a wicked deed in his record against his name.

If he does a bad deed then he must blame himself for it would be of no use to blame himself on the day of Resurrection or in Hell. There, he would only feel ashamed and regret.

It is only before a person dies that he- should blame himself and make a repentance and seek forgiveness for his sins to get them erased from his

records. He should put the blame of his sins on himself and when he commits a sin he must call himself evil. The Arabic words on which these comments are made are:

فمن وجد خيراً فليحمد الله ومن غير ذلك فلا يلومنّ الا نفسه.

(from: Sharah Arabaeen Nawawi, As explained by: Mawlana Mufti Muhammad Aoshiq Ihmhi دامت بركاتهم)

٢٢٦ ـ باب كفارة المريض

226. Chapter: Atonement of the patients sins

٤٩١ (ث ١١٦) ـ **حدَّثَنا** إسحاق بن العلاء قال: حدثنا عمرو بن الحارث قال: حدثنا عبد الله بن سالم، عن محمد الزُّبيدي قال: حدثنا سليم بن عامر أن غطيف بن الحارث أخبره، أن رجلاً أتى أبا عبيدة بن الجراح وهو وجع فقال: كيف أمسى أجر الأمير؟ فقال: هل تدرون فيما تؤجرون به؟ فقال: بما يصيبنا فيما نكره. فقال: إنما تؤجرون بما أنفقتم في سبيل الله واستنفق لكم ثم عدَّ أداة الرحل كلها، حتى بلغ عذارَ البِرْذون ولكن هذا الوصب الذي يصيبكم في أجسادكم، يكفر الله به من خطاياكم.

491. [Sulayman bin Aamir reported Ghudayf bin al-Harith as informing him that a man went to Abu Ubaydah bin al-Jarrah ﷺ while he was in pain. The man asked him, "How has the reward of the Ameer fared?" Sayyidina Abu Ubaydah ﷺ said, "You Know the things that fetch you reward." The man answered, "We get reward against those things which are unpleasant to us." Sayyidina Abu Ubaydah ﷺ said, "You get a reward on what you spend in the cause of Allah. And (in return for that, Allah sees that) something is spent on you." Then he counted over everything that makes up a saddle, even the rein that drives the horse. He said, "There is a reward in those things." He added, "But against the pain that afflicts you bodies, Allah erases your mistakes and lapses."][1] (Ahmad, Tahawi)

EXPLANATION: Sayyidina Abu Ubaydah ﷺ has staid in this Hadith that there is reared from Allah in two things. On spending in Allah's cause In fact, there is like spending from Allah on the man who spends in the way of Allah. The Quran and the sayings of the Prophet ﷺ exhort us to spend and mention its merits very forcefully and very often. If anyone gives Sadaqah in Allah's way, he is recompensed innumerable times that amount from Allah. The Ahadith mention a figure between ten times and seven hundred times

(1) [٤٩١] إسحاق بن إبراهيم بن العلاء، انظر: الحديث رقم ٢٤٨. عبد الله بن سالم الأشعري أبو يوسف الحمصي ثقة، رمي بالنصب من أصابعه مات سنة تسع وسبعين. أخرجه أحمد، والطحاوي في مشكل الآثار.

but that too is not the final limit for Allah will bestow more than that to whom He wills.

﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾ [البقرة: 261]

It is innumerable times the Sadaqah in this world and what Allah will give in the hereafter will be much more than that.

The second thing that Abu Ubaydah ﷺsaid was about physical pain. Allah obliterates a man's offences because of the pain he suffers. Therefore, illness is not merely pain and hardship but it is also a mercy from an angle of view and it clears away sins.

Another Hadith conveys the Prophet's ﷺ saying, "when a Believer faces trouble through illness or otherwise, Allah sheds away his sins otherwise, Allah sheds away his sins through that as a tree sheds away its leaves in autumn".

٤٩٢ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا عبد الملك بن عمرو قال: حدثنا زُهير بن محمد، عن محمد بن عمرو بن حلحلة، عن عطاء بن يسار، عن أبي سعيد الخدري وأبي هريرة، عن النبي ﷺ قال: «ما يصيب المسلمَ من نصب ولا همّ ولا حزن، ولا أذى ولا غم حتى الشوكة يشاكها، إلا كفر الله بها من خطاياه».

492. [It is reported by Sayyidina Abu Saeed and Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without Allah thereby making an atonement for his sins.][(1)] (Bayhaqi)

٤٩٣ ـ **حدَّثَنَا** موسى قال: حدثنا أبو عوانة، عن عبد الملك بن عمير، عن عبد الرحمن بن سعيد، عن أبيه، قال: كنت مع سلمان ـ وعاد مريضاً في كندة ـ فلما دخل عليه قال: أبشر، فإن مرض المؤمن يجعله الله له كفارة ومستعتباً. وإن مرض الفاجر كالبعير عَقَلَهُ أهله، ثم أرسلوه، فلا يدري لِمَ عقل ولم أُرسل.

493. [It is narrated by Abdur Rahman bin Saeed on the authority of his father that he went with Sayyidina Salman Farsi ﷺ and they paid a sick visit to a patient in kindah. When they were before the patient, Salman ﷺ said to him, 'Good tidings to you! Surely, Allah turns a Believer's illness into an atonement (for his sins) and a means to obtaining the pleasure (of Allah).

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(1) [٤٩٢] زهير بن محمد التميمي، أبو المنذر الخراساني، سكن الشام ثم الحجاز رواية أهل الشام عنه غير مستقيمة فضعف بسببها قال البخاري: عن أحمد كان زهير الذي يروي عنه الشاميون آخر وقال أبو حاتم: حدث بالشام من حفظه فكثر غلطه من السابعة مات سنة اثنين وستين. اخرجه البيهقي في السنن الكبرى ٣/ ٣٧٣.

Surely, the illness of a sinner is like a camel that is tethered by his owners who untie him so that he does not know why he was tied down and why he is set loose.]

EXPLANATION: Sayyidina Salman Farsi visited a patient and conveyed to him the good news that a Believer's illness is a means of expiation of his sins and of gaining the pleasure of Allah. A Believer cannot expect a good news of a greater magnitude. He is ill but that illness gets him forgiveness of his sins as well as the pleasure of Allah. This is a favour for Believers alone.

As for a hypocrite, a Hadith tells us that when a hypocrite falls ill and recovers, he does not derive a lesson from it. He fails to gain a benefit from there. His example is like the camel that is tethered and then untethered by its owner and it does not know why it was chained and why unchained.

٤٩٤ ـ حَدَّثَنَا موسى قال: حدثنا حماد قال: أخبرنا عديّ بن عديّ، عن أبي سلمة، عن أبي هريرة، عن النبي ﷺ قال: «لا يزال البلاء بالمؤمن والمؤمنة، في جسده وأهله وماله، حتى يلقى الله عز وجل، وما عليه خطيئة».

494. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "The believing man or woman continues to have affliction in person, family and property until they finally meet Allah while they are free from sin (because of his affliction)"

(...) ـ **حَدَّثَنَا** محمد بن عبيد قال: حدثنا عمر بن طلحة، عن محمد بن عمرو... مثله، وزاد «في ولده».

Muhammad bin Ubayd said that Amr bin Talhah has narrated from Muhammad bin Amr in the same way with the addition of the words في ولـــده meaning in children (he will also have affliction in children).][1] (Ahmed)

EXPLANATION: It is explicitly stated in this Hadith that there is atonement of sins in an affliction that a Believer endures. It is not necessary that he may be afflicted in body alone. Rather, the hardship that he endures in his person, children or property turns into means of atonement of his sins. It is better for a Believer because if he had all affliction on his body only. That might have proved difficult to endure. Allah has divided his problems and allowed him an atonement for his sins and a means of elevation in his rank. These are placed in his person in his children and in his property.

We must also realise that in the affliction a Believer suffers in his children, they also receive a reward quite separately on their own, while parents get a reward too. It is the duty of a Believer to live his life with patience and gratitude. It is the unbelievers too who suffer affliction but there is a lot if

(1) [٤٩٤] أخرجه أحمد في المسند ٢/ ٢٨٧ ـ ٤٥٠.

difference between the two. A Believer collects reward against his affliction and will attain elevated rank in the Hereafter. An unbeliever will get nothing in the Hereafter for the affliction he suffers in this life. In other words, a Muslim does not face affliction at all, for, how can we term it an affliction if a reward is received against it in the hereafter? We have the example of different people the labourer, the trader or the farmer they all undergo much hardship to earn a living (and more) but they endure it happily. In fact, they do not regard it as a trouble because they earn benefit from their labour.

Every condition of a Believer is proper. He endured affliction with patience and earns a reward. In short, he is at advantage either way. Hence, he must not panic or worry under any circumstances.

٤٩٥ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا أبو بكر، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال: جاء أعرابي فقال النبي ﷺ: «هل أخذتك أم مِلدم؟» قال: وما أم ملدم؟ قال: «حرٌّ بين الجلد واللحم»، قال: لا. قال: «فهل صُدعت؟» قال: وما الصداع؟ قال: «ريح تعرض في الرأس، تضرب العروق» قال: لا. قال: فلما قام قال: «من سره أن ينظر إلى رجل من أهل النار» أي فلينظره.

495. [It is reported by Sayyidina Abu Hurayrah ﷺ that a villager visited the Prophet ﷺ. The Prophet ﷺ asked him if he ever had fever, and he asked, "What is fever?" The Prophet ﷺ said, "A temperature between the skin and flesh." He said, "No, (I have never had fever)".

The Prophet ﷺ asked him, "Have you ever had a headache?" He asked what that was and the Prophet ﷺ said, "It is the pressure on the veins of the gases that collect in the head." He said, "No (It has never been so with me)". When he went away. The Prophet ﷺ said, "If anyone wishes to see a dweller of Hell, He Must see this man."] [(1)] (Ahmad)

EXPLANATION: This Hadith discloses that it is a characteristic of a Believer that he suffers affliction. It fetches for him a reward and it is a means of his entry into paradise. If a person has never faced a hardship then he will continue to carry his sins on his shoulders, and he will be punished for that. He did not see affliction which could have atoned for his sins and he passed his life in neglect. On the face of it, this is responsible for his consignment to Hell.

Accordingly, the Prophet ﷺ is quoted in another Hadith as haring said, "When on the Day of Resurrection, the slaves of Allah will be rewarded against the hardships and affliction they faced in the world, those people who always remained comfortable and peaceful in the world will lament and wish that their hides had been split in the world with scissors.

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(1) [٤٩٥] أخرجه أحمد في المسند ٢/ ٣٣٢.

٢٢٧ ـ باب العيادة جوف الليل

277. Chapter: Visiting a patient in the night

٤٩٦ ـ حدَّثَنا عمران بن ميسرة قال: حدثنا ابن فضيل قال: حدثنا حصين، عن شقيق بن سلمة، عن خالد بن الربيع قال: لما ثقل حذيفة سمع بذلك رهطه والأنصار، فأتوه في جوف الليل أو عند الصبح قال: أي ساعة هذه؟ قلنا: جوف الليل أو عند الصبح. قال: أعوذ بالله من صباح النار. ثم قال: جئتم بما أكفن به؟ قلنا: نعم. قال: لا تغالوا بالأكفان، فإنه إن يكن لي عند الله خير بُدِّلت به خيراً منه، وإن كانت الأخرى سُلبت سلباً سريعاً. قال ابن إدريس: أتيناه في بعض الليل.

496. [Khalid bin al-Rabi, reported that when the illness of Sayyidina Huzayfah ﷺ became serious his group and the Ansar heard of it. They visited him at night or in the (early) morning. Sayyidina Huzayfah ﷺ asked, "What time is it?" They said, "It is midnight or nearing morning." He said, "I seek refuge in Allah from the morning which heralds admittance to Hell." He then asked, "Have you brought the cloth? Do no shroud me in costly (cloth), for if there is good for me with Allah then I will be given a better replacement but if it is the other way then even this will be taken away".

Ibn Idrees said that they had visited him somewhere in the night.] [1] (Hakim, Inn al-Jawzi)

EXPLANATION: Two things are known from this Hadith. The first is that a sick visit may be paid at any time (during day or night). If one has to visit a patient at night, he must not hesitate provided the patient and his family members are not inconvenienced.

The second thing is that much money should not be spent on shrouding. If the dead man is entitled to paradise then he will be made to wear a dress of paradise which will be much better then the most expensive cloth we shroud him with. But, if he is consigned to hell then any shroud will also be snatched from him.

٤٩٧ ـ حدَّثَنا إبراهيم بن المنذر قال: حدثنا عيسى بن المغيرة، عن ابن أبي ذئب، عن جبير بن أبي صالح، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها، عن النبي ﷺ قال: «إذا اشتكى المؤمن، أخلصه الله كما يخلص الكير خبث الحديد».

497. [It is reported by Sayyidah Ayeshah ﷺ that the Prophet ﷺ said, "When a Believer falls ill, Allah cleans him of sin as a kiln removes the rust from iron".][2]

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(1) [٤٩٦] أخرجه الحاكم في المناقب، وذكره ابن الجوزي في صفة الصفوة.

(2) [٤٩٧] انظر: مجمع الزوائد للهيثمي ٢/ ٣٠٢، وكنز العمال للمتقي الهندي ٦٦٦٢، وموارد الظمآن للهيثمي ٦٩٥، أمالي الشجري ٢/ ٢٨.

(Majma, Zawaid by Haiahtmi, Hanz al-Ummal, Mawarid al-Zuman, Umali al-Shajani.)

٤٩٨ ـ حدَّثَنَا بِشر قال: حدثنا عبد الله قال: أخبرنا يونس، عن الزهري قال: حدثني عروة، عن عائشة رضي الله عنها، عن النبي ﷺ قال: «ما من مسلم يصاب بمصيبة ـ وجع أو مرض ـ إلا كان كفارة ذنوبه، حتى الشوكة يشاكها، أو النكبة».

498. [It is narrated by Sayyidah Ayeshah ﵂ that the Holy Prophet ﷺ said, "when a Muslim is afflicted by an anxiety, pain or sickness then, because of that, his sins are atoned. So much, so that if a thorn pricks him or he suffers a simple, minor injury (His sins are forgiven)".][1] (Kanz al-Ummal, Al-Dur al-Manthur)

٤٩٩ ـ حدَّثَنَا المكي قال: حدثنا الجُعيد بن عبد الرحمن، عن عائشة بنت سعد، أن أباها قال: اشتكيت بمكة شكوى شديدة، فجاء النبي ﷺ يعودني. فقلت: يا رسول الله! إني أترك مالاً، وإني لم أترك إلا ابنة واحدة، أفأوصي بثلثي مالي وأترك الثلث؟ قال: «لا»، قال: أوصي بالنصف وأترك لها النصف؟ قال: «لا»، قلت: فأوصي بالثلث وأترك لها الثلثين؟ قال: «الثلث؛ والثلث كثير»، ثم وضع يده على جبهتي، ثم مسح وجهي وبطني ثم قال: «اللهم! اشف سعداً، وأتم له هجرته». فما زلت أجد برد يده على كبدي فيما يخال إليّ حتى الساعة.

499. [It is narrated by Sayyidah Ayeshah ﵂ daughter of Sad ﵁ that her father sad bin Abu waqqas ﵁ said: I was seriously ill at Makkah and the Prophet ﷺ visited me. I said to him "Messenger of Allah, I shall leave behind me a good fortune and I have only a daughter (as my heir). Shall I bequeath two-thirds of my property to be spent in charity and leave one-third (for the heir)?" He said, "No!" Then I asked, "Shall I bequeath half and leave her half?" He again said, "No". Then I asked, "Shall I Bequeath one-third and leave two-third (for her)?" the Prophet ﷺ said,"(You may bequeath) one-third, but even one-third is too much".

He then placed his hand on my forehead and passed it over my face and stomach and made this supplication. "O Allah, cure sad and completed his emigration." Ever since I have not ceased to sense the pleasant cool of his hand on my liver."][2] (Bukhari, Abu Dawood, Ahmad, Muslim)

EXPLANATION: The Ahadith #497 to 499 should have been placed in the باب: كفارة المرصدين chapter: Atonement of the patient's sins. Only one Hadith

(1) [٤٩٨] انظر: كنز العمال ٣٤٢١، ٣٥٤٤ . الدر المنثور للسيوطي ١/ ١٥٦.

(2) [٤٩٩] أخرجه المصنف في الصحيح ٧/ ١٥٣ و١٥٧. وأبو داود في السنن ٣٤٠١، وأحمد في المسند ١/ ١٧١، ومسلم في الصحيح ٢٥٣.

reflects the title of this Chapter, Visiting a patient in the night. Perhaps the negligence of the scribes may have upset the sequence of the Ahadith.

Form the case of Sayyidina Sad ﷺ, we learn something about the rules of legacy and inheritance. If anyone wishes to leave something behind for a Sadaqah, or for someone else other than his heirs whether relatives or strangers then he may bequeath only up to one-third of his property. But, It is better if he bequeathes less than one third. Once a dying man leaves behind a will then the heirs are bound to abide by his instructions if they conform to shariah. They should discharge their obligations in this regard and not usurp all property to themselves. If they do that then they would be committing a sin.

We also learn that the visitor must place his hand on the forehead of a patient and pass it over his body, making supplication for him. We have seen in this Hadith that the Prophet ﷺ passed his hand over the face and body of Sayyidina Sad ﷺ and prayed for him: "O Allah, cure Sad......".

Sayyidah Ayeshah ﷺ wife of the Prophet ﷺ) has narrated, according to another Hadith, that when anyone of them fell sick the Messenger Allah ﷺ passed his right hand over their body and made this supplication for him:

اذهب البأس رب الناس واشف انت الشافي لا شفاء إلا شفاءك شفاء لا يغادر سقماً.

("Remove the harm, Lord of men, and give him healing. You are the healer. There is no healing but yours, a healing that leaves no illness behind".)

The Hadith concludes with the remarks of Sayyidina Sad ﷺ that ever since then he had not ceased to sense the coolness of the Prophet's ﷺ hand in his liver. And why should he have ceased to feel the cool of the Prophet's ﷺ hand over him? The hand of none other but the Imam of the Prophet placed on the chest. How cool and pacified he must have felt! Indeed, auspicious are the chests on which the hands of the Messenger of Allah ﷺ were placed and for whom he prayed!

٢٢٨ ـ باب يكتب للمريض ما كان يعمل وهو صحيح

228. Chapter: A patient is credit with the deeds that he used to do when healthy

٥٠٠ ـ **حَدَّثَنَا** قبيصة بن عُقبة قال: حدثنا سفيان، عن علقمة بن مَرْثد، عن القاسم بن مخيمرة، عن عبد الله بن عمرو، عن النبي ﷺ قال: «ما من أحد يمرض، إلا كتب له مثل ما كان يعمل وهو صحيح».

500. [It is narrated by Sayyidina Abdullah bin Amr ﷺ that Prophet ﷺ said, "when a person falls ill then the reward of those deeds is also recorded for him which he used to perform when he was healthy.]

٥٠١ ـ **حَدَّثَنَا** عارم قال: حدثنا سعيد بن زيد قال: حدثنا سنان أبو ربيعة قال:

حدثنا أنس بن مالك، عن النبي ﷺ قال: «ما من مسلم ابتلاه الله في جسده إلا كتب له ما كان يعمل في صحته، ما كان مريضاً. فإن عافاه ـ أراه قال ـ عَسله، وإن قبضه غفر له».

501. [Sayyidina Anas bin Maalik ﷺ has reported that the Prophet ﷺ said, "When Allah involves a Muslim in bodily [pain then he is credited with a reward for those deeds which he was used to do when he was healthy as long as he is ill. Thus, if Allah gives him healing, He washes him (clean of sins). But, if he causes him to die then he forgives him].

(...) ـ **حدَّثنا** موسى قال: حدثنا حماد بن سلمة، عن سنان، عن أنس، عن النبي ﷺ... مثله، وزاد قال: «فإن شفاه عَسله».

[The same Hadith is transmitted exactly in this way by another chain of narrators but with these additional words قال فإن شفاه عسله "If Allah cures him, He washes him clean of sins)."][1] (Bukhari, Kanz al-Ummal)

EXPLANATION: Both the Ahadith tell us that it is a great favour and blessing of Allah that if a man cannot perform his pious routine because of illness or travel, he is nevertheless credited with those deeds. Thy may vary from Zikr, worship, teaching, sick-visit, and so on which he was accustomed to do during his days of sound health.

اللّهمّ لك الحمد ولك الشكر لا نحصى ثناء عليك.

"O Allah all praise is for you and our gratitude is for you. We cannot do justice to your praise".

٥٠٢ ـ **حدَّثنا** قرة بن حبيب قال: حدثنا إياس بن أبي تميمة، عن عطاء بن أبي رباح، عن أبي هريرة قال: جاءت الحمى إلى النبي ﷺ فقالت: ابعثني إلى آثر أهلك عندك. فبعثها إلى الأنصار. فبقيت عليهم ستة أيام ولياليهن، فاشتد ذلك عليهم، فأتاهم في ديارهم، فشكوا إليه، فجعل النبي ﷺ يدخل داراً داراً وبيتاً بيتاً يدعو لهم بالعافية، فلما رجع تبعته امرأة منهم فقالت: والذي بعثك بالحق! إني لمن الأنصار، وإن أبي لمن الأنصار، فادع الله لي كما دعوت للأنصار. قال: «ما شئتِ: إن شئت دعوت الله أن يعافيك، وإن شئت صبرتِ ولك الجنة» قالت: بل أصبر، ولا أجعل الجنة خطراً.

502. [Sayyidina Abu Hurayrah ﷺ said that fever presented itself before the Holy Prophet ﷺ. It said to him, "Send me to those people with whom you have a very deep connection." The Prophet ﷺ sent it to the Ansar. So, fever gripped them for six days and six nights. Their feverish condition became very serious and the Prophet ﷺ visited them at their homes. Thy complained

(1) [٥٠١] سنان بن ربيعة الباهلي البصري، أبو ربيعة صدوق فيه بين، أخرج له البخاري مقدوماً من الرابعة.
انظر: كنز العمال ٦٨٣٦.

of fever and the Holy Prophet ﷺ went to each house and prayed for their health. When he was returning, one of their women followed behind him and said, "By Him who has sent you with the truth, I am of the Ansar and my father is also one of the Ansar. Just as you have prayed for the Ansar, pray for me too." The Prophet ﷺ asked her, "What is it that you wish? If you wish, I will pray to Allah that he grant you health but if you are patient then paradise is for you." She said, "I will endure (fever) patiently and will not risk (my chance of) admission to paradise."][1] (Tabarani' Muajam al-Kabeer, haythami's Majma al-Zawaid, Musnnaf: Ibn Abu Shaybah.)

EXPLANATION: The companions ﷺ had full faith in the Prophet ﷺ and firmly believed what he said. He said to a sahabiyah (woman Companion) that if she showed patience then she would be admitted to paradise; she placed complete reliance on his statement and preferred to bear fever with patience. She was confident that she would go to paradise because of that. There is great reward on being patient in the face of hardship and it is not what every one can do. Allah had granted these people exceptional patience and tremendous faith May he bestow on us some percentage of it. Aameen!

٥٠٣ ـ وعن عطاء، عن أبي هريرة قال: ما من مرض يصيبني، أحبّ إليَّ من الحمى، لأنها تدخل في كل عضو مني. وإن الله عز وجل يعطي كل عضو قسطه من الأجر.

503. [Sayyidina Abu Hurayrah ﷺ said that he did not like any illness more than fever because it went into each of his limbs. And, Allah grants each limb its share of reward.][2] (Ibn Abu Shayba in Musannaf)

٥٠٤ ـ حدَّثَنَا محمد بن يوسف قال: حدثنا سفيان، عن الأعمش، عن أبي وائل، عن أبي نُحيلة قيل له: ادع الله، قال: اللهم! انقص من المرض، ولا تنقص من الأجر. فقيل له: ادع، ادع. فقال: اللهم! اجعلني من المقربين، واجعل أمي من الحور العين.

504. [It is reported by Abu wail that someone said to Abu Nuhaylah ﷺ (when he was ill), "Pray to Allah." So, he made this supplication, "O Allah, lessen the illness but do not diminish the reward." He was again asked to supplicate Allah and he said, "O Allah, let me be among the near ones and make my mother among the hoor" (maids of Paradise)][3]

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(1) [٥٠٢] انظر: المعجم الكبير للطبراني ٦/ ٣٠٢، مجمع الزوائد للهيثمي ٢/ ٣٠٥: .٣٠٦ مصنف ابن أبي شيبة ١٤/ ٣٦٨: ٣٦٩.

(2) [٥٠٣] أخرجه ابن أبي شيبة في المصنف حدثنا وكيع عن إياس بن أبي تميمة بن عطاء عنه قال الحافظ: سنده صحيح.

(3) [٥٠٤] أخرجه النسائي وغيره (إصابة، والطبراني وزاد في أوله أنه رمى بسهم فقيل له: انزعه فقال: اللّهم انقص من الوجع. انتهى. قال الهيثمي: رجاله رجال الصحيح وعند ابن منده خرج غازياً فرمى بحجر فقال.

EXPLANATION: We learn from both the Ahadith that the companions ﷺ were very eager to earn reward from Allah. We can have an idea of their eagerness fro the Hadith that quotes Sayyidina Abu Hurayrah ﷺ as saying that he did not like any illness more than fever because it penetrated into each of his limbs and Allah rewards against every limb.

The second Hadith also shows from the supplication of Abu Nuhaylah ﷺ that he too was very enthusiastic about receiving a reward from Allah. His supplication reveals his enthusiasm, "O Allah lessen my illness but do not take away anything from my reward!"

٥٠٥ ـ **حدَّثَنَا** مسدَّد قال: حدثنا يحيى، عن عمران بن مسلم أبي بكر قال: حدثني عطاء بن أبي رباح قال: قال لي ابن عباس: ألا أريك امرأة من أهل الجنة؟ قلت: بلى. قال: هذه المرأة السوداء، أتت النبي ﷺ فقالت: إني أصرَع، وأني أتكشَّف، فادعُ الله لي. قال: «إن شئت صبرتِ ولكِ الجنة، وإن شئتِ دعوتُ الله أن يعافيك» فقالت: أصبر. قالت: إني أتكشف، فادع الله لي أن لا أتكشف. فدعا لها.

505. [Ata bin Abu Rabah ﷺ said that Sayyidina Ibn Abbas ﷺ asked him if he would like him to show him a woman who would go to paradise. So, he said that he would certainly like (him to show him the woman). Ibn Abbas ﷺ said to him. "This is a black woman who came to the Prophet ﷺ and said to him, "Messenger of Allah, I am subject to fits and become uncovered, so make a supplication to Allah to cure me, "The Prophet ﷺ said to her, "If you endure it patiently, you will be rewarded with paradise, but if you wish I will make a supplication to Allah to cure you." The woman said, 'I shall endure it. But, (when I get fits) i become uncovered, make supplication to Allah that I may not become uncovered. So, he made a supplication for her."][1] (Ahmad)

٥٠٦ ـ **حدَّثَنَا** محمد بن سلام قال: حدثنا مخلد، عن ابن جريج قال: أخبرني عطاء، أنه رأى أم زفر ـ تلك المرأة ـ طويلة سوداء على سُلم الكعبة.

506. [It is reported by Ibn Jurayj that Ata ﷺ said to him, "I Saw the woman, Umm Zufar, on the steps of the Kabah. (She was) a black woman, tall in height".

قال: وأخبرني عبد الله بن أبي مليكة أن القاسم أخبره، أن عائشة أخبرته أن النبي ﷺ كان يقول: (وما أصاب المؤمن من شوكة فما فوقها فهو كفارة).

Sayyidah Ayeshah ﷺ said that the Prophet ﷺ said, "If a thorn pricks a Believer or he is hurt more than that then that is an expiation for his sins."][2] (Ahmad)

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(1) [٥٠٥] أخرجه أحمد في المسند ١/ ٣٤٧.

(2) [٥٠٦] أخرجه أحمد في المسند ٦/ ٣٥٧.

EXPLANATION: This Hadith also tells us that illness and hardship are a blessing for the Believers. Any Muslim, Man or woman, who endures pain and restlessness, will enjoy high ranks. The companions of the Prophet ﷺ, whether they were men or women, had firm faith and reliance on the words of the Prophet ﷺ and they knew that to be admitted to paradise is a great wealth and blessing. It is this spirit that caused the black lady to endure her predicament so that she could go to paradise and she preferred not to ask the Prophet ﷺ to pray for her recovery. The people of our times are going away further from the teachings of the Quran and Hadith. Therefore, when they are faced with a hardship they lose patience and complain loudly and they have no mind to exercise patience and look forward to receiving reward.

[It is stated by Sayyidina Yahya bin Saeed (Atabiee) رحمه الله that someone died while the Prophet ﷺ was there. A man said, "Congratulations to him, he has died with out suffering illness." The Messenger of Allah said, "I am sorry for you. What do you know about it? Would that Allah had afflicted him with illness and it had atoned for his evil deeds".]

[It is reported by Sayyidina Anas رضي الله عنه that the Prophet ﷺ said, "When Allah has a good purpose towards his slave he gives him punishment before hand in this world (Before his death). But, when his purpose is to punish anyone, he does not deal with him till he takes from him full payment for his sins on the day of Resurrection".]

[It is also reported by Sayyidina Anas رضي الله عنه that the Messenger of Allah said, "the magnitude of reward is commensurate with the magnitude of the affliction. When Allah loves people he afflicts them; and those who go through it pleased with Allah receive the pleasure of Allah. But those who show their displeasure (at the affliction) find that Allah is (also displeased with them. (Tuhfah khawateen, A Gift for women)[1]

٥٠٧ ـ **حَدَّثَنَا** بشر قال: حدثنا عبد الله قال: حدثنا عبيد الله بن عبد الرحمن بن عبد الله بن موهب قال: حدثني عمي عبيد الله بن عبد الله بن موهب قال: سمعت أبا هريرة يقول: قال رسول الله ﷺ: «ما من مسلم يشاك شوكة في الدنيا، يحتسبها، إلا [قُصَّ] بها من خطاياه يوم القيامة».

507. [Sayyidina Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying, "if a thorn pricks a Muslim in this world and he hopes for the reward against it then Allah forgives him his sins on the day of Resurrection".][2]

٥٠٨ ـ **حَدَّثَنَا** عمر قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني أبو سفيان

(1) A Gift for Women, Dar-ul Isha'at (English Translation).

(2) [٥٠٧] عبيد الله بن عبد الرحمٰن بن عبد الله بن موهوب التيمي ويقال عبد الله، ليس بالقوي من السابعة.

عن جابر قال: سمعت النبي ﷺ يقول: «ما من مؤمن ولا مؤمنة ولا مسلم ولا مسلمة يمرض مرضاً، إلا [قَصَّ] الله به عنه من خطاياه».

508. [It is narrated by Sayyidina Jabir ؓ that he heard the Messenger of Allah ﷺ Say, "If a believing man or a believing woman or a Muslim man or Muslim woman falls ill then Allah, the exalted, forgives them their sins (because of their illness)."][1] (Kanz al-Ummal)

EXPLANATION: In the sayings of the Messenger of Allah ﷺ in both these Ahadith we find a common lesson and message for us. A believing slave must not imagine that he is subject to wrath of Allah when he faces hardship and anxieties in this life for these are a necessary part of our everyday life. Those people who maintain a proper dutiful relationship with Allah will find great blessings and mercy in the hardship and anxieties. Their sins are forgiven thereby and they receive special favour of Allah and their ranks are elevated.

It is an immense influence of the teachings of the Messenger of Allah ﷺ that the Muslims who realise the truth of this message consider the hardship and illness as a favour of Allah. Only those people whom Allah has blessed with this understanding know that the illness and hardship strengthen the heart and soul and increase their love for Allah and their bond with Him.

٢٢٩ ـ باب هل يكون قول المريض «إني وجع» شكاية

229. Chapter: Is it a complaint on the part of the patient to Say "I am painful"

٥٠٩ ـ **حدَّثنا** زكريا قال: حدثنا أبو أسامة، عن هشام، عن أبيه قال: دخلت أنا وعبد الله بن الزبير على أسماء، قبل قتل عبد الله بعشر ليال، وأسماء وجعة. فقال لها عبد الله: كيف تجدينك؟ قالت: وجعة. قال: إني في الموت. فقالت: لعلك تشتهي موتي، فلذلك تتمناه؟ فلا تفعل، فوالله ما أشتهي أن أموت حتى يأتي على أحد طرفيك، أو تقتل فأحتسبك. وإما أن تظفر فتقر عيني، فإياك أن تُعرض عليك خطة، فلا توافقك، فتقبلها كراهية الموت. وإنّما عن ابن الزّبير ليقتل فيحزنها ذلك.

509. [Hisham reported on the authority of his father (Urwah bin al-Zubayr ؓ). He and Abdullah bin al-Zubayr ؓ went to their mother Sayyidah Asma ؓ ten days before the murder of Sayyidina Abdullah ؓ. Sayyidah Asma ؓ was ill and Sayyidina Abdullah bin al-Zubayr ؓ asked her how she was. She said that she was painful, and Abdullah ؓ said, "I am also near death." She said, "Perhaps you want me to die? That is why

(1) [٥٠٨]انظر: كنز العمال للمتقي الهندي ٦٧٢٨.

you wish for death. Do not do that. By Allah, I do not wish for death as long as things are not decided, either you are killed and I show patience and ask Allah for reward or you gain victory (over the enemy) cooling my eyes thereby. And beware of facing something that is not consistent with you to which you concede from fear of death." Ibn al-Zubayr ﷺ had passed the comments which implied that she might die earlier so that if he was murdered she would not be saddened because of that.]

EXPLANATION: Sayyidina Abdullah bin Abdullah bin al-Zubayr ﷺ was the son of Sayyidah Asma ﷺ, the daughter of Sayyidina Abu Bakr ﷺ. Thus he was the nephew of Sayyidah Ayshah ﷺ. When these words were spoken, he was the Khalifah and Ameer of the Muslims at Makkah until Abdul Malik bin Marwan decided to terminate his rule by despatching Hujjaj bin Yusuf to do that. The battle had not yet begun when he came to his mother and the conversation took place between them as recorded in the Hadith. He was finally martyred by Hujjaj and his corpse was suspended on the scaffold. Sayyidah Asma ﷺ was alive at that time and she had a wordy duel with Hujjaj and she told him clearly that he might have destroyed his son's worldly life but his own hereafter.

Sayyidina Abdullah ﷺ met his mother ten days before his martyrdom and asked her how she was and she said that she was in pain. These words were merely descriptive of the condition, not words of complaint. We know from this that if a patient says that he is unwell then it does not follow that he is complaining. it is proper for a patient to describe his condition. There is no harm in relating one's medical condition.

٥١٠ ـ **حدَّثنا** أحمد بن عيسى قال: حدثنا عبد الله بن وهب قال: أخبرني هشام بن سعد، عن زيد بن أسلم، عن عطاء بن يسار، عن أبي سعيد الخدري، أنه دخل على رسول الله ﷺ وهو موعوك، عليه قطيفة. فوضع يده عليه، فوجد حرارتها فوق القطيفة، فقال أبو سعيد: ما أشد حماك، يا رسول الله! قال: «إنا كذلك، يشتد علينا البلاء ويضاعف لنا الأجر». فقال: يا رسول الله! أيُّ الناس أشد بلاء؟ قال: «الأنبياء، ثم الصالحون، وقد كان أحدهم يبتلى بالفقر، حتى ما يجد إلا العباءة يجوبها فيلبسها، ويُبتلى بالقُمَّل حتى يقتله، ولأحدهم كان أشد فرحاً بالبلاء من أحدكم بالعطاء».

510. [Sayyidina Abu Saeed al-Khudri ﷺ reported that he visited the Messenger of Allah ﷺ when he had a high fever. He was lying down and had covered himself with a sheet. When he placed his hand on the sheet, he could feel the high temperature the Prophet ﷺ was running. He remarked, "O Messenger of Allah, have!" the Prophet ﷺ said, "The calamities are as severs on us and our reward is also two-fold." Abu Saeed ﷺ said, "Messenger of Allah, who are the people that face severs trial?" He said, "The Prophets

and then the righteous. Some of them are tried through extreme poverty to the extent that they have no more than one robe to wear which they cut and wear. They were tried through lice so that the lice killed them. But each of them was more happy with the trial than you would be on receiving a gift.] (1)
(Al-Tragheeb wa al-Tarheeb, al-Tabqat al-al-Kubra)

EXPLANATION: Everyone in this world faces a trial some time or the other. He may be a pious man or a sinner, a Muslim or an unbeliever, a rich man or a poor needy person. The Prophet ﷺ is quoted in a Hadith as having said, "A man is tried according to his religious standing. If he is strongly religious, his trial is intensely severs but if he is weak in religion then his trial is mild".

The Prophet ﷺ has said in the Hadith under discussion, "The trials are severs on us and our reward is twofold. It is the characteristic of the Prophets and the righteous men that they are happy to face the trials to such an extent that other people are not as happy on receiving a gift." Indeed, it is the prophets ﷺ alone who are happy on facing trials and it is beyond anyone else to do that.

Surely, the reward is greater on facing trials and hardship but it is very difficult to endure them. The Prophet ﷺ has said, therefore, that we must always ask Allah to provide us safety.

اللّهمّ إني أسألك العفو والعافية في الدنيا والآخرة

"O Allah, I ask you for forgiveness and security in this world and the hereafter".

٢٣٠ ـ باب عيادة المغمى عليه

230. Chapter: Visiting an unconscious patient

٥١١ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا سفيان، عن ابن المنكدر، سمع جابر بن عبد الله يقول: مرضتُ مرضاً فأتاني النبي ﷺ يعودني وأبو بكر وهما ماشيان، فوجداني أغمي عليّ، فتوضأ النبي ﷺ ثم صبّ وضوءه عليّ. فأفقت، فإذا النبي ﷺ فقلت: يا رسول الله! كيف أصنع في مالي؟ أقضي في مالي؟ فلم يجبني بشيء حتى نزلت آية الميراث.

511. [Sayyidina Jabir bin Abdullah ﷺ recalled that he was taken ill once. The Prophet ﷺ and Sayyidina Abu Bakr ﷺ paid him a sick visit walking up to him. They found him unconscious. The Prophet ﷺ performed ablution and sprinkled the remaining water over him and he recovered

(1) [٥١٠] هشام بن سعد المدني أبو عباد، وأبو سعد صدوق له أوهام ورمي بالتشيع من كبار السابعة مات سنة ستين او قبلها. انظر: الترغيب والترهيب للمنذري ٤/ ٢٨١، الطبقات الكبرى لابن سعد ٢/ ٢/ ١٢.

(consciousness). He said, "Messenger of Allah, what shall I do abut my wealth? How should I decide (in heritance)?" The Prophet ﷺ did not Say anything until the verse of inheritance was revealed to him.][1] (Bukhari, Muslim, Nasai)

EXPLANATION: The Messenger of Allah ﷺ has described it as a very pious deed and a highly approved form of worship to visit a sick person, to help him and to show him compassion. He has exhorted us to observe it and it was his own practice to pay a visit to the sick and comfort them with and encouraging conversation which mitigated their sufferings. He would blow on them after reciting the name of Allah and His words and he encouraged others to follow suit.

In this Hadith, Sayyidina Jabir ؓ has related his own case that the Prophet ﷺ and Sayyidina Abu Bakr ؓ walked up to his house to enquire after him when he had fallen sick and become unconscious. The Prophet ﷺ performed ablution and sprinkled the water that remained after that and he regained consciousness.

٢٣١ ـ باب عيادة الصبيان

231. Chapter: Visiting a sick child

٥١٢ ـ **حَدَّثَنَا** حجاج قال: حدثنا حماد، عن عاصم الأحول، عن أبي عثمان النَّهدي، عن أسامة بن زيد، أن صبياً لابنة رسول الله ﷺ ثقل فبعثت أمه إلى النبي ﷺ إن ولدي في الموت. فقال للرسول: «اذهب فقل لها: إن لله ما أخذ وله ما أعطى، وكل شيء عنده إلى أجل مسمى، فلتصبر ولتحتسب». فرجع الرسول فأخبرها. فبعثت إليه تقسم عليه لما جاء. فقام النبي ﷺ في نفر من أصحابه منهم سعد بن عبادة، فأخذ النبي ﷺ الصبيَّ فوضعه بين ثندُوتَيه ولصدره قعقعة كقعقعة الشَّنَّة فدمعت عينا رسول الله ﷺ، فقال سعد: أتبكي وأنت رسول الله؟ فقال: «إنما أبكي رحمة لها؛ إن الله لا يرحم من عباده إلا الرحماء».

512. [Sayyidina Usamah bin Zayd ؓ reported that the minor son of the daughter of the Prophet ﷺ, Sayyidah Zaynab ؓ, was seriously ill. She sent him a message that her son was on the verge of death (and then he must visit her forth with). So, he asked the Messenger to return to her and say to her, "Surely, whatever Allah takes back belongs to Him, and whatever he grants also belongs to Him. And, He has appointed a time for everything. So, she must show patience and expect a reward." The Messenger went to her and delivered the message. She again sent a Messenger adjuring him to visit her.

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(1) [٥١١] أخرجه المصنف في الطهارة الصحيح والفرائض، والتفسير، ومسلم في الفرائض والنسائي.

The Prophet ﷺ got up from his place with some of his companions ﷺ who included saad bin Ubadah ﷺ. (There) the Prophet ﷺ picked up the infant and paced him on his bossom. A sound could be heard from the chest of the infant which resembled the sound of something moving inside a water-skin. Tears dropped down the eyes of the Prophet ﷺ and Sayyidina Saad bin Ubadah ﷺ said, "How is it that you weep although you are the Messenger of Allah?" He said, "It is because of mercy and compassion for my daughter that I weep. Surely, Allah has mercy on only those of His slaves who are kind hearted".][(1)] (Bukhari, Nasai, Ahmad,)

EXPLANATION: We learn from this Hadith the virtue of patience and expectation of reward. We also learn that it is not contrary to Sunnah if tears drop down from the eyes voluntarily when one is faced with anxiety. However, one must not force tears down one's eyes or wail loudly and raise objections to Allah's workings. If tears drop because of compassion then it is not blame worthy. On the contrary, compassion is dear and desired and that is why the concluding remarks are:

إن الله لا يرحم من عباده إلا الرحماء

Surely, Allah does not show mercy to His slaves except the merciful among them.

٢٣٢ ـ باب الطعام للمريض

232. Chapter: Sending food to the sick

٥١٣ (ث ١٢٣) ـ **حدَّثَنَا** الحسن بن واقع قال: حدثنا ضمرة، عن إبراهيم بن أبي عبلة قال: مرضت امرأتي، فكنت أجيء إلى أم الدرداء فتقول لي: كيف أهلك؟ فأقول لها: مرضى، فتدعو لي بطعام فآكل، ثم عدتُ ففعلت ذلك. فجئتها مرة فقالت: كيف؟ قلت: قد تماثلوا، فقالت: إنما كنت أدعو لك بطعام إذ كنتَ تخبرنا عن أهلك أنهم مرضى، أما إذا تماثلوا فلا ندعو لك بشيء.

513. [Ibrahim bin Abu Abalah said, "My wife was taken ill and I used to visit Umm Darda (ﷺ). She always asked me how my wife was and I told her that she was sick. So, she had meals brought to me and I would return after having a meal. This happened often. One day, when I visited her and she asked me (as usual) how my wife was, I told her that she was improving. So, she said that as long as I reported my wife as ill she had may meals brought to me but when I reported her improved condition she would no more ask for anything to be brought to me".

(1) [٥١٢] أخرجه المصنف في الصحيح ٢/ ١٠٠ ـ ٧/ ١٥٢، والنسائي في السنن (كتاب الجنائز) ب٢١، وأحمد في المسند ٥/ ٢٠٤.

EXPLANATION: We know from this Hadith that we must arrange for the meals of a man whose wife falls sick and he has no one else to prepare his meals for him.

٢٣٣ ـ باب عيادة الأعراب

233. Chapter: Visiting a sick Bedouin

٥١٤ ـ حدَّثَنَا محمد بن سلام قال: حدثنا عبد الوهاب الثقفيّ قال: حدثنا خالد الحذاء، عن عكرمة، عن ابن عباس، أن رسول الله ﷺ دخل على أعرابي يعوده، فقال: «لا بأس عليك، طهور إن شاء الله» قال: قال الأعرابي: بل هي حمى تفور، على شيخ كبير، كما تزيره القبور. قال: «فنعم، إذاً».

514. [It is reported by Sayyidina Ibn Abbas ﷺ that the Messenger of Allah ﷺ visited a sick Bedouin and made this supplication for him لا بـأس طـهـور ان شاء الله "No harm will come: it is a purification, if Allah wills".

Ibn Abbas added that the man remarked, "Not at all; it is on the contrary a fever which is boiling in an old man and will cause him to visit the graves.](1)(Bukhari)

EXPLANATION: It is an example of the Prophet's ﷺ humble nature that he visited a Bedouin Arab to enquire after his health. There is a lesson in it for his Ummah to visit even the humblest of men. The Hadith also teaches us to make a supplication for the sick whom we visit, "if Allah wills, your sickness will atone for your sins".

The Bedouin, who was visited by the Prophet ﷺ, did no realise the value of the Prophet's ﷺsupplication and remarked, on the contrary, that the fever would take him to the grave. In other words, he did not expect to recover. The Prophet ﷺdid not approve of his attitude and told him that things may be allowed to run as he liked.

Imam Bukhari رحمه الله has cited also this case in the chapter on the signs of prophethood. The exponent of Bukhari, Allamah Ayni رحمه الله has written (v-16 P-149) that the Prophet's ﷺ words (let it be so) in answer to the Bedouin were fulfilled and he died. This is one of the miracles of the Prophet ﷺ and the villager Bedouin did not recover from that illness.

The Bedouin generally have a temperament peculiar to themselves because they have not gone through the delicate etiquettes of civilisation. Hence, they often perform uncivil acts which are not reasonable, the Messenger of Allah ﷺ had made a supplication for him and he ought to have sounded an approval but he did not give a reasonable response. We must not entertain a doubt that a companion of the Prophet ﷺ dared to give an uncivil reply; the Bedouin lacked manners, and that is all.

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(1) [٥١٤] أخرجه المصنف في الصحيح ٦/ ٤٢٤.

٢٣٤ ـ باب عيادة المرضى

234. Chapter: Visiting the sick

٥١٥ ـ حدَّثَنَا محمد بن عبد العزيز قال: حدثنا مروان بن معاوية قال: حدثنا يزيد بن كيسان، عن أبي حازم، عن أبي هريرة قال: قال رسول الله ﷺ: «من أصبح اليوم منكم صائماً؟» قال أبو بكر: أنا، قال: «من عاد منكم اليوم مريضاً؟»، قال أبو بكر: أنا، قال: «من شهد منكم اليوم جنازة؟» قال أبو بكر: أنا، قال: «من أطعم اليوم مسكيناً؟» قال أبو بكر: أنا.

515. [It is reported by Sayyidina Abu Huray that once the Messenger of Allah ﷺ asked those who were present, "who among you is fasting today?" Sayyidina Abu Bakr said that he was fasting. The Prophet ﷺ then asked, the Prophet ﷺ then asked, "Who has visited a sick person today?" Sayyidina Abu Bakr said that he had paid a sick visit that day.

The Prophet ﷺ then asked, "Who among you joined a funeral (prayer), today?' Sayyidina Abu Bakr said that he had offered a funeral prayer that day. The Prophet ﷺ then asked, "Who has fed a poor man, today?' Sayyidina Abu Bakr said that he had fed a poor man that day.

A narrator of the Hadith, Marwan bin Muawiyah, said that he had learnt that the Prophet ﷺ said, "If a man finds all these characteristics collected in him on a single day then he will enter paradise certainly."] (Kanz al-Ummal)

EXPLANATION: The Hadith mentions the merits of certain deeds. The more a man seeks to do righteous deed the more good it is for him. The Hadith also discloses the excellence of Sayyidina Abu Bakr, he had done a number of pious deeds in a single day. The Prophet ﷺ declared finally that a man who has done so many things on a day will go to paradise.

[Similarly, Ibn Asakir has transmitted from Sulayman bin Yasar that the Messenger of Allah ﷺ said, "There are three hundred and sixty good characteristics. When Allah intends to admit a slave to paradise, he lets him have one of those characteristics." Sayyidina Abu Bakr enquired.' Do I possess any of these characteristics?" The Prophet ﷺ said to him, " You are a collection of all those characteristics"]

[In another Hadith the Prophet ﷺ is quoted by Sayyidina Abu Hurayrah as having said, "O Abu Bakr! You will be the first of my Ummah to enter paradise".]

The Ulama of the Ahl al-Sunnah wa al-Jamat* agreed that after the Prophet ﷺ, Sayyidina Abu Bakr is the most excellent man of the Ummah. It is stated by Ibn Umar that they used to regard Sayyidina Abu Bakr as the most excellent man of all the companions.

Sayyidina Sad bin Zarrah said that the Messenger of Allah ﷺ said,

"Jibrail in formed me that after me Abu Bakr is the most excellent of my Ummah.

Besides that, many other Ahadith extol Sayyidina Abu Bakr ﷺ. These may be studied in the respective books of Ahadith. We have presented only a few.

٥١٦ ـ **حدَّثَنَا** أحمد بن أيوب قال: حدثنا شبابة قال: حدثني المغيرة بن مسلم، عن أبي الزبير، عن جابر قال: دخل النبي ﷺ على أم السائب وهي تزفزف، فقال: «ما لك؟» قالت: الحمى، أخزاها الله. فقال النبي ﷺ: «مه، لا تسبّيها، فإنها تذهب خطايا المؤمن كما يذهب الكير خبث الحديد».

516. [It is narrated by Sayyidina Jabir ﷺthat the Messenger of Allah ﷺ visited Umm al-Saib ﷺ. She was trembling (with fever). He said to her, "What is the matter with you?" She said, "I have fever. May Allah despair it.' The Prophet ﷺ said to her, "Keep quiet. Do not revile fever for it removes the sins of the believers just as the bellows remove the dross of iron.]
(Tabaqat al-Kubra)

EXPLANATION: The Hadith does not seem to be in place in this chapter. Its place was a previous Chapter Atonement of a patient's sins (#226). Perhaps the scribes have messed up everything.

This Hadith tells us that it is mustahabb to visit sick women also. Of course, the hijab should be observed.

Sayyidah Umm al-Saib ﷺ had high fever. The Holy Prophet ﷺ paid her a visit to find out how she was. He asked her how she felt and she, in the nature of women, said that she had fever which had caused her trouble and she cursed fever. The Prophet ﷺ did not like that and advised her not to revile fever; it is not to be blamed. In fact, it is generous to the Believers because it washes away sins. Anything that is a means of getting sins forgiven should not be called bad.

Once, fever was mentioned in the presences of the Messenger of Allah. Someone present there reviled fever and the Prophet ﷺ told that man too that he should not call fever a bad thing because it cleans a person of sin just as fire cleans iron of dross.

We learn from another Hadith that the Prophet ﷺ visited a patient who had high fever. The Prophet ﷺ said to him, "Be happy because Allah has said: the fever is my fire (that I have created specially) and I impose it upon my believing slaves so that it may substitute the punishment on the day of resurrection by giving some trouble (through fever) in this world".

The hardship that a patient encounters in the shape of illness in very auspicious. We must not ask Allah to give us hardship but when we face it we must endure it cheerfulyl and pray for heal and security. But we must

also expect reward because of the hardship. Illness is an atonement for sins and expectation of reward mitigates. Pain. It is the peculiarity of Believers that when they are healthy, they are deeply devoted to Allah and His worship and when they are ill they earn reward through patience. Hence illness is not a hardship for the Believers.
(Tuhfah khawateen, A Gift for women)

٥١٧ ـ **حدَّثَنا** إسحاق قال: أخبرنا النضر بن شُميل قال: أخبرنا حماد بن سلمة، عن ثابت البُنانيِّ، عن أبي رافع، عن أبي هريرة، عن رسول الله ﷺ قال: «يقول الله استطعمتك فلم تطعمني. قال فيقول: يا رب! وكيف استطعمتني ولم أطعمك، وأنت رب العالمين؟ قال: أما علمت أن عبدي فلاناً استطعمك فلم تطعمه؟ أما علمت أنك لو كنت أطعمته لوجدت ذلك عندي؟ ابن آدم! استسقيتك فلم تسقني، فقال: يا رب! وكيف أسقيك وأنت رب العالمين؟ فيقول: إن عبدي فلاناً استسقاك فلم تسقه، أما علمت أنك لو كنت سقيته لوجدت ذلك عندي؟ يا ابن آدم! مرضت فلم تعدني، قال: يا رب! كيف أعودك وأنت رب العالمين؟ قال: أما علمت أن عبدي فلاناً مرض، فلو كنتَ عدته لوجدت ذلك عندي، أو وجدتني عنده».

517. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said that (on the Day on Resurrection) Allah will say (to His slaves), "I asked you for food but you gave Me none." His slave will say to Him, "O Lord, how did you ask me for food and I did not feed you while you are the Sustainer of the universe?" Allah will say, "Do you not remember that such-and such slave of Mine asked you for food but you did not feed him? Do you know that if you had fed him, you would have found it with me.

"O son of Aadam, I had asked you for water but you did not give it to me to drink." The slave will say, "My Lord, How did you ask me for water while you are the sustainer of all the universe?" Allah will say to him, "My slave, so-and-so, had asked you for water but you did not give it to him to drink. If you had given it to him, you would have found it with Me".

"O son of Aadam, I was ill but you did not visit Me." The slave will exclaim, "O Lord, how could I visit you while you are the Lord of the universe." Allah will say, "Do you not know that My slave, so-and-so, was ill? If you had visited him, you would have fund him with Me." Or, "you would have found Me with him".]

EXPLANATION: This Hadith lays great stress on feeding the hungry, giving them water to drink and on visiting the sick. If we concentrate on this, we will observe that the teachings of the Messenger of Allah ﷺplace great importance on social life and the core of the needy members of society. Such people who look after the needy and the sick are elevated in rank and will

find Allah with them and meet Him. May Allah enable us to do that. Aameen!

٥١٨ ـ **حدَّثَنا** موسى بن إسماعيل قال: حدثنا أبان بن يزيد قال: حدثنا قتادة قال: حدثني أبو عيسى الأسواري، عن أبي سعيد، عن النبي ﷺ قال: «عودوا المريض، واتبعوا الجنائز، تذكركم بالآخرة».

518. [It is narrated by Sayyidina Abu Saeed that the Prophet ﷺ said, "visit the sick and accompany the funeral bier (or join the funeral prayers). These will remind you of the Hereafter."]* (Bukhari, Abu Dawood, Ahmad)

٥١٩ ـ **حدَّثَنا** مالك بن إسماعيل قال: حدثنا أبو عوانة، عن عمر بن أبي سلمة عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «ثلاث كلهن حق على كل مسلم: عيادة المريض، وشهود الجنازة، وتشميت العاطس إذا حمد الله عز وجل».

519. [It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, " A Muslim has three duties: to visit the sick, to offer the funeral prayer and to respond to the sneeze when he says (Praise belongs to Allah)."]
(Ahmad)

EXPLANATION: In both the foregoing Ahadith the Prophet ﷺ gave us command to observe three things, saying that they are obligatory for a Muslim to observe. The Ulama tell us that it is a collective duty on Muslims to accompany the funeral and respond to the sneezer which means that even if one person discharges it the others are abstained of the obligation, and there will be no sin on them. But, if none of them performs it then all will be committing a sin. (This is known as fard kifayah.

As for visiting the sick, it is a Sunnah. If there is no one to look after a sick person then proper care must be taken of the sick. Besides, it is Sunnah to visit a sick person and follow the funeral, if the patient or the dead are not disbelievers or polytheists. It is not allowed to ask the welfare or offer the funeral prayers of the Rawa fid or the Qadayanis.

If the sneezer says حـدثـنـا then it is Wajib to respond to him and say (may Allah have mercy on you). But, If he does not say then there should be no response to him. These rights are equal for all Muslims, whether pious or sinners.

٢٣٥ ـ باب دعاء العائد للمريض بالشفاء

325. Chapter: The Visitor's supplication for patient's recovery

٥٢٠ ـ **حدَّثَنا** محمد بن المثنى قال: حدثنا عبد الوهاب قال: حدثنا أيوب، عن عمرو بن سعيد، عن حُميد بن عبد الرحمن قال: حدثني ثلاثة من بني سعد ـ كلهم يحدث عن أبيه ـ أن رسول الله ﷺ دخل على سعد يعوده بمكة، فبكى، فقال: «ما يبكيك؟» قال: خشيت أن أموت بالأرض التي هاجرت منها، كما مات سعد. قال:

«اللهم اشف سعداً» ثلاثاً، فقال: لي مال كثير ويرثني ابنتي، أفأوصي بمالي كله؟ قال: «لا». قال: فبالثلثين؟ قال: «لا». قال: فالنصف؟ قال: «لا». قال: فالثلث؟ قال: «الثلث؛ والثلث كثير، إن صدقتك من مالك صدقة، ونفقتك على عيالك صدقة، وما تأكل امرأتك من طعامك لك صدقة، وإنك إن تدع أهلك بخير (أو قال بعيش) خير من أن تدعهم يتكففون الناس». وقال بيده.

520. [It is reported by Humayd bin Abdur bin Abdur Raman that three men of Banu Sad Narrated to him each of them on the authority of his father that the Messenger of Allah ﷺ visited Sayyidina Sad ؓ at Makkah (to enquire after his health). Sad ؓ began to weep and the Prophet ﷺ asked him, "What makes you weep?" He said, "I fear lest I die at a place from where I have migrated so (the other) Sad (bin khawlah) died here (at Makkah)".

The Prophet ﷺ repeated thrice, حدثنا O Allah, heal Sad".

Then Sayyidina Sad ؓ said, "I have much wealth and my heir is my one daughter. Shall I bequeath all my wealth?" the Prophet ﷺ said, "No" so, he asked, "Two-thirds?" the Prophet ﷺ said, "No" he asked again "half of it?" The Prophet ﷺ said, "No" And, He asked once more, "one-third?"

The Prophet ﷺ said, "You can bequeath one third but (even) one-third is more. Giving charity from your wealth is Sadaqah and spending on your family is Sadaqah. And what your wife eats from your food is also a Sadaqah from you. Indeed, if you leave wealth and riches with your family is better than that you leave them in a condition that they have to beg from men with extended arms.]

(Bukhari, Muslim, Abu Dawood, Ahmad, hakim)

EXPLANAITON: We have seen this Hadith at #499 with its explanation whoever, there is some alteration of word sequence and some addition of words in this Hadith. Hence, we explain the additional part.

Sayyidina Sad ؓ feared that he might die at the place from where he had migrated. That means that he was a resident of Makkah where he became seriously ill and imagined he would die there. He did not like to die at a place from where he had migrated because he feared that that would nullify his hijrah or migration. Death is not within one's powers. But he did not like to die at his former native place.

It is stated in another version that the messenger of Allah ﷺ made a supplication for him and said to him, "Perhaps Allah will cause some people to benefit through you and some to come to harm.

Sayyidina Sad ؓ recovered form this illness and then performed many tasks for the Prophet ﷺ conquering many countries. He sided in 55AH at Madinah and was buried at Baqi may Allah be pleased with them all.

The Hadith also says that it is better to leave wealth for your family than extend a begging hand before other people. In other words, it is better to

leave wealth for the heirs. Many people leave instructions to spend their money on good causes. While this is laudable idea, it is also meritorious to leave behind wealth for the family members. This is the gist of the Hadith .

٢٣٦ ـ باب فضل عيادة المريض

236. Chapter: Excellence of visiting the patient

٥٢١ ـ حدَّثَنَا موسى بن إسماعيل قال: حدثنا عبد الواحد قال: حدثنا عاصم، عن أبي قِلابة، عن أبي الأشعث الصنعاني، عن أبي أسماء قال: من عاد أخاه كان في خُرفة الجنة، قلت لأبي قِلابة: ما خرفة الجنة؟ قال: جناها. قلت لأبي قلابة: عن من حدثه أبو أسماء؟ قال: عن ثوبان، عن رسول الله ﷺ.

521. [Sayyidina Abu Asma ﷺ said, "He who visits his sick brother is in the gardens of paradise." I asked Abu Qilabah what does it mean to be in the gardens of paradise?" And, he said that the visitor would be given the fruit of paradise as reward for his visit. Then I asked Abu Qilabah, "On whose authority did Abu Asma narrate this Hadith?" So he said that he heard it form Thauban ﷺ who had heard it from the Messenger of Allah ﷺ].

This Hadith is reported through another line of transmission in a Marfoo way

EXPLANATION: The man who pays a sick visit to his Muslim brother receives fruit of paradise. Allah grants tremendous favours to His slaves when they perform a little task.

٢٣٧ ـ باب الحديث للمريض والعائد

237. Chapter: Patient may narrate a Hadith

٥٢٢ ـ حدَّثَنَا قيس بن حفص قال: حدثنا خالد بن الحارث قال: حدثنا عبد الحميد بن جعفر قال: أخبرني أبي، أن أبا بكر بن جزء ومحمد بن المنكدر ـ في ناس من أهل المسجد ـ عادوا عمر بن الحكم بن رافع الأنصاري، قالوا: يا أبا حفص! حدثنا. قال: سمعت جابر بن عبد الله قال: سمعت النبي ﷺ يقول: «من عاد مريضاً خاض في الرحمة حتى إذا قعد استقر فيها».

522. [Abu Bakr bin Hazm and Muhammad bin al-Munkadir and some other people of the mosque paid a sick-visit to Umar ﷺ bin al-Hakam bin Rafi al Ansari. They said to him, "O Abu Hafs, relate to us a Hadith, " He said, "I heard Sayyidina Jabir bin Abdullah ﷺ say that the Prophet ﷺ said, "Whoever visited deep in to mercy and when he sits down (with the patient) he steadies himself permanently in mercy."] (Ahmad)

EXPLANATION: We learn from this Hadith that if a patient is a scholar, we may request him to narrate a Hadith. He also should oblige and narrate Hadith.

٢٣٨ ـ باب من صلى عند المريض

238. Chapter: He who prays near the patient

٥٢٣ ـ حدَّثنا عبد الله بن محمد قال: حدثنا سفيان، عن عمرو عن عطاء قال: عاد ابن عُمر ابن صفوان، فحضرت الصلاةُ، فصلى بهم ابن عمر ركعتين وقال: إنا سَفْر.

523. [Sayyidina Ata ﷺ said that Umar bin Safwan visited him when he was sick. Sayyidina Ibn Umar ﷺ was already there. When it was time for prayers, Ibn Umar ﷺ led a two rakaat prayer and said that they were travellers hence required to shorten their prayers).]

EXPLANATION: This Hadith tells us clearly that prayers must be offered at their appointed time wherever we are. They must not be delayed. If a few people get together and offer prayers in a congregational form then a manifold reward attaches to the practices.

٢٣٩ ـ باب عيادة المشرك

239. Chapter: Visiting the sick

٥٢٤ ـ حدَّثنا سليمان بن حرب قال: حدثنا حماد بن زيد، عن ثابت، عن أنس أن غلاماً من اليهود كان يخدم النبي ﷺ، فمرض. فأتاه النبي ﷺ يعوده، فقعد عند رأسه فقال: «أسْلم» فنظر إلى أبيه ـ وهو عند رأسه ـ فقال له: أطع أبا القاسم فأسلم. فخرج النبي ﷺ وهو يقول: «الحمد لله الذي أنقذه من النار».

524. [Sayyidina Anas ﷺ narrated that a Jewish boy use to sever the Holy Prophet ﷺ. He became ill and the Prophet ﷺ paid him a sick-visit and sat down on the side of his head. The Prophet ﷺ said to him, "Embrace Islam." The boy glanced (inquiringly) towards his father who was standing at that side, and he said to him, "Obey Abu al-Qasim" (meaning, the Prophet ﷺ).

The boy became a Muslim. When the Prophet ﷺ went from there he said الحمدلله الذي انقذه من النار "All praise belongs to Allah who saved him from the fire.] (Bukhari, Ahmad)

EXPLANATION: This Hadith discloses that some non-Muslims also served the Prophet ﷺ and it also discloses that he used to visit non-Muslims too when they were sick. The third thing that it discloses is that the Prophet ﷺ seized an opportunity to invite those non-Muslims to Islam who were somehow attached to him. The fourth thing we learn from it is that when we visit a patient we must sit on the side of his head. The fifth thing we learn is that it is proper to obtain the service of an infidel Zimmi (a non-Muslim living under Muslim protection). The sixth thing we know from this Hadith is that the Jews knew in their hearts that Islam was true but did not profess belief. To profess Islam is to earn salvation and that is why the boy's father advised him to accept it.

٢٤٠ ـ باب ما يقول للمريض

240. Chapter: What should one say to the patient

٥٢٥ ـ حدَّثَنَا إسماعيل بن أبي أويس قال: حدثني مالك، عن هشام بن عروة، عن أبيه، عن عائشة أنها قالت: لما قدم رسول الله ﷺ المدينة وعك أبو بكر وبلال، قالت: فدخلتُ عليهما قلتُ: يا أبتاه! كيف تجدك؟ ويا بلال! كيف تجدك؟ قالت: وكان أبو بكر إذا أخذته الحمى يقول:

كـل امـرىء مـصـبـح فـي أهـلـه والـمـوت أدنـى مـن شـراك نـعـلـه

وكان بلال إذا أقلع عنه يرفع عقيرته، فيقول:

ألا لـيـت شـعـري هـل أبيـتـن لـيـلـة بـوادٍ وحـولـي إذخـر وجـلـيـل

وهـل أردن يـومـاً مـيـاه مـجـنّـة وهـل يـبـدون لـي شـامـة وطـفـيـل

قالت عائشة رضي الله عنها: فجئت رسول الله ﷺ فأخبرته، فقال: «اللّهم حبّب إلينا المدينة كحبّنا مكّة أو أشدّ، وصحّحها وبارك لنا في صاعها ومدّها، وانقل حُمّاها فاجعلها بالجحفة».

525. [It is narrated by Sayyidah Ayeshah ﵄ that when the Messenger of Allah ﷺ migrated to Madinah, both Sayyidina Abu Bakr ﵁ and Sayyidina Bilal ﵁ became seriously ill. She visited them and said, "O my father, how are you? And, O Bilal, How are you?" whenever Abu Bakr ﵁ fell ill, he used to recite the (poetic verses), "Every body is given the prayer to arise healthy among his people, yet death is nearer to him than his shoe-laces." And whenever Bilal's ﵁ fever subsided, he would recite, "Would that I know that I will ever spend a night in a valley surrounded by Izkhir and Jaleel (two kinds of sweet smelling grass). And that I will arrive one day to the waters of Majannah and observe (the mountains) Shamah and Tafeel"

Sayyidah Ayshah ﵁ went to the Prophet ﷺ and informed him of what transpired with these two men. Thereupon, he made this supplication:

"O Allah, make us love Madinah as dearly as we love Makkah, or more than that. O Allah! Make it healthy for us and bless for us it sa and umdd. And remove its fever putting it in al-Tuhfah"] (Bukhari, Ahmad, Muslim)

EXPLANATION: Sayyidina Abu Bakr ﵁ had recited these poetic verse:

"Supplication is made for every man that he may see the dawn in health. While death is nearer to him than his shoe laces".

And say Bilal's peetry was:

"Would that I could know if I will ever spend a night in a valley surrounded by izkhir and Jaleel.

And then I will arrive on day to the waters of Majannah, and observe Shamah and Tafeel".

Let us go into details of this story. Madinah, then, was an infected city and fever was very common. People would fall seriously ill with high temperature and generally a majority of the citizens had fever. When the companions ﷺ came to Madinah, they were affected by its climate and they also succumbed to the common illness. Among those who fell ill were Sayyidina Abu Bakr ﷺ, sayyidina Bilal ﷺ, Sayyidina Aamir Bin Fuhayrah ﷺ. Sayyidah Ayeshah ﷺ also fell ill and had such a high temperature that she lost the hair on her head. When Sayyidina Abu Bakr ﷺ and Sayyidina Bilal ﷺ fell ill, Sayyidah Ayshah ﷺ went to see them. She was about seven or eight years old then and the Hijab was not enforced till later. The poetry that Sayyidina Abu Bakr ﷺ recited ran thus:

"For every man this is the prayer that he rise healthy in the morning although death is no more distant than the shoelace".

When she heard him, Sayyidah Ayeshah ﷺ thought that her father was speaking insensibly without knowing what he said. Umar bin Shaybah ﷺ has written in Akhbar Madinah that this was the poetry of Hanzah bin Sayar which he recited on the day of Zu Qar. Abu Bakr ﷺ recited it repeatedly during his illness to remind himself and to heed it. It says that everyone is remembered by others in their supplications with the words صبحك الله بالخير (may Allah cause you to arise in the morning in good health). But no one knows when death might strike. It is very near man, so very near that his shoelaces are not as close to him as it is.

Some of the exponents ascribe to these verses كل امرى مصبح the meaning "every man is given wine to drink in the morning and he does not even know that death stands before him. It will take him along in a little while".

Sayyidina Bilal ﷺ remembered Makkah very often and whenever his fever subsided, he recited this verse:

"Perhaps I'd know that I'd some time spend a night in this valley, surrounded by Izkhir and Jaleel grass".

Izkhir is a well-known grass of the desert of Makkah. It is very common and very sweet smelling with broad leaves. Jaleel is a yellow-coloured grass which was used to make thatch roof and the like. Shaikh Abu Umar said that both these kinds of grass are found only in Makkah and its valleys but no where else.

"And will I ever come to the waters of Majannah and observe the Shamah and Tafeel." (That is drink water there and derive its benefit and see the two mountains ever again).

The exponents of Hadith have pointed out that Majannah is few miles away from Makkah. It has been pointed out that it was a place in marr al-Zuharn and some others have pointed out that it was in the low-lying areas

of Makkah. In the days before Islam, known as the days of Jahiliyah, a market fair was established here ten days before the sighting of the Zul-hajjah moon which carried on eight days into zul- Hajjah after which people went to Mina for Hajj.

The exponents have written about shamah and Tafeel that these are two mountains thirty miles from Makkah. But some other say that they are near Majannah.

Allamah Kahttabi has said, "I too had been under the impression that these were names of mountains but when I passed by there, I realised that they were springs." But, Allamah Zarqani has said, "We can reconcile the two views by pointing out that these were springs on or around the mountains. Hence it is also correct that they are mountains and that they are springs." But Allah knows best.

Allamah Zarqani has stated that Bilal ﷺ is not the author of these verses but they belong to the poet Bakr bin Ghalib Jurhami. He had composed them when the Banu Khazaah expelled him from Makkah.

Al-Sheeh Bukhari with marginal notes Fath al-Bayi, Awjuz al-Masalik v 6 pp129-130

Sayyidina Bilal ﷺ belonged to Habshah (Ethiopia) but he had been living at Makkah for years together and was thus attached deeply to the land. When he arrived at Madinah he fell prey to the fever that had infected the population and this multiplied his longing for Makkah and sadness at the separation. This condition prompted him to recall this poetry. He longed to return to the valleys Of Makkah and move about on the grass, passing the mountains and springs. Back to the old home!

Sayyidina Bilal ﷺ also made a supplication against the chiefs of the idolators of Makkah. "O Allah," he seemed to say, "Curse Shaybah, Rabiah, Utbah and Umayyah, who have exiled us in to land of sickness." Sayyidah Ayeshah ﷺ said that she came back to the Prophet ﷺ and informed him of the condition of Sayyidina Abu Bakr ﷺ and Sayyidina Bilal ﷺ and their longing for Makkah. On supplication to Allah, the Majestic, the Gracious.

"O Allah, cause Madinah to be as dear to us as Makkah is. Rather, make it more dear to us. O Allah, bless our SA'a and our mudd and make the climate of Madinah pleasant and transfer its pestilence to Juhfah" (Bukhari v1 p 253).

The prophet's ﷺ supplication was granted and the climate of Madinah became very pleasant. Its climate and its soil have healing power and its moist air makes one feel that drops of dew fall on the heart rejuvenating it.

Its streets arouse in the pedestrian a unique feeling and its surroundings give one a nostalgic pleasant enthusiasm.

The result of the prophet's ﷺ supplication was that Madinah became dear

to the noble companions ﵃ just as Makkah continued to be dear to them. In fact, Madinah was more dear than Makkah. The fruit to Madinah and its measures of weight, the sa and the mudd were blessed by and this is observed to this day. Sa and mudd were units of weight-measure in those days, and buying and selling was done accordingly.

Juhfah was village near Rabigh. The Jews lived there. That is why they prophet made a supplication that fever should be transferred there. Thus, while the climate of Madinah became pleasant, Juhfah was cursed and soon deserted by its inhabitants. To his day it is a desolate. The holy prophet ﷺ dreamt one night that a black woman with disheveled hair went away from Madinah to Mahyaah, and he interpreted it to mean that Madihah's contagious sickness would be transferred to Mahyaah which is another name for Juhfah.

When people fall ill in Madinah now-a-days that has nothing to do with the ancient disease nor the result of unfriendly climate. If anyone falls ill, it is merely a medical problem, and fever, anyway, is a blessing for a believer, for it gets plenty of sins forgiven.

The prophet ﷺ loved Madinah considerably. While returning from a journey, as his eyes fell on the dwellings of Madinah, he hastened his riding animal towards Madinah. He urged the animal to quicken its steps towards Madinah because he loved it very much. We have his saying as transmitted by Bukhari:

"Uhud is a mountain that loves us and we love It." it is a very loved and highly desired destiny to reside and die in Madinah. [We know from a Hadith that the prophet ﷺ said, "If anyone goes away from Madinah out of unconcern for Madinah. Allah, who is majestic and glorious, sends another person to it, and he will be better than the one who goes away. And if any one who stays at Madinah and endures severity and hardship for that then I will be his intercessor and witness".]

[It is reported by Sayyidina Ibn Umar ﵄ that the Messenger of Allah ﷺ said who will thus join Dajjal. (Saheeh Bukhari)]

[Another Hadith discloses that Dajjal will come from the eastern side and descend behind Uhud. The angels will turn him towards Syria where he will be killed.](Muslim)

Yet another Hadith asserts that plague and Dajjal will never enter Madinah.](Muslim)

[And the beloved prophet ﷺ has also said, " if anyone harbours an evil intention of causing harm to the people of Madinah then Allah will cause him to dissolves like salt dissolves in water."] (Muslim)

Those people who are fortunate to reside at Madinah should show

gratitude to Allah for that. They should love Madinah and the folk of Madinah and if anyone causes them some hardship, they must overlook that with a forgiving reaction and they must make a supplication for him. They must go on residing at Madinah no matter if they face a difficulty and they must endure it to their last breath. [A Hadith tells us that faith will withdraw to Madinah as a snake winds back into its nest. The name of Madinah given to it by Allah is Tabah according to a Hadith while some other a Hadith say it is Tayyibah.(Muslim.) both Tayyibah and Tabah means pure.]

[According to a Hadith, Madinah drives away people in the same way a SA kiln removes dross from iron.])(Bukhari) one must not reside in Madinah with the aim of earning money neither must one go away from it because there is more money at some other place or life is less expensive there.

[It is reported by Sayyidina Sufyan bin Abu Zuhay ﷺ that he heard the Messenger of Allah ﷺ say, "Yaman will be conquered and people will come driving their beasts gently, removing their families and those dependant or subordinate to them. But, Madinah would be best for them, if they only knew. Syria will be conquered and people will come driving their beasts gently, removing their families and those under their authority, but Madinah would be best for them, if they only knew. And Iraq will be conquered and people will come driving their animals gently, removing their families and those who are subordinate to them but Madinah would be best for them, it they but knew."] (Bukhari)

٥٢٦ ـ حدَّثَنَا معلّى قال: حدثنا عبد العزيز بن المختار قال: حدثنا خالد، عن عكرمة، عن ابن عباس أن النبي ﷺ دخل على أعرابي يعوده، قال: وكان النبي ﷺ إذا دخل على مريض يعوده قال: «لا بأس. طهور إن شاء الله» قال: ذاك طهور! كلا بل هي حمى تفور (أو تثور)، على شيخ كبير، تزيره القبور. قال النبي ﷺ: «فنعم، إذاً».

526.[It is narrated by Sayyidina by Sayyidina Ibn Abbas ﷺ that the holy prophet ﷺ paid a sick visit to a Bedouin. The narrator added that it was the practice of the prophet ﷺ to say, when ever he visited a patient No harm will be fall you, if Allah wills. (Your sickness will be) an expiation for yours sins." The Bedouin retorted, "No (not at all). Rather, the fever is boiling in an old man and will lead him to the graves." The prophet ﷺ said." Then let it be so! (Bukhari)

EXPLANATION: We have seen this Hadith at # 514 and its explanation also appears there.

٥٢٧ ـ حدَّثَنَا أحمد بن عيسى قال: حدثنا عبد الله بن وهب عن حرملة، عن محمد بن علي القرشي، عن نافع قال: كان ابن عمر إذا دخل على مريض يسأله:

كيف هو؟ فإذا قام من عنده قال: خار الله لك. ولم يزده عليه.

527.[It is narrated by Sayyidina Naïf ﷺ that whenever Sayyidina Ibn Umar ﷺ visited a patient, he enquired after him, saying "How is he?" (The question being directed to his family members.) And, when he returned from him. He would pray for him in these words," May Allah do good for you!" And he, would not say more than that.]

٢٤١ ـ باب ما يجيب المريض

241.Chapter: How does a patient respond.

٥٢٨ ـ **حدَّثَنَا** أحمد بن يعقوب قال: حدثنا إسحاق بن سعيد بن عمرو بن سعيد، عن أبيه، قال: دخل الحجاج على ابن عمر ـ وأنا عنده ـ فقال: كيف هو؟ قال: صالح. قال: من أصابك؟ قال: أصابني من أمر بحمل السلاح في يوم لا يحل فيه حمله. يعني الحجاج.

528.[Sayyidina Amr bin Saeed ﷺ said that Hujjaj (bin Yusuf) visited Sayyidina Ibn Umar ﷺ while he (Amr) was (sitting) with him. Hujjaj asked," How are you?" Sayyidina Ibn Umar ﷺ said, " I am well." Hujjaj asked him," who has hurt you? "Sayyidina Ibn Umar ﷺ said," He hurt me who gave the command to take up weapons on a day when it is unlawful to raise weapons." He referred to Hujjaj himself.]

EXPLANATION: Biographers and historians have told us that Hujjaj bin Yusuf was the governor of Makkah at that time. He induced someone to hit a poisoned spear on the foot of Sayyidina Ibn Umar ﷺ. When that man shot the spear at him, Ibn Umar ﷺ was injured and died of later from the injury in Makkah.

While Sayyidina Ibn Umar ﷺ was ill, Hujjaj paid him a visit one day, the highly deceitful man that he was. He got him injured and then had the cheek to enquire after his health.

Sayyidina Ibn Umar ﷺ had known that the cruel man had got him injured. So, when he asked who the culprit was, he said it very courageously that a man who was responsible for injuring him was the one who had given the command to take up weapons on a day when it was not lawful to do so. He said that because he died of injury through a poisoned spear in the month of ZulHajjah. The month of ZulHajjah is one of the forbidden months. It is possible that he contended that the command to cease fighting in the forbidden months was not abrogated. However, a majority of the Ulama hold that the command not to fight in the forbidden months is abrogated but, it was not lawful for Hujjaj under any circumstances to plot to kill Sayyidina Ibn Umar ﷺ.

٢٤٢ ـ باب عيادة الفاسق

242.Chapter: Visiting a sick sinner

٥٢٩ ـ حدَّثَنَا سعيد بن أبي مريم قال: أخبرنا بكر بن مضر قال: حدثني عبيد الله بن زُحر، عن حِبان بن أبي جَبلة، عن عبد الله بن عمرو بن العاص قال: لا تعودوا شرّاب الخمر إذا مرضوا.

529.[Sayyidina Abdullah bin Amr bin al-Aas ﷺ has said," when an alcoholic falls ill, do not visit him (to enquire after his health.)]* (Bukhari)

EXPLANATION: Wine has been given as an example. One who perpetrates other major sins falls in the same category. Some Ulama contend that this was a personal opinion of Sayyidina Abdullah bin Amar ﷺ, for the correct procedure is that one may visit an alcoholic, because he is a Muslim although a sinner. It is aright of a Muslim that others visit him when he is sick, as we have seen in Hadith #519. The prophet ﷺ has said," there are three duties on every Muslim." And these include visiting a sick Muslim. The jurists have told us that all have equal rights whether a Muslim or a sinner. perhaps, Sayyidina Abdullah bin Amr meant that if a man is a proclaimed sinner, Who commits a grave sin publicly, visiting him would have a bad influence on the general public then he should not be visited.

٢٤٣ ـ باب عيادة النساء الرجلَ المريض

243.Chapter: Women visiting sick men

٥٣٠ ـ حدَّثَنَا زكريا بن يحيى قال: حدثنا الحكم بن المبارك قال: أخبرني الوليد (هو ابن مسلم) قال: حدثنا الحارث بن عبيد الله الأنصاري قال: رأيت أم الدرداء، على رحالها أعواد ليس عليها غشاء، عائدة لرجل من أهل المسجد من الأنصار.

530.[Harith bin Ubayd Ullah al-Ansari ﷺ said that he saw Sayyidah umm-Darda ﷺ on a saddle that was made of wood and it was not veiled. She had come to visit a sick Ansar man of the mosque (regular worshipper).]

EXPLANATION: Sayyidina umm al-Darda ﷺ had gone to enquire after the health of an Ansar man. It is quite possible that the man was her Mahram. Also that was the period of the Khayr al-Quroon (best of generations) and there was no mischief and corruption. There is no harm in enquiring the welfare of a Muslim brother who is in the mosque among other worshippers while the woman is veiled. However, in the present age, if a woman goes all alone to see a male patient then there is bound to be mischief. Hence, it should to be avoided.

The author ﷺ has presented this chapter on a woman visiting a sick man but he has not created one on a man paying a sick visit to a woman because

we have seen a Hadith (#516) on this subject in chapter 234. The prophet ﷺ visited a female companion, Sayyidah Umm al-Saib ﷺ who was sick. This Hadith could have been placed in the suggested chapter on a man visiting a sick woman. If the sick woman is a Mahram then there is no harm and no possibility of mischief. Shariah does not disallow such visits. However, it is necessary to exercise precaution in visiting a ghayr Mahram woman. A man may only visit such a woman when her husband, parents or brothers are present there and the woman observes a veil or is behind a curtain. And Allah knows best.

٢٤٤ ـ باب من كره للعائد أن ينظر إلى الفضول من البيت

244. Chapter: It is disallowed to a visitor to let his eyes roam about in the patient's house

٥٣١ ـ حدَّثَنَا علي بن حجر قال: أخبرنا علي بن مسهر، عن الإجلح، عن عبد الله بن أبي الهُذيل قال: دخل عبد الله بن مسعود على مريض يعوده ـ ومعه قوم، وفي البيت امرأة ـ فجعل رجل من القوم ينظر إلى المرأة، فقال له عبد الله ﷺ: لو انفقأت عينُك كان خيراً لك.

531.[Abdullah bin Abu al-Huzayl ﷺ said that Sayyidina Abdullah bin Masood ﷺ went to see a patient accompanied by a few men. There was woman in the house at whom, one of the men ogled. Sayyidina Abdullah Ibn Masood ﷺ said to him," If you had pierced your eyes that would have been better for you than glancing unlawfully".]

EXPLANATION: If anyone goes to the house of a patient then, though he may have taken permission to enter the house, he must not look here and there. It is wrong to suppose that if he has permission to enter a house he may do what he likes.

٢٤٥ ـ باب العيادة من الرمد

245.Chapter: Visiting one who has eye-trouble.

٥٣٢ ـ حدَّثَنَا عبد الرحمن بن المبارك قال: حدثنا سلم بن قتيبة قال: حدثنا يوسف بن أبي إسحاق، عن أبي إسحاق قال: سمعتُ زيد بن أرقم يقول: رمدت عيني، فعادني النبي ﷺ ثم قال: «يا زيدُ! لو أن عينك لما بها كيف كنت تصنع؟» قال: كنتُ أصبر وأحتسب. قال: «لو أن عينك لما بها، ثم صبرت واحتسبت، كان ثوابك الجنة».

532.[Sayyidina Zayd bin Araqam ﷺ said that his eyes were paining. The prophet ﷺ visited him to find how he was and said to him, "If pain had persisted in your eyes, what would you have done?" he said," I would have

been patient and expected reward from Allah." The prophet ﷺ said," If pain had persisted in your eyes and you would have borne it patiently expecting reward then you would have been rewarded with paradise.][1]

EXPLANATION: In other word, if his eyes had not recovered and he had been patient over it until death then he would have been admitted to paradise.

٥٣٣ ـ حدَّثَنَا موسى قال: حدثنا حماد، عن علي بن زيد، عن القاسم بن محمد، أن رجلاً من أصحاب محمد ذهب بصرهُ فعادوه، فقال: كنت أريدهما لأنظر إلى النبي ﷺ، فأما إذ قُبض النبي ﷺ، فوالله! ما يسرني أن ما بهما بظبي من ظباء تبالة.

533.[It is narrated by Qasim bin Muhammad رحمه الله that one of the companions of the prophet ﷺ lost his eyes. When some people visited him. He said to them, "I used to see the holy prophet ﷺ with my two eyes. Now that the prophet ﷺ had been taken away from us, by Allah, it does not please me that I get one of the deers from Tibalah instead of the two eyes".]

EXPLANATION: The man said that since the prophet ﷺ was dead, he did not need the two eyes. He was not sad at losing them and since he had no lust for this life, he preferred to be patient. Tibalah was the name of a dense, green forest. It was well-known to the Arabs and the poet Labeed bin Rabiah has mentioned it in his poetry.

٥٣٤ ـ حدَّثَنَا عبد الله بن صالح وابن يوسف قالا: حدثنا الليث قال حدثني يزيد بن الهاد، عن عمرو مولى المطَّلب، عن أنس قال: سمعت النبي ﷺ يقول: «قال الله عز وجل: إذا ابتليتُه بحبيبتيه (يريد عينيه) ثم صبر، عوَّضته الجنة».

534.[Sayyidina Anas رضي الله عنه has narrated that he heard the prophet ﷺ say that Allah the majestic, the glorious, said," when I involve anyone in trial over his two lovely things (his two eyes)and he shows patience then I give him paradise in return for that.][2]

٥٣٥ ـ حدَّثَنَا خطاب قال: حدثنا إسماعيل، عن ثابت بن عجلان، وإسحاق بن يزيد قالا: حدثنا إسماعيل قال: حدثنا ثابت، عن القاسم، عن أبي أمامة، عن النبي ﷺ: «يقول الله: يا ابن آدم، إذا أخذتُ كريمتيك، فصبرتَ عند الصدمة واحتسبتَ، لم أرضَ لك ثواباً دون الجنة».

535.[Sayyidina Abu Umamah رضي الله عنه has reported on the authority of the prophet ﷺ that Allah says, "O son of Aadam if I take away the two things dearest to you (your eyes) and you show patience on the loss and expect

(1) [٥٣٢] انظر: الطبراني في المعجم الكبير ٥/ ٢١٥ وكنز العمال للمتقي الهندي ٦٥٥٠.
(2) [٥٣٤] الحاكم في المستدرك ١/ ٣٤٨.

reward from Allah then I too will not be pleased with rewarding you with anything less than paradise."][1] (Zubaydi: Ithafal- al-Sadah al-Muttaqeen)

EXPLANATION: Both these are Hadith Qudsi which convey the saying of Allah he says, "If I cause a slave to suffer eye trouble or take away his eyes and he bears it patiently, being pleased with my pleasure, then on the day of Resurrection I will not be pleased with granting him anything less than paradise." It is not much to endure a few days hardship in this world to be able to receive paradise instead and that is a good bargain, too, it is related that a saintly man lost his eyes in old age and remarked that the seclusion that he cherished all his life eluded him until then.

٢٤٦ ـ باب أين يقعد العائد؟

246.Chapter: Where must the visitor sit

٥٣٦ ـ حدَّثَنَا أحمد بن عيسى قال: عبد الله بن وهب قال: أخبرني عمرو، عن عبد ربه بن سعيد قال: حدثني المنهال بن عمرو، عن عبد الله بن الحارث، عن ابن عباس قال: كان النبي ﷺ إذا عاد المريض جلس عند رأسه، ثم قال ـ سبع مرار ـ «أسأل الله العظيم، رب العرش العظيم، أن يشفيك». فإن كان في أجله تأخير عوفي من وجعه.

536.[It is related by Sayyidina Ibn Abbas ﷺ that when the prophet ﷺ went to see a patient, he sat at the side of his head, he then made this supplication seven times:

أسأل الله العظيم رب العرش العظيم أن يشفيك

"I beseech Allah, the great, who is the Lord of the might throne, to heal you".

(The prophet ﷺ would also say)" If there is time before he is distend to die then he will recover from his present predicament".][2] (Ahmad. Tirmizi, Abu Dawood, Mishkat)

٥٣٧ ـ حدَّثَنَا موسى قال: حدثنا الربيع بن عبد الله قال: ذهبتُ مع الحسن إلى قتادة نعوده، فقعد عند رأسه، فسأله، ثم دعا له قال: اللهم اشف قلبه، واشف سقمه.

537.[Rabi bin Abdullah رحمه الله said, "We went with Sayyidina Hassan رحمه الله to see Sayyidina Qatadah رحمه الله who was ill. Hassan رحمه الله sat at the side of his head and asked him how he was. He then prayed for him, اللهم اشف قلبه واشف سقمه " o Allah cure his heart and cure him of illness"]

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(1) [٥٣٥] انظر: إتحاف السادة المتقين للزبيدي ٦/ ٣٦١.

(2) [٥٣٦]أخرجه أحمج في المسند ١/ ٢٣٩، والترمذي في السنن ٢٠٨٣، أبو داود في السنن (كتاب الجنائز) ب١٢.

EXPLANATION: The two Ahadith tell us that we should sit by the head of the patient when we go to see him. This is the sunnah practice. We should make this supplication for the patient اسأل الله العظيم رب العرش العظيم ان يشفك "I beseech Allah, the mighty, who is the lord of the mighty throne to heal you." We are told in the Hadith that to he Prophet ﷺ repeated this supplication seven times.

٢٤٧ ـ باب ما يعمل الرجل في بيته

247. Chapter: what should a man do at home

٥٣٨ ـ حدَّثَنَا عبد الله بن رجاء وحفص بن عمر قالا: حدثنا شعبة، عن الحكم، عن إبراهيم، عن الأسود قال: سألت عائشة رضي الله عنها: ما كان يصنع النبي ﷺ في أهله؟ فقالت: كان يكون في مهنة أهله، فإذا حضرت الصلاة خرج.

538.[Sayyidina Aswad رحمه الله said that he asked Sayyidah Ayshah رضي الله عنها, "what did the Prophet ﷺ do at home?" she said that he occupied himself in helping his family member with their task, and when it was time for prayers, he went out.][(1)] (Bukhari, Tirmizi, Ahmad.)

٥٣٩ ـ حدَّثَنَا موسى قال: حدثنا مهدي بن ميمون، عن هشام بن عروة، عن أبيه قال: سألت عائشة رضي الله عنها ما كان النبي ﷺ يعمل في بيته؟ قالت: يخصف نعله ويعمل ما يعمل الرجل في بيته.

539.[It is reported by Hisham رحمه الله on the authority of his father, Urwah رحمه الله, that he asked Sayyidah Ayshah رضي الله عنها "what was it that the Prophet ﷺ did at home?" She said, "He repaired his shoes and did all that a man does at home."][(2)] (Ahmad.)

٥٤٠ ـ حدَّثَنَا إسحاق قال: أخبرنا عبد الله بن الوليد، عن سفيان، عن هشام، عن أبيه قال: سألت عائشة: ما كان النبي ﷺ يصنع في بيته؟ قالت: ما يصنع أحدكم في بيته؛ يخصف النعل ويرقع الثوب ويخيط.

540.[Hisham has narrated on the authority of his father that he asked Sayyidah Ayeshah رضي الله عنها "what work did the Holy Prophet ﷺ do at home?" she said," Whatever work a man among you does he also performed it. He repaired his shoes and out patches on his garments."][(3)] (Ahmad, Ibn Hibban).

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(1) [٥٣٨] أخرجه المصنف في الصحيح ١/ ١٧٢ ـ ٧/ ٨٥، والترمذي في السنن ٢٤٨٩، وأحمد في المسند ٦/ ١٢٦ و٢٠٦.

(2) [٥٣٩] أخرجه أحمد.

(3) [٥٤٠] أخرجه أحمد وصححه ابن حبان.

٥٤١ ـ **حدَّثَنَا** عبد الله قال: حدثنا معاوية بن صالح، عن يحيى بن سعيد، عن عمرة، قيل لعائشة رضي الله عنها: ماذا كان رسول الله ﷺ يعمل في بيته؟ قالت: كان بشراً من البشر: يفلي ثوبه، ويحلب شاته.

541.[Sayyidah Amrah رحمة الله عليها has reported that Sayyidah Ayshah رضي الله عنها was asked, "what work did the prophet do at home?" she said, "He was a human being among human beings. He removed lice from his garments and milked his goat."][1] (Tirmizi)

Note: There were no lice on his person but there was a posibility of people coming in on him from other people and he examined his garments for that.

EXPLANATION: All the Ahadith of this chapter confirm that when he went to his family members in their house, the Prophet ﷺ helped his family members in their household tasks. In other words, he worked for them. Among his tasks, he cobbled his shoes, patched his garments and milked his goat. How humble, indeed, the Prophet ﷺ was! He performed these tasks himself and never thought of himself as above manual work.

Today, we consider it below our dignity to do any household work ourselves. In fact, we consider it bad to do such things. We sit at home and give commands and do not tolerate the slightest of delays. We Must emulate the example of the Messenger of Allah ﷺ and share the household task with our family members. So that they are not overburdened with domestic work.

٢٤٨ ـ باب إذا أحب الرجل أخاه فَلْيُعْلِمْهُ

248. Chapter: When a man loves another, he Must let him know

٥٤٢ ـ **حدَّثَنَا** مسدَّد قال: حدثنا يحيى بن سعيد، عن ثور قال: حدثني حبيب بن عبيد، عن المقدام بن معدي كرب ـ وكان قد أدركه ـ قال: قال النبي ﷺ: «إذا أحب أحدكم أخاه فليعلمه أنه أحبه».

542.[Habab bin Ubayd رحمه الله has reported on the authority of Sayyidina Miqdam bin Madikarib رضي الله عنه that the Prophet ﷺ said, "When anyone of you loves his Muslim brother he Must tell him that he loves him (for the sake of Allah)."][2] (Ahmad.)

٥٤٣ ـ **حدَّثَنَا** يحيى بن بشر قال: حدثنا قبيصة قال: حدثنا سفيان، عن رباح، عن أبي عبد الله، عن مجاهد قال: لقيني رجل من أصحاب النبي ﷺ فأخذ بمنكبي من ورائي قال: أما إني أحبّك. قال: أحبَّك الذي أحببتني له. فقال: لولا أن رسول

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(1) [٥٤١] أخرجه الترمذي في الشمائل.

(2) [٥٤٢] أخرجه أحمد في المسند ٤/ ١٣٠.

الله ﷺ قال: «إذا أحب الرجلُ الرجلَ فليخبره أنه أحبه»، ما أخبرتك. قال: ثم أخذ يعرض عليَّ الخطبة قال: أما إن عندنا جارية، أما إنها عوراء.

543.[Mujahid رحمه الله said that he met one of the several Companions of the Prophet ﷺ. He caught hold of his shoulder and said to him, "I love you." Mujahid said (in reply)," May the pure Being love you for whose love me. "That companion said (again)." If the Messenger of Allah ﷺ had not instructed us that one who loves another (for Allah's sake) Must let him know that he loves him, I would not have told you so." Mujahid said that he then advised him to marry their slave girl, saying that she was enough.][1] (Abu Dawood.)

٥٤٤ ـ **حدَّثَنَا** موسى قال: حدثنا مبارك قال: حدثنا ثابت، عن أنس قال: قال النبي ﷺ: «ما تحابّا الرجلان إلا كان أفضلهما أشدهما حباً لصاحبه».

544.[It is narrated by Sayyidina Anas رضي الله عنه that the Prophet ﷺ said, "When two men love each other (for the sake of Allah's pleasure) then the more excellent of the two is he who loves his colleague more."][2](Hakim)

EXPLANATION: Every Hadith of this chapter quotes the Prophet ﷺ as saying that when anyone of you loves his Muslim brother he Must tell him that he loves him. As a result, the other man too will love him. We have read in a Hadith that when a companion told Mujahid رحمه الله that he loved him then he too responded with words of kindness, "The pure being too may love you for whose sake you love me." And the fine Hadith declares that of the two men who love each other, the one whose love for the other is greater is more excellent, but the love should be only to seek the pleasure of Allah and with no other objective.

٢٤٩ ـ باب إذا أحب رجلاً فلا يماره ولا يسأل عنه

249. Chapter: One should not quarrel with one whom he loves nor be nosy about him

٥٤٥ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني معاوية، أن أبا الزاهرية حدثه، عن جبير بن نفير، عن معاذ بن جبل أنه قال: إذا أحببت أخاً فلا تماره، وتشارّه ولا تسأل عنه. فعسى أن توافي له عدواً فيخبرك بما ليس فيه، فيفرق بينك وبينه.

545.[Sayyidina Muaz bin jabal رضي الله عنه said, "when you love your brother you Must not quarrel with him, nor have a give-and-take relationship with him, nor

(1) [٥٤٣] رباح بن أبي معروف بن أبي سارة المكي صدوق، له أوهام، من السابعة. أخرجه أبو داود (كتاب الأدب) ب١٢٣.

(2) [٥٤٤] أخرجه الحاكم في المستدرك ٤/ ١٧١.

put questions about him. Perhaps, you meet his enemy who might provoke you with wrong information and cause ill-will between the two of you".][1]

EXPLANATION: The Hadith tells us that once we love anyone for the sake of Allah we Must not quarrel with him but try to retain the friendship. We Must not strike any deal or transaction with him because that is a base of strife. We Must not try to probe into his personal life by asking questions. Man has friends and enemies and if we encounter his enemy he would give us incorrect details of his life which might cause us to detest our friends and separate from them. No one is innocent and a man does commit mistakes, so, there is no point in trying to learn the other's personal secrets.

٥٤٦ ـ **حدَّثَنَا** المقري قال: حدثنا عبد الرحمن، عن عبد الله بن يزيد، عن عبد الله بن عمرو، عن النبي ﷺ قال: «من أحب أخاً لله، في الله، قال: إني أحبك لله، فدخلا جميعاً الجنة، كان الذي أحب في الله أرفع درجة لحبه، على الذي أحبه له».

546.[It is narrated by Sayyidina Abdullah bin Amr ﷺ that the Holy Prophet ﷺ said, "If anyone loves his brother to earn the pleasure of Allah and tell him that he loves him then both of them will go to paradise together. The rank of the man who loves for the sake of Allah will be higher than the rank of the other who loves because of his love".]

٢٥٠ ـ باب العقل في القلب

250. Chapter: Intelligence is in the heart

٥٤٧ ـ **حدَّثَنَا** سعيد بن أبي مريم قال: أخبرنا محمد بن مسلم قال: أخبرني عمرو بن دينار، عن ابن شهاب، عن عياض بن خليفة عن علي رضي الله عنه، أنه سمعه بصفين يقول: إن العقل في القلب، والرحمة في الكبد، والرأفة في الطحال، والنفس في الرئة.

547.[It is narrated by Ayaz bin Khalifah that he heard Sayyidina Ali ﷺ say at safayn, "Surely, intelligence rests in the heart, mercy in the liver, tenderness in the spleen and breath in the lungs.]

EXPLANATION: Allah has blessed man with different organs each of which performs a function different from the other. Sayyidina Ali ﷺ has described them and pointed out the seats of intelligence, mercy, tenderness and breath. Mercy and tenderness are almost synonymous though there is some exaggeration in the latter.

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(1) [٥٤٥] عبد الله بن صالح بن محمد بن مسلم الجهني أبو صالح المصري، كاتب الليث، صدوق كثير الغلط ثبت في كتابه، كانت فيه غفلة، من العاشرة، مات سنة اثنين وعشرين، وله خمس وثمانون سنة. عزاه في الجامع الصغير إلى الحلية لأبي نعيم.

٢٥١ ـ باب الكِبر

251. Chapter: Arrogance

٥٤٨ ـ **حَدَّثَنَا** سليمان بن حرب قال: حدثنا حماد بن زيد، عن الصَّقْعب بن زهير، عن زيد بن أسلم (قال: لا أعلمه إلا عن عطاء بن يسار) عن عبد الله بن عمرو قال: كنا جلوساً عند رسول الله ﷺ، فجاء رجل من أهل البادية، عليه جبة سيجان، حتى قام على رأس النبي ﷺ، فقال: إن صاحبكم قد وضع كل فارس (أو قال: يريد أن يضع كل فارس) ويرفع كل راع، فأخذ النبي ﷺ بمجامع جبته فقال: «ألا أرى عليك لباس من لا يعقل» ثم قال: «إن نبي الله نوحاً ﷺ لما حضرته الوفاة، قال لابنه: إني قاصٌّ عليك الوصية، آمرك باثنتين: وأنهاك عن اثنتين. آمرك بلا إله إلا الله، فإن السماوات السبع والأرضين السبع لو وضعت في كفة ووضعت لا إله إلا الله في كفة، لرجحت بهن، ولو أن السماوات السبع، والأرضين السبع، كن حلقة مبهمة، لقصمتهن لا إله إلا الله، وسبحان الله وبحمده، فإنها صلاة كل شيء وبها يرزق كل شيء، وأنهاك عن الشرك والكبر». فقلتُ: ـ أو قيل ـ: يا رسول الله! هذا الشرك قد عرفناه فما الكبر؟ هو أن يكون لأحدنا حلة يلبسها؟ قال: «لا». قال: فهو أن يكون لأحدنا نعلان حسنتان لهما شراكان حسنان؟ قال: «لا»، قال: فهو أن يكون لأحدنا دابة يركبها؟ قال: «لا». قال: فهو أن يكون لأحدنا أصحاب يجلسون إليه؟ قال: «لا». قال: يا رسول الله! فما الكِبر؟ قال: «سفهُ الحق، وغمص الناس».

548.[Sayyidina Abdullah bin Amr ﷺ said that while they were seated with the Prophet ﷺ a man of the desert came. He had on him a robe of seejan (whose hems are made of silk he stood) near the head of the Prophet ﷺ and said (to the group), "Your companion (meaning Prophet Muhammad ﷺ) has thrown down every horse-rider" (or, he said, "intends to throw down every horse- rider"), and elevated every shepherd".

The Prophet ﷺ held him by the hem of his robe and said, "Are you not wearing garments of the foolish"?

He then added, "When the Prophet ﷺ of the Allah, Nooh ﷺ was near death he said to his son that he was giving him an instruction, asking him to do two things and forbidding him from doing two things. He enjoined upon him to believe in لا الـه الا الـلـه lailaha illAllah (there is no good but Allah) because if all the seven heavens and the seven earth's were placed in a pan and La ilaha illAllah in the other pan then it would outweigh them. And if the seven heavens and the seven earth's were to form a circle that had no extremes (no beginning and no end) then La ilaha illAllah would break them. And سبحان الله وبحمده subhanAllah wa bi Hamdihi (glory be to Allah and with His praise) is the prayer of all the creatures and through its blessings

everyone is given his provision. (He commanded his son to recite that. He then for bade him to associate anything with Allah and to be arrogant".

The narrated (Ibn Amr) interjected, "Messenger of Allah, we understand what associating means but what is arrogance? Is it to wear a garment that he owns"?

The Prophet ﷺ said, "No!" of beautiful shoes with beautiful laces on them that one has?" he said, "No!" Again, he was asked, "Is it to possess a riding animal that one rides?" The Prophet ﷺ said, "No!" So, he was asked once again, "Is it to have friends with whom one (spends his time and) sits?" The Prophet ﷺ said, "No," "Then, Messenger of Allah, what is arrogance?", they asked. The Prophet ﷺ said, "it is to act foolishly about the Truth (which means, to reject it) and to despise other people".]

(...) - **حدَّثَنَا** عبد الله بن مَسلمة قال: حدثنا عبد العزيز عن زيد، عن عبد الله بن عمرو أنه قال: يا رسول الله! أمن الكبر... نحوه.

[It is reported by Sayyidina Abdullah bin Amr ﷺ through another line of transmission that he said, "Messenger of Allah, are these things (signs of haughtiness?" The Prophet ﷺ said, "No!" The rest of the Hadith follows the sequence as above.]

(Majma al-Zawaid, Hayth mi)

EXPLANATION: This Hadith recalls the instruction of Prophet ﷺ Nooh عليه السلام to his son. He exhorted him to abide by la ilaha illAllah (there is no god but Allah). In the same way, it is found in another Hadith that Sayyidina Musa عليه السلام requested Allah, "Teach me an expression whereby I may remember you." Allah said to him. "Keep up recital of la ilaha illAllah" He submitted to Allah, 'O my lord, this is what everyone says. What I desire is something exclusive to me what is granted to me alone." Allah proclaimed, 'If the seven heavens placed in one pan and La ilaha illAllah in the other then the pan of La ilaha ill Allah would weigh down the other".(1)

This expression is the basis of religion and the root of faith. Hence the more it is repeated, the more the root of faith is strengthened. Faith depends on this expression. Rather, the existence of the world itself depends on this expression. Accordingly, it is known through an authentic Hadith that the last hour will not come as long as there is someone on earth to say La ilaha illallah (Muslim, v-ip-84).

The second command that he gave was about subhan Allah wa bi Hamdihi which is the worship of all creatures and it is through its blessings that everyone is provided sustenance. We learn from this that there is no

(1) Mishkat al-Massaabeeh from al-Sunnah p-201.

creature that does not sing the praise of Allah. Indeed, Allah says:

﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ﴾ [الإسراء: 44]

{And there is not a thing but glorifies him with His praise, but you understand not their glorification.} (al-Isra, 17:44)

Sayyidina Ibn Abbas ﷺ has said that even a (cultivation) field glorifies Allah and the cultivator earns reward against that.

Once, the Prophet ﷺ was presented a bowl containing porridge. He remarked that the thareed (porridge) was chanting the praise of Allah. He then directed one of the men whom he named, and that man also heard the chant. It was then placed before a third person who also heard the chant.

The Hadith concludes with the Prophet ﷺ remarks about arrogance. He said that it is made up of two things : rejection of truth and contempt for fellow men. One who rejects truth refuses to follow the advice of anyone. If all the ulama pass a ruling on an the issue, this man rejects their verdict and refuses to recognise the mufti. There are such haughty people on earth who boast that they would never budge from their ideas even if all the muftis of the world told them that they were wrong and the true position was different. Thus, to refuse to accept the Truth when it is known and to hold other people in contempt is the definition of haughtiness or arrogance or pride. There is a Hadith of the Prophet ﷺ, "A man who has in his heart as much pride as a grain of mustard seed will not enter paradise." (Muslim, as cited in Mishkat al-Masabeeh p- 433). Another Hadith tells us that this man will not even smell the fragrance of paradise although its fragrance travels miles together.

When the Companions ﷺ heard this saying, one of them enquired, "O Messenger of Allah, if a man likes his garment to be beautiful and his sandals to be beautiful, is that pride." The Messenger of Allah ﷺ said, "No! ان الله جميل يحب الجمال Allah is beautiful and he likes beauty." He added, "Pride is to disdain what is true and to despise people." (Muslim, as cited in Mishkat al-musabeeh p-433)

Another Hadith conveys to us the saying of the Messenger of Allah ﷺ, "He who is humble for the sake of Allah and checks his self, Allah will exalt him. He considers himself lowly out of humbleness but through its blessings Allah raises him to greatness in the eyes of men. Allah gives him honour him as great and mighty. And he who considers himself great, Allah abases him, he whom Allah disgraces, none can raise to honour. This man may regard himself as great but he is lowly in the sign of all men to such an extent that Allah causes him to be of less value in their estimation than a dog or a pig. (Mishkat al-Masabeeh)

It is said of Sayyidina Junayd Baghdadi that he was in a mosque when

someone announced that the most unworthy, the worst of sinners and the basest of men should come out of the mosque immediately. On hearing that Junayd Bagdadi ﷺ came out of the mosque and stood ahead of everyone else. He said, "Of all the Muslims. I am the worst Muslim." Someone informed his mentor shaikh sari al saqti ﷺ that Junayd had done such a thing. He replied, "This is what has made Junayd the Junayd that he is".

Allah has warned those people who are haughty in these words of the Quran:

﴿ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ﴾ [الإسراء: 37]

{And walk not in the earth exultantly.} (luqman, 31:18)

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾﴾ [الإسراء: 37]

{And walk not in the earth exultantly; certainly you cannot rear the earth open, nor can you reach the mountains in height.} (al-Isra, 17;37)

Allah has also said:

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾﴾

«surely, he loves not the arrogant.} (Al-Nahl, 16:23)

Again, He has said:

﴿وَلَهُ ٱلْكِبْرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

{And He is alone in the Dominion in the heavens and the earth.}(al-Jasiyah, 45:37)

The disease of arrogance is very dangerous. May Allah save us from it ! Aameem!

We also learn from the Hadith that it is proper to wear good clothes and good shoes (if it is lawfully acquired). Pride is not wearing nice garments and eating good meals. It is to reject Truth and rto consider other people low. Many people don a poor dress but they are proud and arrogant and they regard others as base and show themselves as great.

٥٤٩ ـ حدَّثنا مسدَّد قال: حدثنا يونس بن القاسم أبو عمر اليمامي قال: حدثنا عكرمة بن خالد قال: سمعت ابن عمر، عن النبي ﷺ يقول: «من تعظم في نفسه، أو اختال في مشيته، لقي الله عز وجل وهو عليه غضبان».

549.[It is narrated by Sayyidina Ibn Umar ﷺ that the Holy Prophet ﷺ said, "He who considers himself great and walks proudly will meet Allah (on the Day of Resurrection) while Allah, the Majestic, the Gracious will be angry at him."][1] (Ahmad.)

٥٥٠ ـ حدَّثنا عبد العزيز بن عبد الله، عن عبد العزيز بن محمد، عن محمد بن

(1) [٥٤٩] أخرجه أحمد في المسند ٢/ ١١٨.

عمرو، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: «ما استكبر من أكل معه خادمُه، وركب الحمار بالأسواق، واعتقل الشاة فحلبها».

550.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah said, "He who sits at a meal with his slave, visits the market on the back of an ass, and milks his goat after tying its legs. Does not behave arrogantly".][1] (Kanz al-Ummal)

EXPLANATION: These things demonstrate humbleness and strike at the base of haughtiness.

٥٥١ ـ حدَّثَنَا موسى بن بحر قال: حدثنا علي بن هاشم بن البريد قال: حدثنا صالح بياع الأكسية عن جدته قالت: رأيت علياً رضي الله عنه اشترى تمراً بدرهم، فحمله في ملحفته. فقلت له (أو قال له رجل): أحمل عنك يا أمير المؤمنين!، قال: لا، أبو العيال أحق أن يحمل.

551.[Salih, who sold sheets, said that his grand-mother told him she saw Sayyidina Ali ﷺ buy dates and put them in a bag. She or one of the men said, "O Ameer al-Mumineen, I will carry it (for you)." Sayyidina Ali ﷺ said, "a father alone has a greater right to carry them for his children".][2] (Ibn al-Athir in his al Tareekh al-Kamil)

EXPLANATION: This happened when Sayyidina Ali ﷺ was the Ameer al-Mumineen (say, a king). How humble these people were even while they held very high offices yet we have their example that they carried bagful of dates on their shoulders in public. They did not have a servant with them and refused to allow anyone else to carry it. May Allah enable our leaders today to follow in their footsteps. Aameem!

٥٥٢ ـ حدَّثَنَا عمر قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا أبو إسحاق، عن أبي مسلم الأغر حدثه، عن أبي سعيد الخدري وأبي هريرة عن النبي ﷺ عن الله عز وجل قال: «العز إزاري والكبرياء ردائي؛ فمن نازعني بشيء منهما عذبته».

552.[It is narrated by Sayyidina Abu Saeed al-Khudri and Abu Hurayrah ﷺ that the Prophet ﷺ said that Allah said, "Majesty is My lower garment and pride is My cloak. If anyone vies with Me with regard to anyone of these things then I will punish him."][3] (Ahmad, Hakim)

٥٥٣ ـ حدَّثَنَا علي بن حجر قال: حدثنا إسماعيل قال: حدثني أبو روَاحة يزيد بن أيهم، عن الهيثم بن مالك الطائي قال: سمعت النعمان بن بشير يقول على المنبر

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(1) [٥٥٠]كنز العمال ٥٧٢٨.

(2) [٥٥١] أخرجه ابن الأثير في تاريخه الكامل ٣/ ١٢٠.

(3) [٥٥٢] أخرجه أحمد في المسند ٢/ ٣٧٦ ـ ٤٢٧، والحاكم في المستدرك ١/ ٦١.

قال: إن للشيطان مَصاليَ وفخوخاً، وإن مصالي الشيطان وفخوخه البطر بأنعم الله، والفخر بعطاء الله، والكبرياء على عباد الله، واتباع الهوى في غير ذات الله».

553.[Al-Haytham bin Maalik al-taiy ﷺ said that he heard Sayyidina Numan bin Bashir ﷺ say from the pulpit, "The devil has net and tools of hunting. Surely, the tools of hunting of the devil are rebellion against the blessings of Allah, arrogance on his favours and prefering obedience to one's base desires to (the commands of) Allah."][1] (Bayhaqi)

EXPLANATION: The devil strengthens his hold over men through their pride, arrogance, haughtiness and despise of others and pursual of passionate desires. These things are termed the tools of the devil.

٥٥٤ ـ حدَّثَنا علي قال: حدثنا سفيان، عن أبي الزناد، عن الأعرج، عن أبي هريرة، عن النبي ﷺ قال: «احتجت الجنة والنار (وقال سفيان أيضاً: اختصمت الجنة والنار) قالت النار: يلجني الجبارون، ويلجني المتكبرون. وقالت الجنة: يلجني الضعفاء، ويلجني الفقراء. قال الله تبارك وتعالى للجنة: أنتِ رحمتي، أرحمُ بك من أشاء. ثم قال للنار: أنت عذابي، أعذب بك من أشاء. ولكل واحدة منكما ملؤها».

554.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said that paradise and hell debated with each other. Hell said, "I have been distinguished by the proud and the mighty ones." Paradise said, What is the matter with me that only the weak and lowly people will enter me?" Allah said to paradise, "You are (the place of) My mercy. I will show mercy to those whom I wish through you." He then said to Hell," You are (the place of) My punishment. I will punish whom I will through you. And, both of you, I fill up.}[2]

EXPLANATION: We know thus that pride and haughtiness are what take a man to Hell. Most of the people in Hell will be those who have these traits.

٥٥٥ ـ حدَّثَنا إسحاق قال: حدثنا محمد بن الفضل قال: حدثنا الوليد بن جميع، عن أبي سلمة، عن عبد الرحمن قال: لم يكن أصحاب رسول الله ﷺ متحزقين ولا متماوتين، وكانوا يتناشدون الشعر في مجالسهم، ويذكرون أمر جاهليتهم، فإذا أريد أحد منهم شيء من أمر الله، دارت حَماليق عينيه كأنه مجنون.

555.[Sayyidina Abdur Raman ﷺ said that the Companions of the Messenger of Allah ﷺ were neither niggardly nor dispirited. They recited poetry to one another and remembered the days of Ignorance. (They were so devoted that) if anyone of them was told something contrary to the command

(1) [٥٥٣]عزاه في الجامع الصغير إلى ابن عساكر وكذلك في شعب الإيمان للبيهقي.
(2) [٥٥٤] انظر: مصابيح السنة للبغوي ٥/ ١٠.

of Allah then (because of anger) the pupils of his eyes moved rapidly as though he was mad.][1] Ibn Abu Shaybah)

EXPLANATION: We know from this Hadith that it is not wrong to recite poetry or talk of pre-Islamic days with a good purpose. Anger is the result of personal emotions and smacks of pride and arrogance. However, if it is for the religion of Allah then it is praiseworthy.

٥٥٦ ـ حدَّثَنَا محمد بن المثنى قال: حدثنا عبد الوهاب قال: حدثنا هشام، عن محمد، عن أبي هريرة. أن رجلاً أتى النبي ﷺ ـ وكان جميلاً ـ فقال: حُبِّبَ إليَّ الجمال، وأعطيتُ ما ترى، حتى ما أحبُّ أن يفوقني أحد (إما قال: بشراك نعل، وإما قال: بشسع أحمر) آلكبر ذاك؟ قال: «لا. ولكن من بطرَ الحقَّ وغمط الناس».

556.[It is narrated by Sayyidina Abu Hurayrah ﷺ that a man came to the Prophet ﷺ. He was a handsome man and he said, "I like beauty, and you see what I have been given and I do not like that anyone may excel over me even in the matter of a thong of a sandal. Is that pride?"

The Prophet ﷺ said, "No. That is not pride. Pride is to reject Truth and despise people."][2] (Abu Dawood.)

EXPLANATION: We know thus that it is allowed to wear nice garments and shoes provided there is no intention behind it to consider other people lowly.

٥٥٧ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا عبد الله بن المبارك، عن محمد بن عجلان، عن عمرو بن شعيب، عن أبيه، عن جده، عن النبي ﷺ قال: «يحشر المتكبرون يوم القيامة أمثال الذرّ في صورة الرجال، يغشاهم الذل من كل مكان، يساقون إلى سجن من جهنم يسمى بُولَس، تعلوهم نار الأنيار، ويسقون من عُصارة أهل النار، طينةَ الخبال».

557.[It is reported by Amr ﷺ bin Shuayb on the authority of his father and grandfather that the Prophet ﷺ said, "The proud people will be assembled on the Day of Resurrection like ants in human form. They will be humiliated from every side and driven towards the prison of Hell called Bulus. The fire of fires will surround them and they will be made to drink the secretion (blood and pus) of the bodies of the dwellers of hell, and it is called Teenah al-Khabal.][3] (Tirmizi, Ahmad.)

EXPLANATION: They played great in the world but in the Hereafter they will

(1) [٥٥٥]الوليد بن عبد الله بن جميع الزهري، المكي، نزيل الكوفة، صدوق، يهم، ورمي بالتشيع من الخامسة. أخرجه ابن أبي شيبة بسند حسن.

(2) [٥٥٦] أخرجه أبو داود في السنن ٤٩٢.

(3) [٥٥٧] أخرجه الترمذي في السنن ٢٤٩٢، وأحمد في المسند ٢/ ١٧٨.

have bodies as small as ants and they will suffer humiliation all around. Hell by itself is a place of punishment. But, they will be sent to its prison and the fire of Hell will engulf them. They will be made to drink the pus excreted by the burnt bodies of the dwellers of hell. This is the punishment of arrogance.

٢٥٢ ـ باب من انتصر ممّن ظلمه

252. Chapter: He who seeks revenge for injustice

٥٥٨ ـ **حدَّثنا** إبراهيم بن موسى قال: أخبرني ابن أبي زائدة قال: أخبرنا أبي، عن خالد بن سلمة، عن البهيّ، عن عروة، عن عائشة رضي الله عنها، أن النبي ﷺ قال لها: «دونِك، فانتصري».

558.[It is narrated by Sayyidah Ayshah ﵂ that the Messenger of Allah ﷺ said to her, "Take your revenge."] (1) (Ahmad.)

٥٥٩ ـ **حدَّثنا** الحكم بن نافع قال: أخبرنا شعيب بن أبي حمزة عن الزهري قال: أخبرني محمد بن عبد الرحمن بن الحارث بن هشام، أن عائشة قالت: أرسل أزواج النبي ﷺ فاطمة إلى النبي ﷺ فاستأذنت ـ والنبي ﷺ مع عائشة رضي الله عنها في مرطها ـ فأذن لها، فدخلت فقالت: إن أزواجك، أرسلنني يسألنك العدل في بنت أبي قحافة. قال: «أي بنية! أتحبين ما أحب؟» قالت: بلى. قال: «فأحبي هذه» فقامت فخرجت فحدَّثتهم، فقلن: ما أغنيتِ عنا شيئاً. فارجعي إليه. قالت: والله لا أكلمه فيها أبداً. فأرسلن زينب ـ زوج النبي ﷺ ـ فاستأذنت فأذن لها، فقالت له ذلك، ووقعتْ فيَّ زينب تسبني، فطفقتُ أنظر، هل يأذن لي النبي ﷺ. فلم أزل حتى عرفت أن النبي ﷺ لا يكره أن أنتصر. فوقعت بزينب، فلم أنشب أن أثخنتها غلبة، فتبسم رسول الله ﷺ ثم قال: «أما إنها ابنةُ أبي بكر».

559.[Sayyidah Ayshah ﵂ said: The (other) wives of the holy Prophet ﷺ sent Sayyidah Fatimah ﵂ to the Prophet ﷺ. She requested permission (to enter the house). The Prophet ﷺ was lying with Sayyidah Ayshah ﵂ sharing her blanket. He gave his permission to Sayyidah Fatimah ﵂ to enter and she entered the house and said, "I have been sent by your wives who ask you for equality with the daughter of Abu Qahafah (Sayyidah Ayshah)." The Prophet ﷺ said, "My daughter, do you love whom I love?" She said, "Yes!" and he said, "so, love her".

Sayyidah Fatimah ﵂ then went away from there and told them everything. They complained to her that she had done nothing for them and,

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(1) [٥٥٨] عبد الله مولى مصعب بن الزبير، يقال اسم أبيه يسار، وثقه ابن سعد، قال أبو حاتم لا يخدع به، مضطرب الحديث. أخرجه أحمد في المسند ٦/ ٩٣، وابن ماجه في السنن ١٩٨١.

"you may go!". Sayyidah Fatimah ﷺ said, "By Allah ! Now, I will never talk to you on this subject".

Then the wives of the Prophet ﷺ sent Sayyidah Zaynab ﷺ (to him). She was one of his wives رضي الله عنهن. She requested permission to enter and he allowed her to come in the house. She said the same thing and began "to accuse me and I looked at the Prophet ﷺ whether the Prophet ﷺ allowed me (to retaliate). Finally, I felt that he would not be displeased if I took revenge, and I burst upon Zaynab, not stopping until I over whelmed her. "The Messenger of Allah ﷺ smiled and said," beware ! This is the daughter of Abu Bakr!"][1] (Bukhari, Muslim, Nasi, Ibn Majah)

EXPLANATION: It seems both the Ahadith pertain to the same incident. The first is brief while the second is detailed. Human nature and feminine inclinations sometimes drove the Holy wives of the Prophet ﷺ to behave as co-wives commoly behave. Sayyidah Ayeshah ﷺ was the daughter of Sayyidina Abu Bakr ﷺ and grand daughter of Abu Qahafah. The Messenger of Allah ﷺ was more inclined towards her. Although he was careful to deal with his wives fairly yet there is no binding on a person how his heart inclines because that is not within his powers. However, the wives of the Prophet ﷺ did not like that too. They sent a message to him through Sayyidah Fatimah ﷺ that they wished for equality on this front also. She could not get them their demand so they sent (one of their own co-wives) Sayyidah Zaynab ﷺ who was a cousin of the Messenger of Allah ﷺ being the daughter of his paternal aunt. Her father was Jahsh. Right on arrival, sher provoked Sayyidah Ayshah ﷺ by passing some unwelcome comments on her. When she got an impression that the Prophet ﷺ had allowed her to give a reply, Sayyidah Ayshah ﷺ silenced her by answering her accusation. Because Sayyidah Zaynab ﷺ had being the debate, the Prophet ﷺ gave Sayyidah Ayshah ﷺ permission to answer her accusation. Sayyidah Ayshah ﷺ did not log behind in erupting over Sayyidah Zaynab ﷺ. There fore, the Holy Prophet ﷺ said to her, "Mind! This is Abu Bakar's daughter!" It is not easy to debate with her. Of course, these were their private matters. But, there is much good for us in these things, and there is an angle of learning in it. The lesson for us is that if anyone speaks unjustly then we have a right to give a reply. This is what Imam Bukhari has proved from this Hadith. Nevertheless, the person who gives a reply Must restrict himself to the accusation; if they will have to account for it. We are told,البادي اظلم ما لم يعتد المظلوم "The initiator is unjust as long as the wronged one does not transgress".

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(1) [٥٥٩] أخرجه المصنف في هبة الصحيح، ومسلم في الفضائل، والنسائي في عشرة النساء، وابن ماجه في النكاح.

٢٥٣ ـ باب المواساة في السَّنة والمجاعة

253. Chapter: Sympathy in Times of famine and hunger

٥٦٠ ـ حدَّثنَا محمد بن المثنى قال: حدثنا حماد بن بشير الجهضمي قال: حدثنا عمارة المعولي قال: حدثنا محمد بن سيرين، عن أبي هريرة قال: يكون في آخر الزمان مجاعة، من أدركته فلا يعدلن بالأكباد الجائعة.

560.[Sayyidina Abu Hurayrah ﷺ said that in the last days there would be hunger (because of famine). He who finds himself in those times (and Allah has favoured him with abundance) Must not be cruel to the man with a starved liver (so that while he feeds himself he forsakes the hungry).[1]

EXPLANATION: It is a duty imposed by islam on the well-to-do to look after the needs of the poor and famished.

٥٦١ ـ حدَّثنَا أبو اليمان قال: حدثنا شعيب بن أبي حمزة قال: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة، أن الأنصار قالت للنبي ﷺ: اقسم بيننا وبين إخواننا النخيل. قال: «لا». فقالوا: تكفونا المؤونة ونشرككم في الثمرة؟ قالوا: سمعنا وأطعنا.

561,[Sayyidina Abu Hurayrah ﷺ said that the Ansar ﷺ submitted to the Prophet ﷺ, "Distribute our gardens of date-palm between us and our (muhajir) brothers." The Prophet ﷺ said, "No (I will not distribute the gardens)." So, they said to the Muhajirs, "You people look after our gardens and we will make you our partners in the produce." The Muhajir brothers said, " we have heard and we obey."][2] (Ahmad.)

EXPLANATION: This is a later development that the Muhajirs joined the Ansar in their field work. And it is possible that some of them associate themselves with the Ansar and some others occupied themselves in religious tasks. We find in sunan Tirmizi that the Muhajirs ﷺ submitted to the Prophet ﷺ, "Messenger of Allah! These people have not associated us in labour and hard work yet they have associated us in the share of produce of their gardens and fields. It seems that they take away all the reward." The Prophet ﷺ said," If you associate them in your supplications and speak good words about them then it will not be as you say,""(Tirmizi as cited in Mishkat p-261)

The only objective before the Muhajirs was the pleasure of Allah. That is why they had forsaken their homes, property, relatives and friends. When the Ansar observed their intentions, they were impressed by them and they helped them and served them in such a way that we do not find a similar example in the history of the world. Although they were needy themselves,

(1) [٥٦٠] حماد بن بشير الجهضمي، أبو عبد الله البصري، ليّن الحديث من العاشرة.

(2) [٥٦١] أخرجه أحمد في المسند ١٦٨١ ـ ٢٨٢.

they set aside their own needs and spent on their muhajir brothers whatever they had.

٥٦٢ ـ **حدَّثنا** أصبغ قال: حدثنا ابن وهب قال: أخبرني يونس، عن ابن شهاب، أن سالماً أخبره، أن عبد الله بن عمر أخبره، أن عمر بن الخطاب رضي الله عنه قال عام الرمادة، وكانت سنة شديدة ملمة، بعدما اجتهد عمر في إمداد الأعراب بالإبل والقمح والزيت من الأرياف كلها، حتى بلحت الأرياف كلها مما جهدها ذلك. فقام عمر يدعو فقال: اللهم! اجعل رزقهم على رؤوس الجبال. فاستجاب الله له وللمسلمين. فقال حين نزل به الغيث: الحمد لله، فوالله لو أن الله لم يفرجها ما تركتُ أهل بيت من المسلمين لهم سَعة إلا أدخلتُ معهم أعدادهم من الفقراء، فلم يكن اثنان يهلكان من الطعام على ما يقيم واحداً.

562.[It is reported by Sayyidina Ibn Umar ﷺ that in the times of famine, Sayyidina Umar ﷺ was very helpful to the villagers (Bedouin). He provided them camel, wheat, oil and other things. Thus, because of his attention, the villagers were in a prosperous condition. Then, Sayyidina Umar ﷺ made a supplication to Allah in these words:

"O Allah, grow their provision over the tops of mountains,"

Allah accepted his supplication for the Muslims and when it rained, he said, "Praise belongs to Allah. By Allah, if He had not removed this anxiety, I would not have spared a single house of the Muslims on which Allah has bestowed abundance and made them share with the poor according to their standing. In this way, the meal would have preserved two men from perishing although it was meant for one".]

EXPLANATION: This episode makes it clear that it is the duty of the rulers and leaders to worry about the needs of the common people regarding their provisions. They Must arrange for Allah. One of the methods to make this arrangement is to ask the well-to-do to share their meals with the poor because one man's meal is sufficient for two.

٥٦٣ ـ **حدَّثنا** أبو عاصم، عن يزيد بن أبي عبيد، عن سلمة بن الأكوع قال: قال النبي ﷺ: «ضحاياكم. لا يصبح أحدكم بعد ثالثة وفي بيته منه شيء». فلما كان العام المقبل قالوا: يا رسول الله، نفعل كما فعلنا العام الماضي؟ قال: «كلوا وادخروا؛ فإن ذلك العام كانوا في جهد، فأردت أن تعينوا».

563.[Sayyidina Salman bin al-Akwa ﷺ has narrated that the Prophet ﷺ said, "As for your sacrifices, let no house have with it meat after three days".

The next year, the Companions ﷺ asked him, "Messenger of Allah, shall we do as we had done last year?" He said, "Eat and store because last year the people faced difficulty and I had desired you to help them (so had

disallowed you to store meat beyond three days).']

٢٥٤ ـ باب التجارب

254. Chapter: Experiences

٥٦٤ ـ **حدَّثنا** فروة بن أبي المغراء قال: حدثنا علي بن مسهر عن هشام بن عروة، عن أبيه قال: كنت جالساً عند معاوية فحدث نفسه ثم انتبه فقال: لا حلم إلا تجربة. يعيدها ثلاثاً.

564.[It is narrated by Hisham bin Urwah ﷺ on the authority of his father who said, "I was sitting with Sayyidina Muawiyah ﷺ who thought of something, and became careful and said, 'Forbearance is nothing but experience.' He said that three times.]

٥٦٥ ـ **حدَّثنا** سعيد بن عُفير قال: حدثنا يحيى بن أيوب، عن ابن زحر، عن أبي الهيثم، عن أبي سعيد قال: لا حليم إلا ذو عثرة، ولا حكيم إلا ذو تجربة.

(. . .) ـ **حدَّثنا** قتيبة قال: حدثنا ابن وهب، عن عمرو بن الحارث، عن دراج عن أبي الهيثم، عن أبي سعيد، عن النبي ﷺ. . . مثله.

565.[Sayyidina Abu Saeed ﷺ said, "None is forbearant but one who is in difficulties[1] And none is wise except the experienced."][2] (Tirmizi, Ahmad, Hakim)

[In another version Sayyidina Abu Saeed ﷺ has reported these words on the authority of the Prophet ﷺ.]

EXPLANATION: Imam Tirmizi has transmitted the marfoo Hadith in the Abwab al-Birr wa al-silah. The Hadith means to emphasise that a just man does not gain sense, experience wisdom and intelligence without effort. He stumbles now and then and that gives him experience which makes him wise and intelligent. These things then grow forbearance and patience in him, And when he fails and commits mistakes, he realises that men do err and, therefore, he is patient

When his subordinates commit mistakes. He, thus, develops the characteristic of clemency.

٢٥٥ ـ باب من أطعم أخاً له في الله

255. Chapter: He who feeds his brother in religion

٥٦٦ ـ **حدَّثنا** سليمان أبو الربيع قال: حدثنا جرير بن عبد الحميد، عن ليث، عن

(1) The Urdu translation says, "Who makes mistakes"

(2) [٥٦٥] أخرجه الترمذي في السنن ٣٣ ـ ٢، وأحمد في المسند ٣/ ٨، ٦٩، والحاكم في المستدرك ٤/ ٢٩٣.

محمد بن نشر، عن محمد ابن الحنفية، عن علي قال: لأن أجمع نفراً من إخواني على صاع أو صاعين من طعام، أحب إليّ من أن أخرج إلى سوقكم فأعتق رقبة.

566. [It is related by Muhammad bin Hanifyah on the authority of (his father) Sayyidina Ali ﷺwho said, "That I gather my brothers for a sa'a or two is more dear to me that my going to you market setting free a slave".]

EXPALANATION: This reflects the virtue of feeding the faithful and it is better than releasing a slave. Muhammad bin Hanifyah was the son of Sayyidina Ali ﷺ and his mother was from the Banu Hnafiyah. He has reported the Hadith from his father.

٢٥٦ ـ باب حلف الجاهلية

256. Chapter: Covenants of pre-Islamic era

٥٦٧ ـ **حدَّثَنا** عبد الله بن محمد بن إبراهيم قال: حدثنا ابن عُلية، عن عبد الرحمن بن إسحاق، عن الزُّهريّ، عن محمد بن جبير بن مُطعم، عن أبيه عن عبد الرحمن بن عوف [أن رسول الله ﷺ] قال: «شهدتُ مع عمومتي حِلْف المطيَّبين، فما أحب أن أنكثه، وأن لي حُمْر النَّعم».

567. [Sayyidina Abdur Rahman bin Awf ﷺ said, "I was present in the Hilf al-Mutayyibeen (a covenant of Jahiliyah) with my uncles. And, I do not like to severe it and receive red camels in return for that.][1]

EXPLANATION: It was the practice of the Arab tribes that a tribe covenanted with another or several tribes made a pact with a few other. These pacts guaranteed help to one another in defence against attack or they undertook to join together in doing something good. Sometimes, they also agreed to further some tasks covenants of disbelief, idolatory of Jahiliyah. Islam abolished or polytheism and wicked deeds but it retained the praise worthy pacts. In fact, the Messenger of Allah ﷺ said, "The covenants for good and praiseworthy things are what Islam will not allow to be revoked. Rather, they will be strengthened with it." We will see this in Hadith #570. One of such pacts was know as Hilf al Mutayyibeen. The background of this pact lay in the attempt of Banu Abd Munaf to snatch the offices of Banu Abd al-Dar. The confederates of Banu Abd al-Dar decided to present a common, united front in support of Banu Abd al-Dar. A similar agreement was arrived at by Banu Abd Munaf with their supporters Banu Asad and Banu Zuhrah. They had before them a bowl filled with fragrance. They made their agreement of mutual cooperation and support near the Holy Kabah, placing their hands in bowl of fragrance, to bind the agreement firmly. That is whey

(1) [٥٦٧] أخرجه أحمد في المسند ١/ ١٩٠.

the agreement came to be known as Hilf al-Mutayyibeen (Majma al-Bahar).

Sayyidina Abdur Raman bin Awf ﷺ said about this covenant that he was there with his uncles at the time of the pact.

٢٥٧ ـ باب الإخاء

257. Chapter: Brotherhood

٥٦٨ ـ **حدَّثنا** موسى بن إسماعيل قال: حدثنا حماد بن سلمة، عن ثابت، عن أنس قال: آخى النبي ﷺ بين ابن مسعود والزبير.

568. [Sayyidina Anas ﷺ has said that the Prophet ﷺ established brotherhood between Sayyidina Ibn Masood ﷺ and Sayyidina Zubayr ﷺ.][(1)] (Ahmad)

EXPLANATION: They were not real brothers, and as far as religious brotherhood is concerned, all Muslims are brothers of one an other in religion. However, the Prophet ﷺ has established a brotherly relationship between every two companions to form a special connection between them. This was what was established between Ibn Masood ﷺ and Zubayr ﷺ.

٥٦٩ ـ **حدَّثنا** محمد بن سلام قال: أخبرنا ابن عُيينة قال: حدثنا عاصم الأحول، عن أنس بن مالك قال: حالف رسول الله ﷺ بين قريش والأنصار في داري التي بالمدينة.

569. [Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ established a fraternal relationship between the Quraysh and the Ansar at his (Anas ﷺ) house which is at Madinah.][(2)] (Bukhari, Muslim, Abu Dawood.)

EXPLANATION: The word Quraysh in the Hadith means the Muhajir. The Muhajirs of Madinah. The Prophet ﷺ established a brotherly relationship among them so that they may look after one another.

٢٥٨ ـ باب لا حلف في الإسلام

258. Chapter: The Hilf of Jahiliyah Has no legal standing in Islam

٥٧٠ ـ **حدَّثنا** خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثني عبد الرحمن بن الحارث، عن عمرو بن شعيب، عن أبيه، عن جده: جلس النبي ﷺ عام الفتح على درج الكعبة، فحمد الله وأثنى عليه، ثم قال: «من كان له حلف في الجاهلية، لم يزده الإسلام إلا شدَّة، ولا هجرة بعد الفتح».

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(1) [٥٦٨] أخرجه أحمد في المسند.

(2) [٥٦٩] أخرجه المصنف في الصحيح وفي الاعتصام والكفالة، ومسلم في الفضائل، وأبو داود في الفرائض.

570. [Amr bin Shuayb has reported on the authority of his father and grandfather that in the year of the conquest of Makkah, the Prophet ﷺ sat down on the steps of the Kabah and praised and glorified Allah. He then said, "If anyone had made a covenant with anyone else in the days of Jahiliyah (and that does not go against Islamic teachings) then Islam makes it more strong. And there is no Hijrah (migration) after the conquest of Makkah".]

EXPLANATION: In other words, the pacts that were drawn by the unbelievers among themselves on matters that Islam does not allow will stand revoked. Of course, if the agreement was a laudable pact on a matter that Islam does not disallow then it stands renewed and strengthened further. Our submissions against Hadith # 567 may be read over once again.

The Prophet ﷺ has also said لا هجره بعد الفتح "There is no migration after the conquest." This means that with the conquest of Makkah, Islam had spread among the Arabs and, in addition to Madinah; peace was restored for the Muslims in the whole country. The obligation to migrate to Madinah was abrogated. It is a different matter if anyone stayed at Madinah to receive its blessings.

٢٥٩ ـ باب من اسْتَمطر في أول المطر

259. Chapter: What should be done when it begins to rain

٥٧١ ـ حدَّثَنَا عبد الله بن أبي الأسود قال: حدثنا جعفر بن سليمان، عن ثابت، عن أنس قال: أصابنا مع النبي ﷺ مطر، فحسر النبي ﷺ ثوبه عنه حتى أصابه المطر، قلنا: لِمَ فعلتَ؟ قال: «لأنه حديث عهد بربه».

571. [Sayyidina Anas ﷺ said that it began to rain down on them while they were with the Prophet ﷺ. He removed his clothes from his body so that he may be soaked with rain water. The companions ﷺ asked him why he had done that and he said, " It is freshly arrived from its Lord."][1] (Muslim, Ahmad, Abu Dawood)

EXPLANATION: This Hadith is also found in Saheeh Muslim. It impresses upon us that we should recognise the blessings of Allah and love them. Rain is a blessing of Allah and the Prophet ﷺ valued it highly. He went into the open and let rain fall directly on his body.

٢٦٠ ـ باب أن الغَنَم بركة

260. Chapter: Sheep are blessing

٥٧٢ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن محمد بن عمر بن حلحلة عن

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(1) [٥٧١] أخرجه مسلم في الصحيح (كتاب الاستسقاء) ب٢ رقم١٣، وأحمد في المسند ٣/ ١٣٣، وأبو داود في السنن ٥١٠٠.

حميد بن مالك بن خُثيم أنه قال: كنتُ جالساً مع أبي هريرة بأرضه بالعقيق، فأتاه قوم من أهل المدينة على دوابّ فنزلوا، قال حميد: فقال أبو هريرة: اذهب إلى أمي وقل لها: إن ابنك يقرئك السلام ويقول: أطعمينا شيئاً. قال: فوضعت ثلاثة أقراص من شعير وشيئاً من زيت وملح في صحفة، فوضعتها على رأسي، فحملتها إليهم. فلما وضعته بين أيديهم، كبّر أبو هريرة وقال: الحمد لله الذي أشبعنا من الخبز بعد أن لم يكن طعامنا إلا الأسودان: التمر والماء. فلم يصب القوم من الطعام شيئاً. فلما انصرفوا قال: يا ابن أخي! أحسن إلى غنمك، وامسح الرغام عنها، وأطِب مراحها، وصلّ في ناحيتها فإنها من دواب الجنة. والذي نفسي بيده! ليوشك أن يأتي على الناس زمان، تكون الثّلة من الغنم أحبَّ إلى صاحبها من دار مروان.

572 [It is narrated by Humayd bin Maalik bin Khuthaym that he was seated with Sayyidina Abu Hurayrah ﷺ on his lands in (the valley) Aqeeq. Some people of Madinah come there on their beasts and alighted near them. Sayyidina Abu Hurayrah ﷺ said to Humayd, "Go to my mother and tell her that her son conveys salutations to her and requests some food".

Humayd narrated that his mother gave him a large bowl with three wheat-bread, some olive-oil and salt. He placed it on his head and brought it to those people. When he placed the food before them, Sayyidina Abu Hurayrah ﷺ extolled Allah and said, "All praise belongs to Allah who fed us with bread before which we had nothing to eat beyond dates and water".

When those people were gone, Sayyidina Abu Hurayrah ﷺ said to Humayd, "O son of my brother! Tend to your sheep well. Sweep them clean of dust and keep their yard clean. Offer prayers in its corner. Surely, they are among the animals of paradise. And, by Him who holds my life! A time will come on these people when a small herd of sheep will be dearer to their owner than the house of Marwan".]

٥٧٣ ـ **حدّثنا** محمد بن يوسف قال: حدثنا وكيع قال: حدثنا إسماعيل الأزرق، عن أبي عمر، عن ابن الحنفية، عن علي رضي الله عنه أن النبي ﷺ قال: «الشاة في البيت بركة، والشاتان بركتان، والثلاث بركات».

573. [It is narrated by Sayyidina Ali ﷺ that the Holy Prophet ﷺ said, "A goat in the house is blessing and three goats are three blessings."][1] (Kanz al-Ummal)

EXPLANATION: We know from this that we must keep sheep and goat. The blessing of milk will be available every day. Besides, they multiply in

(1) [٥٧٣] دينار بن عمر الأسدي، أبو عمرو البزار الكوفي الأصل، صالح الحديث، رمي بالرفض من السادسة. انظر: كنز العمال للمتقي الهندي ٣٥٢٢٣ ـ ٣٥٢٣٧.

numbers and soon a sizeable herd is on hand. As for the saying that they are among the animals of paradise, it could mean that they would also be found in paradise in a manner appropriate to that place. Or, it could mean that this animal is innocent like the dweller of paradise.

٢٦١ ـ باب الإبل عزٌّ لأهلها

261. Chapter: the camel is an honour for its owner.

٥٧٤ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة، أن رسول الله ﷺ قال: «رأس الكفر نحو المشرق، والفخر والخُيلاء في أهل الخيل والإبل: الفدَّادين أهل الوبر، والسكينة في أهل الغنم».

574. [It is narrated by Sayyidina Abu Hurayrah ﷺ that Messenger of Allah said, "The head of disbelief is in the east; pride and arrogance is found in the owners of horses and camels who are rude and uncivil people of tents; and humbleness is found among those who tend to goat or sheep][1] (Muslim)

EXPLANAITION: The head or the peak of disbelief towards the east is reflected in the fact that the people of Arab in the east were the last to believe in Islam. Those who won horses and camels in large numbers are proud and conceited. They consider that to be a means of their greatness.

The Arabic word in the Hadith if فدادين faddadeen. It is the plural of faddad from the root fadad meaning loud pitched voice. Some of the scholars of Hadith interpret it to mean owners of camels, cows and donkeys. These people live with animals and shout at them in loud voice so they then speak to people also in this fashion. Hence, they are called faddadee. These things generally make people neglect religion and the hereafter and they become proud and haughty. The Arabic أهل الوبر, means the people of tents. They made woolen tents and stayed with their animals in deserts.

Iman Bukhari ﷺ has entitled the chapter الابل عز لأهلها (the camels are tokens of honour for their owners). Anyone who has many camels considers that a sign of his high standing in society. Although man is worthy of honour and respect through every blessing of Allah yet it is not allowed to him to be proud of that and the Hadith has blamed such behaviour.

٥٧٥ ـ **حدَّثَنَا** عمرو بن مرزوق قال: أخبرنا شعبة، عن عُمارة بن أبي حفصة، عن عكرمة، عن ابن عباس قال: عجبت للكلاب والشاء، إن الشاء يذبح منها في السنة كذا وكذا، ويُهدى كذا وكذا، والكلب تضع الكلبةُ الواحدة كذا وكذا، والشاء أكثر منها.

(1) [٥٧٤] أخرجه مسلم في الصحيح (كتاب الإيمان) ب٢١ رقم٨٥.

575. [Sayyidina Ibn Abbas ﷺ said, "It is very surprising about dogs and sheep or goats. Surely, so many of sheep and goat are slaughtered in a year and so many sacrificed while a bitch delivers litter (a number) of puppies (at one time). In spite of that the goat outnumbers the dogs".

EXPLANATION: Sayyidina Ibn Abbas ﷺ has made an excellent analysis. The point he brings out is that the species that is braced multiplies fast. The sheep are slaughtered, hence their numbers increase while dogs are not slaughtered and though they are born in large numbers they are not many but fewer than the sheep.

٥٧٦ ـ **حدَّثَنَا** قبيصة قال: حدثنا وهب بن إسماعيل، عن محمد بن قيس، عن أبي هند الهمداني، عن أبي ظَبْيان قال: قال لي عمر بن الخطاب: يا أبا ظبيان! كم عطاؤكم؟ قلت: ألفان وخمسمائة. قال له: يا أبا ظبيان! اتخذ من الحرث والسابياء من قبل أن تليكم غلمة قريش، لا يُعدُّ العطاء معهم مالاً.

576. [Abu Zabyan said that Sayyidina Umar bin al-Khattab ﷺ asked him how much he got from the Bayt al-Maal (State Treasury). He replied that he got two thousand and five hundred. Sayyidina Umar ﷺ said, "O Abu Zabyan, choose the fields and the pregnant camels before the young men of Quraysh become your rules and they do not eye grants.][1]

EXPLANATION: The stipend that you get must be put to good use by you. Arrange to buy a field and livestock for if the young men of Quraysh become rulers they will not give anything to anyone.

٥٧٧ ـ **حدَّثَنَا** محمد بن بشار قال: حدثنا محمد بن جعفر قال: حدثنا شُعبة، سمعت أبا إسحاق، سمعت عبدة بن حَزن يقول: تفاخر أهل الإبل وأصحاب الشاء. فقال النبي ﷺ: «بُعث موسى وهو راعي غنم وبعث داود وهو راعي غنم، وبعثت أنا وأنا أرعى غنماً لأهلي بأجياد».

577. [Abdah bin Hazin ﷺ said that the camel owners and sheep owners boasted before each other. The Prophet ﷺ said, "Musa was made a Prophet ﷺ while he was a shepherd. Dawood was made a Prophet ﷺ and he too was a shepherd. And, I was made a Prophet ﷺ while I grazed the sheep of my family at Ajyad.

EXPLANATION: The Prophet ﷺ his at the pride of owners of camels and mentioned the merits of shepherds. He said that the prophets ﷺ grazed sheep. The sheep are humble and its owners and shepherd are humble too. The Messenger of Allah said:]

ما بعث الله أنبياء إلا رعى الغنم

(1) [٥٧٦] أبو ظبيان القرشي، عن عمر مجهول، من الثالثة.

"Allah has not sent prophets but they were grazers of sheep".

The prophets ﷺ were assigned the task or preaching but their people were to be rejectors and show admancy. Therefore, the prophets were trained to show patience and perseverance. They were first made to graze sheep before learning to endure hardship and difficulties.

٢٦٢ ـ باب الأعرابية

262. Chapter: Desert life

٥٧٨ ـ حدَّثَنَا موسى بن إسماعيل قال: حدثنا أبو عوانة، عن عمر بن أبي سلمة، عن أبيه، عن أبي هريرة قال: الكبائر سبع: أوَّلهن الإشراك بالله، وقتل النفس، ورمي المحصنَات، والأعرابية بعد الهجرة.

578. [Sayyidina Abu Hurayrah ﷺ said, "The Major sins are seven. The first is to associate anyone with Allah. The second is to kill someone unnecessarily. The third is to slander an innocent woman. The fourth is to take up residence in desert after the hijrah.]

EXPLANATION: This was stated when it was a fard to emigrate to Madinah. It was disallowed to forsake life in Madinah and adopt desert life for worldly gains. Because it gave an impression that Hijrah was deficient. The Hadith begins with the announcement the major sins as seven but describes only four. Perhaps the narrator or the scribe omitted the remaining three. Allah knows best.

٢٦٣ ـ باب ساكن القرى

263. Chapter: Residents of villages.

٥٧٩ ـ حدَّثَنَا أحمد بن عاصم قال: حدثنا حيْوَة قال: حدثنا بقية قال: حدثني صفوان قال: سمعت راشد بن سعد يقول: سمعت ثوْبان يقول: قال لي رسول الله ﷺ: «لا تسكن الكُفور، فإن ساكن الكفور كساكن القبور» قال أحمد: الكفور القرى.

(...) ـ **حدَّثَنَا** إسحاق قال: أخبرنا بقية قال: حدثني صفوان قال: سمعت راشد بن سعد يقول: سمعت ثوبان قال: قال لي النبي ﷺ: «يا ثوبان! لا تسكن الكفور، فإن ساكن الكفور كساكن القبور».

579. [Sayyidina Thawan ﷺ said that the Messenger of Allah said to him, "Do not take up residence in al-Kufoor because one who resides in al-Kufoor is like one who lives in graves." (One of the narrator of this Hadith) Ahmad (bin Aasim) said that al-Kufoor refers to deserts.][1]

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(1) [٥٧٩] انظر: اللآلي النشرة ١٠/١٤٨ وكشف الخفاء للعجلوني ١/٢٥، تنزيه الشريعة ٢/ ٥٣.

(al-Lali al-Nashrah, Kash al-Khafa, Tanziyah al-Shariah)

EXPLANATION: This Hadith disallows one to live in deserts. The reason is that desert dwellers are hard-hearted and stubborn. There is not much social life in villages and the tendency to keep apart is compared with living in graves.

٢٦٤ ـ باب البُدُوِّ إلى التلاع

264. Chapter: Going to hillocks

٥٨٠ ـ **حدَّثَنَا** محمد بن الصباح قال: حدثنا شريك، عن المقدام بن شريح، عن أبيه قال: سألتُ عائشة عن البدو، قلت: وهل كان النبي ﷺ يبدو؟ قالت: نعم، كان يبدو إلى هؤلاء التلاع.

580. [It is narrated by Miqdam bin Shareeh on the authority of his father that he asked Sayyidah Ayeshah ﵂ about going to desert. He asked, "Did the Prophet ﷺ go to the deserts" she said, "Yes. He (sometimes) went out of the city to the hillocks".]

٥٨١ ـ **حدَّثَنَا** أبو حفص بن علي قال: حدثنا أبو عاصم، عن عمرو بن وهب قال: رأيت محمد بن عبد الله بن أسيد إذا ركب وهو محرم وضع ثوبه عن منكبيه، ووضعه على فخذيه. فقلت: ما هذا؟ قال: رأيت عبد الله يفعل مثل هذا.

581. [Amr bin Wahb ﵁ said, "I saw Muhammad bin Abdullah ﵁ bin Usayd ride his beast when he had assumed the ihram and wore it. He removed the upper sheet from his shoulders and placed it on his laps." He (Amr) asked him, "What is this? (Why have you done it?)" So he replied that he had seen Abdullah ﵁ do it.]

EXPLANATION: We learn from the first Hadith that it is advisable to go to the desert now and then and ascend hillocks. It rejuvenates the spirit. A man also takes some lesson on seeing the creatures of Allah.

The second Hadith seems incongruous with the title Imam Bukhari ﵁ has given to the Chapter. However, if we ponder over it, the upper sheet of the ihram was taken off to let the body feel the desert breeze.

٢٦٥ ـ باب من أحب كتمان السر وأن يجالس كل قوم فيعرف أخلاقهم

265. Chapter: He who loves to keep secrets and sits with all people to know their etiquettes

٥٨٢ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا عبد الرزاق: أخبرنا معمر قال: أخبرني محمد بن عبد الله بن عبد الرحمن بن عبدٍ القاري، عن أبيه، أن عمر بن الخطاب ورجلاً من الأنصار كانا جالسين، فجاء عبد الرحمن بن عبدٍ القاريُّ فجلس إليهما، فقال عمر: إنّا لا نحب من يرفع حديثنا. فقال له عبد الرحمن: لست أجالس أولئك يا أمير المؤمنين. قال عمر: بلى. فجالس هذا وهذا، ولا ترفع حديثنا. ثم

قال للأنصاري: من ترى الناس يقولون يكون الخليفة بعدي؟ فعدَّد الأنصاري رجالاً من المهاجرين، لم يسم علياً. فقال عمر: فما لهم عن أبي الحسن؟ فوالله! إنه لأحراهم ـ إن كان عليهم ـ أن يقيمهم على طريقة من الحق.

582. [It is reported by Muhammad bin Abdullah bin Abdur Rahman bin Abdul Qari on the authority of his father (Abdullah ﷺ bin Abdur Rahman) that Sayyidina Umar bin al-Khattab ﷺ was seated with one of the Ansar men. Abdur Rahman bin Abdul Qari came to them and sat with them. Sayyidina Umar ﷺ said, "We do not like the man who tells other people what goes on with us." Abdur Raman said to him, "O Ameer al-al-Mumineen, I do not sit with those people (who are tale-bearers and gossips)".

Sayyidina Umar ﷺ said, "Yes. It sit correct. So, is down with us. But do not report on us." He then addressed the Ansar, asking him, "Have you heard people discuss who will succeed me as Khalifah?" the Ansar Named a number of the Muhajirs but did not name Sayyidina Ali ﷺ. Sayyidina Umar ﷺ said, "What is wrong? They do not consider Abu al-Hassan (Sayyidina Ali ﷺ)? By Allah, He is the most worthy of them. If he is their Ameer, he will keep them on the path of Truth.

EXPLANATION: This teaches us that secrets must be preserved. Also, the manners of visitors and frequenters must be observed.

٢٦٦ ـ باب التُّؤدة في الأمور

266. Chapter: Calmness in affairs

٥٨٣ ـ حسن الإسناد ـ حدَّثنا موسى بن إسماعيل قال: حدثنا أبو هلال قال: حدثنا الحسن، أن رجلاً تُوفي وترك ابناً له ومولى له، فأوصى مولاه بابنه، فلم يألوه حتى أدرك وزوّجه. فقال له: جهزني أطلب العلم. فجهزه، فأتى عالماً فسأله. فقال: إذا أردت أن تنطلق فقل لي أعلمْكَ. فقال: حضر مني الخروج فعلمني. فقال: اتق الله، واصبر، ولا تستعجل. قال الحسن: في هذا الخيرُ كله. فجاء ولا يكاد ينساهن، إنما هن ثلاث. فلما جاء أهله نزل عن راحلته. فلما نزل الدار إذا هو برجل نائم متراخ عن المرأة. وإذا امرأته نائمة، قال: والله ما أريد ما أنتظر بهذا. فرجع إلى راحلته. فلما أراد أن يأخذ السيف قال: اتق الله، واصبر، ولا تستعجل فرجع. فلما قام على رأسه قال: ما أنتظر بهذا شيئاً. فرجع إلى راحلته. فلما أراد أن يأخذ سيفه ذكره. فرجع إليه. فلما قام على رأسه استيقظ الرجل: فلما رآه وثب إليه فعانقه وقبله وساءله، قال: ما أصبتَ بعدي؟ قال: أصبتُ والله بعدك خيراً كثيراً. أصبتُ والله بعدك أني مشيت الليلة بين السيف وبين رأسك ثلاث مرار، فحجزني ما أصبت من العلم عن قتلك.

583. [Sayyidina Hassan ﷺ has narrated that a man died leaving a son and a slave behind him. he had left instructions with his slave concerning his son and he was accordingly careful about him. The slave left no stone unturned in being of service to the man's son until he was a young man and the slave arranged for him to marry a girl. He said to the slave, "Arrange my personal apparel that I might travel to seek knowledge." He made the necessary preparations and the young man visited a scholar and sought his advice (saying he was to undertake a journey to seek knowledge). The scholar said, "When you intend to depart, tell me so that I will give you some advice." The young man said, "I am about to depart so give me your advice." The scholar said to him, " Fear Allah, Be patient. And do not be hasty".

Hassan ﷺ said, "This covers all goodness." When the young man came (back from his journey), he had not forgotten the (three words of) advice. They were only three pieces of advice.

He came home, got down from his beast and entered the house. He saw a man sleeping a little away from his wife who was also asleep. I do not intend to be patient on this (Matter)." Saying that, he went to his beast and, as he was about to pick up his sword (he remembered the advice) and said (to himself), "Fear Allah. Be patient. And do not be hasty." So, (With this in mind) he returned (from his riding beast). When he stood over the (sleeping) man's head he again (had the same thought and) said, "How should I wait for him?" With this on his mind, he again came to the animal and again as he intended to pick up his sword, he remembered the advice. So, he came back to the stranger and as he stood over his head, the man woke up and, on seeing him, jumped up and embraced him. He kissed him and asked him what he had acquired. The young man said, "By Allah, I gained much good since I left you and by Allah, tonight I moved between you and the sword three times (to sever your head) but what I had acquired of knowledge prevented me from slaying you".]

EXPLANATION: The man who was sleeping when the young master returned was the same slave who had raised him up and prepared him to be able to pursue his studies. When he went out for that purpose, he had left behind the same slave to look after his house. He lived in that very house, so he slept there at some distance from his master's wife. If the young man had been hasty and not calm and serious, he would have slain him. this tells us that we must do every thing after some thinking over and deliberation. A hasty decision may cause many anxieties later on.

٢٦٧ ـ باب التُّؤَدة في الأمور

267. Chapter: Seriousness in affairs

٥٨٤ ـ **حدَّثَنا** أبو مَعمر قال: حدثنا عبد الوارث قال: حدثنا يونس، عن عبد

الرحمن بن أبي بكرة، عن أشج عبد القيس قال: قال لي النبي ﷺ: «إن فيك لخُلُقَيْن يحبهما الله» قلت: وما هما يا رسول الله؟ قال: «الحلم والحياء»، قلت: قديماً كان أو حديثاً؟ قال: «قديماً». قلت: الحمد لله الذي جبلني على خُلُقَيْن أحبهما الله.

584. [Sayyidina Ashajj Abdul Qays ﷺ said that the Prophet ﷺ said to him, "You possess two characteristics that Allah loves." He asked "O Messenger of Allah what are those characteristics?" Ashajj then asked whether he possessed those traits beforehand or they were a later development. The Prophet ﷺ said that they were already there in him, so, Ashajj submitted, "All praise belongs to Allah who gave me two characteristics that he likes."][1] (Muslim, Tirmizi, Ibn Majah, Ahmad)

٥٨٥ - **حدَّثَنَا** علي بن أبي هاشم قال: حدثنا إسماعيل قال: حدثنا سعيد بن أبي عَروبة، عن قتادة قال: حدثنا من لقي الوفد الذين قدموا على النبي ﷺ من عبد القيس - وذكر قتادة أبا نضرة عن أبي سعيد الخدري - قال: قال النبي ﷺ لأشج عبد القيس: «إن فيك لخصلتين يحبهما الله: الحلم والأناة».

585. [It is reported by Sayyidina Qatadah that some people belonging to the tribe Abdul Qays Who had come with delegation to the Prophet ﷺ told him; and Qatadah also reported that Abu Nadrah[2] narrated on the authority of Abu Saeed al-Khudri ﷺ that the Prophet ﷺ said to Ashajj Abdul Qays ﷺ that he had two characteristics which Allah liked, forbearance and dignity.][3] * The Arabic Text has Abu Nasrah.

٥٨٦ - **حدَّثَنَا** عبد الله بن عبد الوهاب قال: أخبرنا بشر بن المفضل قال: حدثنا قرَّة، عن أبي جمرة، عن ابن عباس قال: قال النبي ﷺ للأشج - أشج عبد القيس -: «إن فيك لخصلتين يحبهما الله: الحلم والأناة».

586. [Sayyidina Ibn Abbas has narrated that the Prophet ﷺ said to Ashajj Abdul Qays that he possessed two characteristics that Allah loved, forbearance and dignity.][4]

٥٨٧ - **حدَّثَنَا** قيس بن حفص قال: حدثنا طالب بن حُجير العبدي قال: حدثني هود بن عبد الله بن سعد، سمع جده مزيدة العبدي قال: جاء الأشج يمشي حتى أخذ

(1) [٥٨٤] أخرجه مسلم في الصحيح (كتاب الإيمان) ٢٥ و٢٦، والترمذي في السنن ٢٠١١، وابن ماجه في السنن ٤١٨٧، وأحمد في المسند ٣/ ٢٣ و٥٠ - ٤/ ٢٠٦.

(2) The Arabic text has Abu Nasrah.

(3) [٥٨٥] علي بن أبي هاشم عبيد الله بن طبراخ، صدوق تكلم فيه للوقف في القرآن، من العاشرة. انظر المصادر في الحديث رقم ٤٨٤.

(4) [٥٨٦] انظر المصادر في الحديث رقم ٤٨٤.

بيد النبي ﷺ فقبلها، فقال له النبي ﷺ: «أما إن فيك لخلقين يحبهما الله ورسوله» قال: جَبْلاً جبلت عليه، أو خلقاً معي؟ قال: «لا؛ بل جبلت عليه» قال: الحمد لله الذي جبلني على ما يحب الله ورسوله.

587. [Sayyidina Mazeedah al-Abdee ﷺ said that Ashajj ﷺ walked on foot and presented himself before the Prophet ﷺ. He took hold of the hand of the Prophet ﷺ and kissed it. The Prophet ﷺ said to him, ' Surely you have two characteristics that Allah and His Messenger love." Sayyidina Ashajj ﷺ said, "Are those things among characteristics which were inherent in me or have they developed in me at a later stage." The Prophet ﷺ said, " No. Rather they are in born traits on which you were born".

On hearing that Ashajj ﷺ said, "All praise belongs to Allah who grew in me such characteristics which Allah and His Messenger love."][1] (Bukhari)

EXPLANATION: Two succeeding chapters have been given the same title by Imam Bukhari, or the scribes may have messed up things afterwards. We cannot conclude definitely. (However, The English translation follows the Urdu version in this regard and a slight difference of words distinguishes the two chapters.)

The four Ahadith may be placed in the previous chapter too. All the four relate the same incident. A deputation had arrived to meet the Prophet ﷺ from the tribe Abdul Qays and one of their man was well-known by the name Ashajj. His real name was Nuzir. Sayyidina Munzir ﷺ was called Ashajj because he had been injured on the face once and the mark of injury remained prominent on it. The word "« (shajj) is used in Arabic for a head injury or a facial injury. He was the chief of his tribe that lived in Bahrain. Tahzeeb al- Tahzeeb (v-10 P-301) tell us that they finally took up residence in Busrah. Sayyidina Ashajj came to Madinah and presented himself before the Holy Prophet ﷺ but he did not make haste in presenting himself. While his colleague alighted from their beasts in haste and presented themselves before the Prophet ﷺ. They kissed him hand and sat down in the assembly. Allamah Nawawi ﷺ has stated in Sharah Muslim (v-1 P-35) that Ashajj tied down his she-camel and gathered together the she-camels of his colleagues, donned a fresh pair of garments and then came to the Holy Prophet ﷺ. He made him sit near him and said to him what is related in the Hadith above, "You have two characteristics which Allah loves." The Prophet ﷺ described him in that way because he did not make haste and he was careful to arrange the camels of his colleagues (and his own) before coming to him.

(1) [٥٨٧] أخرجه المصنف في التاريخ ٤/ ٢/ ٣١.

٢٦٨ ـ باب البغي

268. Chapter: Rebellion.

٥٨٨ ـ حدَّثَنَا أبو نُعيم قال: حدثنا فطر، عن أبي يحيى قال: سمعت مجاهداً، عن ابن عباس قال: لو أن جبلاً بغى على جبل لدُكَّ الباغي.

588. [Say Ibn Abbas ﷺ said that if one Mountain were to rebel against another then the rebelling mountain would crush the other to powdery dust][1]
(Ibn Mubarak, Bayhaqi)

EXPLANATION: If this is what happens when a mountain might supposedly be Mutinuous and cruel to another then what should be the result of human rebellion and tyranny. It is rebellion and cruelty that leads to killing and fighting one with another, often involving families who are simply wiped out.

٥٨٩ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا إسماعيل بن جعفر، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة، أن رسول الله ﷺ قال: «احتجت النار والجنة. فقالت النار: يدخلني المتكبرون والمتجبرون. وقالت الجنة: لا يدخلني إلا الضعفاء والمساكين. فقال للنار: أنت عذابي أنتقم بكِ ممن شئتُ، وقال للجنة: إنتِ رحمتي أرحم بك من شئت».

589. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, 'Paradise and Hell disputed with each other. Hell said that it would house the proud and the tyrants while paradise said that it would receive the weak and the poor and needy people." Allah said to hell, "You are My torment. I will seek revenge from whom I will through you." And he said to paradise, "You are my mercy. I will show mercy on whomsoever I Choose through you."][2] (Muslim, Ahmad, Abu Dawood)

EXPLANATION: We have seen this Hadith at # 544. It is explained there.

٥٩٠ ـ حدَّثَنَا عثمان بن صالح قال: أخبرنا عبد الله بن وهب قال: حدثنا أبو هانيء الخولاني، عن أبي علي الجَنبيِّ، عن فضالة بن عبيد، عن النبي ﷺ قال: «ثلاثة لا يسأل عنهم: رجل فارق الجماعة وعصى إمامه فمات عاصياً، فلا يسأل

(1) [٥٨٨] أبو يحيى القتات، الكوفي، اسمه رذان وقيل دينار، وقيل: مسلم، وقيل: يزيد، وقيل زبّان، وقيل عبد الرحمٰن، ليّن الحديث، من السادسة. ذكره الألوسي في تفسير سورة يونس(٣/ ٤٢٨)، ورواه ابن المبارك في الزهد عن مجاهد مرسلاً، والبيهقي في شعب الإيمان.

(2) [٥٨٩] أخرجه مسلم في الصحيح (كتاب الجنة) ٣٥، وأحمد في المسند ٢/ ٢٧٦ و٤٥٠ ـ ٣/ ٧٩، وأبو داود في السنن (كتاب البعث) ٥٧.

عنه، وأمة أو عبد أبق من سيده، وامرأة غاب عنها زوجها وكفاها مؤنة الدنيا فتبرجت وتمرجت بعده. وثلاثة لا يسأل عنهم: رجل نازع الله رداءه فإنّ رداءه الكبرياء وإزاره عزه، ورجل شك في أمر الله، والقنوط من رحمة الله».

590. [Sayyidina Fudalah bin Ubayd ﷺ has narrated that the Prophet ﷺ said, "There are three men about whom no question should be asked: He who separates himself from the party (of Muslims) and disobeys his Iman and dies as a sinner, so nothing is asked about him, and the maid-slave or slave who desert their master, and the woman whose husband leaves her (that is goes on a journey) and she had plenty of resources for her worldly needs yet she adorns herself for strangers and then begins to mix with wrong people.

And there are tree (other) men concerning whom no question must be asked: he who quarrels with Allah for his cloak; indeed, His dominion is His cloak and His might is His lower garment, and he who doubts the commands of Allah and despairs of his mercy.]

٥٩١ ـ حدَّثَنَا حامد بن عامر قال: حدثنا بكار بن عبد العزيز، عن أبيه، عن النبي ﷺ قال: «كل ذنوب يؤخر الله منها ما شاء إلى يوم القيامة، إلا البغي، وعقوق الوالدين، أو قطيعة الرحم، يعجل لصاحبها في الدنيا قبل الموت».

591. [It is reported by Bakkar bin Abdul Azeez on the authority of his father and grandfather that the Prophet ﷺ said, "Allah, if he wills, post pones, until the day of resurrection, punishment against every sin except rebellion, disobedience of parents and cutting off bonds of kinship against which he awards punishment in this very world before death".][1]

EXPLANATION: Imam Bukhari ﷺ has entitled this chapter, البـغـي (al-Baghyi). The word has more than one meaning in Arabic. It is used to mean disobediences to Allah. To oppress or transgress against anyone is also a meaning of this word. Again, to rebel against the command of the Ameer al-Mumineen. Is also al-Baghyi. It is also used to imply arrogance.

The Ahadith that Imam Bukhari ﷺ presented here point out that he has done justice to all these meanings. The meanings of rebellion, arrogance, oppression and transgression are all implied in the Ahadith.

The Hadith #590 says that nothing should be asked about three men. If we ponder over it, we will realise that their sin is very grave. We are advised not to ask about the gravity, abhorrence and repulsive nature of these sins.

٥٩٢ ـ حدَّثَنَا محمد بن عبيد بن ميمون قال: حدثنا مسكين بن بُكير الحذّاء

(1) [٥٩١] بكار بن عبد العزيز بن أبي بكرة، بصري يكنى أبا بكرة، صدوق، يهم، من السابعة.

الحرّاني، عن جعفر بن بُرقان، عن يزيد بن الأصم قال: سمعت أبا هريرة يقول: يبصر أحدكم القذاة في عين أخيه، وينسى الجذل ـ أو الجذع ـ في عين نفسه. (قال أبو عبيد: الجذل) الخشبة العالية الكبيرة.

592. [It is reported by Yazid bin al-Asam that he heard Sayyidina Abu Hurayrah ﷺ say, "One of you can see a peck in the eye of his brother but he forgets a large wood or the branch wood of date in his own eye."] (1) (Ibn Hibban)

EXPLANATION: Sayyidina Abu Hurayrah ﷺ means to say that a man must look at his own shortcomings. He always pays attention to the shortcomings of other people even if they may be insignificant but he overlooks the very significant shortcomings in himself. Since this is also a kind of pride, Imam Bukhari ﷺ has placed this Hadith in this chapter.

٥٩٣ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا الخليل بن أحمد قال: حدثنا المستنير بن أخضر قال: حدثني معاوية بن قُرَّة قال: كنت مع معقل المزني، فأماط أذى عن الطريق، فرأيت شيئاً فبادرته. فقال: ما حملك على ما صنعت يا ابن أخي؟ قال: رأيتك تصنع شيئاً فصنعته. قال: أحسنت يا ابن أخي، سمعت النبي ﷺ يقول: «من أماط أذى عن طريق المسلمين، كتب له حسنة، ومن تُقُبلت له حسنة دخل الجنة».

593. [Muawiyah bin Qurrah said that he was with Maqil al-Muzani ﷺ who removed a stumbling block from the thoroughfare. He (Muawiyah) also observed something (on the thoroughfare) so he removed it quickly and Sayyidina Maqil ﷺ said, "O son of my brother! What prompted, you to do that"?

Muawiyah said, 'I saw you do this thing so I did the same thing." Maqil ﷺ said, 'o son of my brother! You did a very good deed. I have heard the Prophet ﷺ say, "Any man who removed an inconvenient hurdle from the path of the Muslims will have one piety written down for him. And a person, even one of whose piety is accepted will enter paradise".](2) (Majama al-Zawaid, kanz al-Ummal, Ibn Asakir's Tareekh)

EXPLANATION: We learn from this Hadith the virtue of removing from the road anything that is inconvenient to pedestrians like thorns, bone, banana peel, etc. it is only the humble who do it. The proud people do not do such things. Hence, a Hadith on the merit of humility is presented against the evils of arrogance.

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(1) [٥٩٢] أخرجه ابن حبان.

(2) [٥٩٣] انظر: مجمع الزوائد للهيثمي ٣/ ٣٥، كنز العمال للمتقي الهندي ٤٣٠٩١، التاريخ لابن عساكر ٤/ ٤٦٤.

٢٦٩ ـ باب قبول الهدية

269. Chapter: Accepting a gift

٥٩٤ ـ **حدَّثَنَا** عمرو بن خالد قال: حدثنا ضمام بن إسماعيل قال: سمعت موسى بن وردان، عن أبي هريرة، عن النبي ﷺ يقول: «تهادوا تحابوا».

594. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Exchange gifts, it grows love for one another".][1]

٥٩٥ ـ **حدَّثَنَا** موسى قال: حدثنا سليمان بن المغيرة، عن ثابت قال: كان أنس يقول: يا بَنيَّ تباذلوا بينكم، فإنه أودُّ لما بينكم.

595. [Sayyidina Anas ﷺ used to say, "My sons! Spend on one another for that will increase love among you".]

EXPLANATION: A hadiyah (gift) is what is given to a Muslim brother to make him happy and against which there is no worldly objective in mind. The messenger of Allah ﷺ placed great emphasis on giving gifts. He not only accepted gifts given to him but he also returned a gift to the giver. He was very particular to remember who gave him what.

The giving and receiving of gifts grows mutual relationship and augments love for one another. While bribery is unlawful and it has worldly ends behind it, a gift is meant only to please a believer. A person who gives a gift must not lie in wait for a return gesture but he who receives a gift must have in mind a reciprocal move. The religions-minded exchange gifts but the worldly-minded give and take bribe.

٢٧٠ ـ باب من لم يقبل الهدية لمّا دخل البُغض في الناس

270. Chapter: He who does not accept a gift because of ill-feeling among them

٥٩٦ ـ **حدَّثَنَا** أحمد بن خالد قال: حدثنا محمد بن إسحاق، عن سعيد بن أبي سعيد، عن أبيه، عن أبي هريرة قال: أهدى رجل من بني فَزارة للنبي ﷺ ناقة، فعوَّضه، فتسخطه. فسمعتُ النبي ﷺ على المنبر يقول: «يهدي أحدهم فأعوّضه بقدر ما عندي، ثم يسخطه. وأيم الله! لا أقبل بعد عامي هذا من العرب هدية إلا من قرشي أو أنصاري أو ثقفي أو دوسي».

596. [Sayyidina Abu Hurayrah ﷺ said that a man of Banu Fazarah gave a

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(1) [٥٩٤] ضمام بن إسماعيل بن مالك المرادي، أبو إسماعيل المصري، صدوق وربما أخطاء من الثامنة مات سنة خمس وثمانين. موسى بن وردان العامري مولاهم أبو عمر المصري، مدني الأصل، صدوق ربما أخطاء، من الثالثة، مات سنة سبع عشرة وله أربع وسبعون.

she-camel to the Prophet ﷺ as a gift. The Prophet ﷺ gave a reciprocal gift to him but he was displeased.

Abu Hurayrah ﷺ heard the Prophet ﷺ say from the pulpit, "People give me gifts and I return gifts to them according to what I own yet they become displeased. By Allah, after this year, I will not accept a gift except from the Qurashy the Ansar, the Thaqafi or the Dawsiy.

EXPLANATION: Mishkat al-Masabeeh has this Hadith in the Chapter al-Ataya p- 261 citing Tirmizi and Abu Dawood and Nazi.

It says that a desert Arab presented the messenger of Allah ﷺ with a young she-camel, in return for which he gave him six young she-camels. But, that man was displeased nevertheless. When the Prophet ﷺ heard of his displeasure, he praised and extolled Allah and said the same thing that is narrated in the foregoing Hadith. He said that he felt inclined to accept a present only from a Qurashy, an Ansar, a Thaqafi or Dawsi. He selected these people because they gave gifts sincerely without expecting a return. A man who could not be pleased with six camels against one perhaps did not wish to give a present on receiving on himself (who gives to please without expecting a return). If anyone is not sincere in giving a gift then his gift should not be accepted.

٢٧١ ـ باب الحياء

271. Chapter: Modesty

٥٩٧ ـ حدَّثنا أحمد بن يونس قال: حدثنا زهير قال: حدثنا منصور، عن ربعي بن حراش قال: حدثنا أبو مسعود عقبة قال: قال النبي ﷺ: «إن مما أدرك الناس من كلام النبوة: إذا لم تستح فاصنع ما شئت».

597. [Abu Masood, who was Uqbah, said that the Prophet ﷺ said, "Surely, of the words of the earlier prophets that the people have learnt are if you do not have shame then you may do what you like.][1] (Ahmad)

EXPLANATION: Modesty is an excellent characteristic in man. It is an important section of faith. Modesty is a quality that restrains man from desires and disapproved things. When a man sets himself on the immodest path then he may do what he likes. This is what the earlier prophets ﷺ expressed in these words:

"If you are immodest do what you like." This expression of the Prophet ﷺ has been passed down from generation to generation and was the tongues for the people even in the times of the holy Prophet ﷺ. He confirmed it and declared that it was not a proverb coined by a people but a saying of the earlier noble prophets ﷺ.

(1) [٥٩٧] أخرجه أحمد في المسند ٤/ ١٢١.

This expression has been interpreted in two ways. The first in what our translation bears out. He who is shameless is not bound by any limit. He does not feel ashamed of the creatures and is shameless before Allah. He may then commit any sin he likes and be immodest as he chooses. He has misplaced the characteristic that checks him from doing an evil deed. This is rendered into Persian thus:

The second interpretation of this expression could be: If you are not ashamed of doing anything and your heart agrees with it and you are prepared to do it before other people then you may do it. It was wicked then modesty would have prevented you from performing it and you would not have agreed to do it.

This Hadith tells us that all the prophets ﷷ had been teaching their people to adopt modesty in their behaviour. The prophet's ﷺ saying is cited in another Hadith that four things are (very important) in the lives of the prophets ﷷ modesty and shyness, applying fragrance, using the siwak and marrying (Tirmizi).

The dearest of the slaves of Allah are his messengers. They lived a life of modesty and shyness. They convinced their people in their times to adopt modesty and shyness. These people who are shameless are far removed from Allah and from his Messenger but they are nearer to the disbelievers and the sinners. They are allies of Iblis, the cursed.

Today, we live in the so-called world of progress. This world of progress regards innocence, chastity, modesty and shyness as a shortcoming. The so-called Muslims who ape the western people float on the same channel. If a woman observes the veil she is not considered noble by society. But she is regarded as noble if she shuns the veil, shamelessly uncovering her face, displaying her limbs and moves about in markets buying grocery and other products or enjoys herself in public parks in full view of hundreds of men.

We seek forgiveness of Allah. This is indeed a reversal of progress and a dark, gloomy light! Man has transgressed limits of human nobility which cries 'shame!' to humanity.

Husbands too are aspirants of so-called progress. Hence, they do not deter their wives from the shameless ways. Rather they violate the Hijab of their wives if they observe the veil by taking them along th their friends' houses and having them shake hands. They take them to clubs and let them dance there. These shameless people do not stop at that but dance in which wives are matched with husbands of other women and if a woman chooses to dance with her own husband then she is considered as a backward woman:

﴿إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾ [البقرة: 156]

(To Allah we belong and to him is our return). It is shameless: To dance-be

it with or without Hijab! With a stranger! In the presence of her husband! Do such people deserve to live? Are they entitled to the blessings of Allah?

"O Allah! Keep all Muslims safe and secure from every kind of wrong path, irreligious behaviour and shamelessness." Aameen!

٥٩٨ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان، عن سهيل بن أبي صالح، عن عبد الله بن دينار، عن أبي صالح، عن أبي هريرة، عن النبي ﷺ قال: «الإيمان بِضعٌ وستون (أو بضع وسبعون) شُعْبة، أفضلها لا إله إلا الله، وأدناها إماطة الأذَى عن الطريق، والحياء شُعبة من الإيمان».

598. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, there are something over sixty or over seventy branches of faith. The most excellent of these is (the declaration) لا إلـه الا الـلـه (there is no god but Allah) and the humblest of them is the removal of an injurious thing from the road. And modesty is also a branch of faith.]

EXPLANATION: The Hadith enumerates branches of faith as over seventy and the exponents of Hadith contend that the number seventy stands for an undefined abundance. The Arabs generally use the figure seventy to mean many and uncountable. The expression in the Hadith 'over seventy' is used perhaps, to emphasise the abundance and uncountable number. It is, therefore, move probable that the Prophet ﷺ did not mean to specify a number by using the expression, بـضـع وسـبـعـون (something over seventy). He merely followed the Arabic idiom to define an unspecified large number of the branches of faith. The branches of faith include all the deeds and manners whether apparent of hidden and all the conditions that arise in anyone's heart to enable him to believe and to enable him to believe and to enjoy from its fruit and consequences.

We see a green, healthy tree growing leaves and fruit. In the same way, righteous deeds and good manners and situations are branches of faith although they have varying ranks, the most excellent branch, as defined in this Hadith is to bear witness to unity of Allah, the declaration of لا إلـه الا الـلـه (there is no god but Allah) while the humblest is to remove from the road what is injurious or obstructive to passersby. We may imagine any number of good deeds between these two. They are all branches of faith and its sub-branches. They may pertain to rights of Allah or rights of fellow human being. Obviously, their number will run into hundreds.

The Hadith concludes with the definition of modesty as an important branch of faith. The reason why this statement was added could be that the Messenger of Allah ﷺ might have observed some thing that warranted a note about modesty. Someone might have committed an irregularity for which a reminder was necessary and the Prophet ﷺ chose to speak about modesty

exclusively. This is the procedure observed by wise teachers and reformers. Or the Prophet ﷺ might have spoken about modesty exclusively because it is a very significant factor in human etiquette. It is modesty that stops man from many evils and sins because of which there is a special relationship between faith and modesty. We must know that modesty is not practiced between some species alone. In fact, modesty is not necessary in the relationship of man with his creator and Lord who sustains him. Normally, people label such behaviour as shameless and ill-mannered and shows disrespect to the elders, and doing shameless and evil things in their presence. But, in truth the most shameless and miserable man is one who does not feel ashamed before his lord in spite of knowing that Allah sees him always and his deeds too without any hindrance, and hears what he says without an intermediary. This man does evil deeds and presence.

Thus, if a man is fully awake to modesty and he also practices it then not only will his life be pure before his own species, his fellow men, but he will also keep away from disobeying Allah, the exalted.

٥٩٩ ـ **حدَّثَنَا** علي بن الجعد قال: أخبرنا شعبة، عن قتادة، عن عبد الله بن عبيد الله بن أبي عتبة مولى أنس قال: سمعت أبا سعيد قال: كان النبي ﷺ أشد حياء من عذْراء في خدْرها. وكان إذا كَرِه [شيئاً] عرفناه في وجهه.

(...) ـ **حدَّثَنَا** محمد بن بشار قال: حدثنا يحيى وابن مهدي قالا: حدثنا شعبة، عن قتادة، عن عبد الله بن أبي عتبة مولى أنس بن مالك، عن أبي سعيد الخدري... مثله.

599. [Sayyidina Abu Saeed ﷺ said that the Prophet ﷺ was more shy than an unmarried girl who is in her privacy. When he found something unpleasant, his reaction was reflected on his face.](1) (Bukhari, Muslim, Ahmad)

EXPLANATION: Praise be to Allah, glory be to Him! How much modesty was found in the beloved Prophet ﷺ of Allah! We have an idea from this Hadith. May Allah cause us to be like him and practice as much modesty. Aameen!

٦٠٠ ـ **حدَّثَنَا** عبد العزيز بن عبد الله قال: حدثنا إبراهيم بن سعد، عن صالح، عن ابن شهاب، قال: أخبرني يحيى بن سعيد بن العاص، أن سعيد بن العاص أخبره، أن عثمان وعائشة حدثاه، أن أبا بكر استأذن على رسول الله ﷺ ـ وهو مضطجع على فراش عائشة، لابساً مِرْط عائشة ـ فأذن لأبي بكر وهو كذلك، فقضى إليه حاجته ثم انصرف، ثم استأذن

(1) [٥٩٩] أخرجه المصنف في الصحيح ٤/ ٢٣٠ ـ ٨/ ٣٢، ومسلم في الصحيح (كتاب الفضائل) ب١٦، رقم٦٧، وأحمد في المسند ٣/ ٧١ و٩١.

عمر رضي الله عنه؛ فأذن له وهو كذلك فقضى إليه حاجته ثم انصرف. قال عثمان: ثم استأذنتُ عليه فجلس وقال لعائشة: «اجمعي إليك ثيابك». قال: فقضيت إليه حاجتي ثم انصرفت. قال: فقالت عائشة: يا رسول الله! لم أراك فزعت لأبي بكر وعمر رضي الله عنهما كما فزعت لعثمان؟ قال رسول الله ﷺ: «إن عثمان رجل حييّ، وإني خشيت إن أذنت له ـ وأنا على تلك الحال ـ أن لا يبلغ إليَّ في حاجته».

600. [It is related by Saeed bin al-Aas that he was informed (of this account) by both Sayyidina Uthman ﷺ and Sayyidah Ayeshah ﷺ. Sayyidina Abu Bakr ﷺ requested permission to meet the Messenger of Allah ﷺ who was lying down on the bedding of Sayyidah Ayeshah ﷺ and had covered himself with the same sheet as Ayeshah ﷺ. He gave his permission to Sayyidina Abu Bakr ﷺ to enter while he continued (to lie down) as he had been. Abu Bakr ﷺ accomplished the task he had come for and departed.

Then, Sayyidina Umar ﷺ requested to be allowed to enter. The Prophet ﷺ gave him permission to enter, too. Meanwhile, the Prophet ﷺ continued to lie down as he was. Sayyidina Umar ﷺ met him and finalised the affair he had come to discuss and went away.

Then, Sayyidina Uthman ﷺ came and requested permission to meet the Prophet ﷺ. The said that the Prophet ﷺ sat up and asked Sayyidah Ayshah ﷺ to give him his garments that he in public. uses Sayyidina Uthman said further that he completed what he had come for and departed.

Sayyidah Ayeshah ﷺ then asked the Prophet, "Messenger of Allah, I did not find you as concerned about Abu Bakr and Umar as you were for Uthman (that you put on your clothes when he came). The Messenger of Allah ﷺ said, "Uthman is a very shy man and I was afraid that if I let him come in while I was in that condition, he might not have been able to present his problem to me."][(1)] (Ahmad)

EXPLANATION: The same Hadith is repeated at # 603. We will explain it there. Anyone who desires may read it there.

٦٠١ ـ **حدَّثنَا** إبراهيم بن موسى قال: حدثنا عبد الرزاق، عن معمر، عن ثابت البناني، عن أنس بن مالك، عن النبي ﷺ قال: «ما كان الحياء في شيء إلا زانه، وما كان الفحش في شيء إلا شانه».

601. [It is narrated by Sayyidina Anas bin Maalik that the Holy Prophet ﷺ said, "Modesty, when it is found in anything, adorns it. Obscenity disfigures whatever it is found in."][(2)] (Tirmizi, Ibn Majah).

(1) [٦٠٠] أخرجه أحمد ١/ ٣٥٣٤٠٧١ ـ ٦/ ١٥٥.

(2) [٦٠١] أخرجه الترمذي في السنن ١٩٧٤، وابن ماجه في السنن ٤١٨٥.

EXPLANATION: Modesty enjoys a high position in human manners. It is the characteristic that saves man from many acts of disobedience and innumerable evils. And the most chaste person is he who feels ashamed before his Lord and shuns sin. We learn from a Hadith: He who feels ashamed before Allah, as behoves him, must protect his head and the things that are joined to it his eyes, ears, nose and tongue from sin, and (protect) his stomach and whatever is joined to it his private parts from disobedience of Allah, and he who thinks of the hereafter and gives up the adornments of this world (he who does these things) is as one who feels ashamed of Allah as behoves him. (Ahmad, Tirmizi as found in Mishkat p-140)

It is a fact that if a man is shy before Allah and hence keeps away from all disobedience and wickedness and does good deeds then there is no greater adornment for a man. In contrast, if anyone chooses a life of sin then he destroys himself in this world and the next and that is the worst form of disfiguring. The Hadith says by way of example that obscenity in anything will make it defective. Thus, if we suppose immodesty and obscenity to be in a plant then it would make it defective too.

٦٠٢ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن سالم، عن أبيه، أن رسول الله ﷺ مر برجل يعظ أخاه في الحياء فقال: «دعه، فإن الحياء من الإيمان».

ـ حدَّثَنَا عبد الله قال: حدثني عبد العزيز بن أبي سلمة، عن ابن شهاب، عن سالم، عن ابن عمر: مر النبي ﷺ على رجل يعاتب أخاه في الحياء، حتى كأنه يقول أضربك. فقال: «دعه، فإن الحياء من الإيمان».

602. [Sayyidina Saalim reported on the authority of his father that the Messenger of Allah ﷺ came upon a man who was sermonising his brother concerning modesty (and telling him that he was showing himself as one with much shame which was not necessary, etc.) The Prophet ﷺ said to him, "Leave him alone. Indeed, modesty is part of faith".]

[It is reported by Sayyidina Ibn Umar ؓ that the Prophet ﷺ passed by a man who gave a lecture to another man on modesty to the extent that he threatened to punish him. the Prophet ﷺ said to him, "Leave him alone, for modesty is surely part of faith".][1] (Bukhari, Abu Dawood, Nasai, Ahmad,)

EXPLANATION: The Prophet ﷺ has said in this Hadith that modesty is from faith, meaning that it is part of faith. Thus a man who has faith, has modesty too. One who lacks faith will lack modesty. This has been

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(1) [٦٠٢] أخرجه المصنف في الصحيح ١: ١٢ ـ ٨/ ٣٥، وأبو داود في السنن ٤٧٩٥، والنسائي في السنن ٨/ ١٢١، وأحمد في المسند ٢/ ٥٦ ـ ١٤٧.

emphasised in another Hadith. The Messenger of Allah ﷺ said, "Modesty and faith are companions. When one of them is taken away, the other too is removed." In other words faith and modesty are complimentary. A man will have both or none at all. Therefore, we find that the unbelievers are very obscene. One only has to observe the public places of Europe and America to realise the truth of this Hadith. Some believing men are full of shame and their elders try to reprimand them saying that they show much shyness. It was in this vein that a man was reprimanding his brother. The Prophet ﷺ advised him to let him alone for modesty was part of faith and it was good on the part of a man.

٦٠٣ ـ حدَّثنَا أبو الربيع قال: حدثني إسماعيل قال: حدثني محمد بن أبي حَرملة، عن عطاء وسليمان ابني يسار وأبي سلمة بن عبد الرحمن، أن عائشة قالت: كان النبي ﷺ مضطجعاً في بيتي، كاشفاً عن فخذه ـ أو ساقيه ـ فاستأذن أبو بكر رضي الله عنه فأذن له كذلك، فتحدث. ثم استأذن عمر رضي الله عنه فأذن له كذلك، ثم تحدث. ثم استأذن عثمان رضي الله عنه، فجلس النبي ﷺ وسوّى ثيابه (قال محمد: ولا أقول في يوم واحد) فدخل فتحدث. فلما خرج قال: قلت: يا رسول الله! دخل أبو بكر فلم تهشَّ ولم تُبَالِه. ثم دخل عمر فلم تهش ولم تُبَالِه. ثم دخل عثمان فجلست وسويت ثيابك؟ قال: «ألا أستحيي من رجل تستحيي منه الملائكة؟».

603. [Sayyidah Ayshah رضي الله عنها said, "the Prophet ﷺ was lying down in my house and his thigh or calf was bare. Sayyidina Abu Bakr رضي الله عنه requested to be allowed entry into the house and he gave him permission to enter while he continued to lie as he had been. He talked with the Prophet ﷺ when Sayyidina Umar رضي الله عنه sought permission to enter and the Prophet ﷺ allowed him to enter without altering his posture. He came in and talked with the Prophet ﷺ. Sayyidina Uthman رضي الله عنه then asked to be allowed entry into the house. The Prophet ﷺ got up from his lying position into a sitting posture and arranged his dress." (One of the narrators of this Hadith, Muhammad bin Abu Hramalah said that he could not confirm if their arrival related to a single day or to different days;

"Sayyidina Uthman رضي الله عنه came in and had a conversation with the Prophet ﷺ. When he went away I (Sayyidah Ayshah) submitted, 'Messenger of Allah, when Abu Bakr came in you did not sit up and did not mind and when Umar came you neither sat up nor cared (to arrange your clothing). But when Uthman came, you sat up and put your garments in order.'

The Prophet ﷺ said, " shall I not be modest with one towards whom the angels are modest?"][1]

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(1) [٦٠٣] يرجع لتخريج الحديث رقم ٦٠٠.

EXPLANATION: We know from Hadith # 600 and this Hadith that modesty is a great thing. This is a characteristic peculiar to the Believers. Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ had it in them according to the demands of faith but Sayyidina Uthman ﷺ had a for greater share of modesty. He had much modesty and the angels were also modest before him. Accordingly, the Messenger of Allah ﷺ kept alive the tradition of the angels in the presence of Uthman ﷺ and was mindful of Sayyidina Uthman's ﷺ modesty.

The Hadith discloses that the Prophet ﷺ thigh or calf was uncovered and he invited Abu Bakr ﷺ and Umar ﷺ into the house. It does mean that the skin of this part of his body was visible. Rather, he had the lower garment wrapped round him but the upper garment was not placed over his thigh or calf. He was following the shariah and the limbs bound to be concealed were not visible and, therefore, he did not place the upper garment over these limbs when Abu Bakr ﷺ and Umar ﷺ came in. However, Sayyidina Uthman ﷺ was very much modest and it was not in keeping with his modesty to continue sitting as he was. So the Prophet ﷺ arranged his clothing so that the upper garment also covered all his limbs. Those people who have concluded from this Hadith that thighs are not among the limbs that must be concealed have derived a wrong conclusion.

٢٧٢ ـ باب ما يقول إذا أصبح

272. Chapter: What to say on awakening in the morning

٦٠٤ ـ **حدَّثَنَا** موسى قال: حدثنا أبو عوانة قال: حدثنا عمر، عن أبيه عن أبي هريرة قال: كان النبي ﷺ إذا أصبح قال: «أصبحنا وأصبح [الملك لله و] الحمد كله لله لا شريك له. لا إله إلا الله وإليه النشور» وإذا أمسى قال: «أمسينا وأمسى الملك لله، الحمد كله لله، لا شريك له، لا إله إلا الله وإليه المصير».

604. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ made this supplication in the morning:

«أصبحنا وأصبح [الملك لله و] الحمد كله لله لا شريك له. لا إله إلا الله وإليه النشور».

We come to the morning and the creation comes to the morning for Allah alone. All praise belongs to Allah alone. He has no partner. There is no god except Allah. And to him is the Resurrection".

And, in the evening, he made this supplication:

«أمسينا وأمسى الملك لله، الحمد كله لله، لا شريك له، لا إله إلا الله وإليه المصير».

"We enter upon the evening and so does the creation enter upon the evening for Allah alone and all praise is for Allah alone. He has no partner.

There is no god except Allah, and to him is the return."][1] (Muslim, Abu Dawood, Tirmizi)

٢٧٣ ـ باب من دعا في غيره من الدعاء

273. Chapter: He who prays for another

٦٠٥ ـ حدَّثنا محمد بن سلام قال: أخبرنا عبدة قال: أخبرنا محمد بن عمرو قال: حدثنا أبو سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: «إن الكريم ابن الكريم ابن الكريم ابن الكريم، يوسف بن يعقوب بن إسحاق بن إبراهيم خليل الرحمٰن تبارك وتعالى» قال: قال رسول الله ﷺ: «لو لبثت في السجن ما لبث يوسف، ثم جاءني الداعي لأجبت. إذ جاءه الرسول فقال: ﴿ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّـٰتِى قَطَّعْنَ أَيْدِيَهُنَّ﴾ [يوسف: 50]. **ورحمة الله على لوط إن كان ليأوي إلى ركن شديد، إذ قال لقومه: ﴿لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ﴾** [هود: 80] **ما إن بعث الله بعده من نبي إلا في ثروة من قومه» قال محمد: الثروة الكثرة والمنعة.**

605. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Indeed the Noble son of Noble son of Nobel son of Noble was Yusuf son of Yaqoob son of Ishaq son of Ibrahim Khaleel al- Rahman ﷺ." (Then) the messenger of Allah ﷺ said, 'if I were to be imprisoned as long as Yusuf ﷺ was and someone would come to take me out then I would have agreed to come out. But when a Messenger came to (take) him (out), he said:

﴿ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّـٰتِى قَطَّعْنَ أَيْدِيَهُنَّ﴾

«Return to your Lord and ask him, what about the women who cut their hands?} (Yusuf 12:50)

And may the mercy of Allah be on Lut ﷺ who was compelled to hope for protection from a strong power and support as he said to his people:

﴿أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ﴾

«Would that I had power against you, or might have some strong support for refuge.} (Hud, 11:80)

Indeed, Allah did not send a Prophet ﷺ after him who did not have a strong family or tribe.][2]

EXPLANATION: The excellence of Sayyidina Yusuf ﷺ is mentioned in the beginning of the Hadith. Allah's Messenger ﷺ said that Yusuf ﷺ was

(1) [٦٠٤] أخرجه مسلم في الصحيح (كتاب الذكر والدعاء) ٧٥، وأبو داود في السنن والترمذي في السنن ٣٣٩٠.

(2) [٦٠٥] أخرجه المصنف في الصحيح ٤/ ٢٢٤، والترمذي في السنن ٣١١٦، والحاكم في المستدرك ٢/ ٣٤٦، وأحمد في المسند ٢/ ٣٣٢ و٤١٦.

noble himself. His father, Yaqoob was also noble. His grand father, Ishaq was also noble. And, his great grand father, Ibrahim was also noble. The Arabic word Karim is applied to everything good and praiseworthy. It means one who forgives, one who pardons, one who is generous and it is an attribute of Allah, on of His Names, the Asma al-Husna.

Sayyidina Yusuf lived in the house of the minister of Egypt. His wife tried to seduce him, but he did not consent to her proposal. The other women ridiculed her for loving her slave, so she invited them and placed knives and oranges before them. She then called Yusuf to show him to those women. When they saw Yusuf they (were so lost that they) cut their own hands instead of oranges.

Although Sayyidina Yusuf was proved innocent, he was consigned to prison. There he interpreted dreams of two co-prisoners and then the king saw a dream which no one could understand. Yusuf interpreted his dream and the king ordered that he should be released and brought to him. However, Sayyidina Yusuf displayed extreme calmness and sobriety and declared that he would not come out of the prison unless the matter was decided and it was known who was at fault in the case of the women who cut their own hands. If he came out of prison without a decision, it was very likely that he would be continued to be blamed. The case was decided and he was absolved of guilt, and he came out of the prison. He was appointed a minister of food.

Qadi Muhammad Sanaullah Panipati has explained this verse in his Tafseer Mazhari and derived a ruling from it that as far as possible a man must try to get himself absolved of blame. If he is a leader then it is very important for him to clear himself of an accusation that is made against him.

The Messenger of Allah ﷺ remarked that if he were in prison and had passed as much time as Sayyidina Yusuf did then he would have responded positively to the orders of his release. In saying that, he aimed at lauding the patience and perseverance and excellent manners of Yusuf. At the same time as he commends the approach of Sayyidina Yusuf as being excellent, he says about himself that he would not have observed the excellent path but would followed the secondary approach. Now, this seems to be contrary to the standing of the most meritorious of Prophets. We can say in answer that while the Prophet ﷺ is most excellent of all prophets we cannot rule out the excellence of other prophets in individual departments of life and prophethood. Besides, we can also say as Tabari has explained in his Tafseer that while Sayyidina Yusuf's behaviour highlights his patience, endurance and excellent manner which are ideed praiseworthy, the course the Prophet ﷺ recommended was intended to teach his Ummah because he had their good in his mind. Monarchs cannot be trusted for their

temperament and if conditions are placed or there is delay in observance of their commands it might produce harmful consequences. Kings might change their decisions and anyone who is imprisoned might continue to rust in prison. As for Sayyidina Yusuf ﷺ, he was a Messenger of Allah and he might have known through a revelation that he would not suffer because of delay but everyone does not enjoy this status.

The Prophet ﷺ had the good of his Ummah in mind when he announced that he would not have prevented his release but would have seized the opportunity to get a release. (He thus taught us that there should not be a delay at such times). Allah knows best. (Maarif al-Quran)

The Hadith ends with the Prophet's ﷺ wish that Allah mercy be on Lut ﷺ who was compelled to seek a strong support. The people of Sayyidina Lut ﷺ were very indecent. They had their sexual desires fulfilled with men. When the angels came to punish them they were in human form and appeared very beautiful to them. Those people intended to commit sin with the angels. Sayyidina Lut ﷺ tried to explain to them. Those people intended to commit sin with the angels. Sayyidina Lut ﷺ tried to explain to them that Allah had created wives for them and they should satisfy their urge with their wires but his people refused to listen to him and insisted on looking for and outlet through the angels. At this difficult time, Sayyidina Lut i sed his isolation and lack of support. He thought that is he had belonged to a strong tribe he would have been able to resist and succeed through their help. (Sometimes tribesmen become Muslims and support their fellow man but even if they are not Muslims they extend support because of common tribal links. For instance, the Banu Hashim has not believed for quit some time but were not prepared to hand over the Prophet ﷺ to his foes.

The Messenger of Allah ﷺ quoted Sayyidina Lut i and pointed out that Allah did not send any Prophet ﷺ after him but that he had a large and strong tribe.

The Prophet ﷺ while mentioning Lut ﷺ prayed to Allah to shower mercy on hi. That is why the anther has placed this Hadith in this chapter.

٢٧٤ ـ باب الناخلة من الدعاء

274. Chapter: Sincere Supplication.

٦٠٦ ـ حدَّثَنا عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني مالك بن الحارث، عن عبد الرحمن بن يزيد قال: كان الربيع يأتي علقمة يوم الجمعة، فإذا لم أكن ثمة أرسلوا إليّ، فجاء مرة ولست ثمة. فلقيني علقمة وقال لي: ألم تر ما جاء به الربيع؟ قال: ألم تر أكثر ما يدعو الناس، وما أقل إجابتهم! وذلك أن الله عز وجل لا يقبل إلا الناخلة من الدعاء. قلت: أو ليس قال

ذلك عبد الله؟ قال: وما قال؟ قال: قال عبد الله: لا يسمع الله من مُسمِع ولا من مراء ولا لاعب، إلا داع دعا يثبت من قلبه. قال: فذكر علقمة؟ قال: نعم.

606. [Abdur Rahman bin Yazeed said that Rabee visited Sayyidina Alqamah every Friday. If Alqamah was not there then the people sent him to Abdur Rahman bin Yazeed. He came once but Abdur Rahman was not there.

Alqamah met Abdur Rahman and asked him, "Did you not see what Rabee had brought?" He then added, "Have you not observed how many supplications people make but how few are approved? That is because Allah does not accept a supplication unless it is made with a sincere heart." Abdur Rahman said, " Did Sayyidina Abdullah not say the same thing?" he asked, " What did Sayyidina Abdullah say?" And, Abdur Rahman said that Sayyidina Abdullah said, "Allah does not accept the supplication of an ostentatious person as show off and a player. His supplication is accepted who makes it with a devoted concentration." He (Rabee) then asked if Alqamah remembered the saying of Sayyidina Abdullah, and he replied, "Yes!"]

EXPLANATION: Sayyidina Abdullah Ibn Masood " said that this topic has been reported in a Marfoo Hadith too. It is narrated by Sayyidina Abdullah bin Umar " that the Holy Prophet ﷺ said, "The hearts (of men) are vessels. (They can be filled with piety or evil.) And, some hearts resemble other hearts. So, O people! When you ask Allah (for anything) be confident of approval of your supplication when you ask. For Allah does not accept a supplication of His slave which he makes with an unconcerned heart." (Majma al-Zawaid v-10 P-148)

This Hadith mentions an important etiquette of supplication. It is that a supplication must have full faith that his supplication will be approved. His confidence must not waver a bit. It is also stated that there should not be the slightest of unconcern while making the supplication because it will not be accepted then. The tongue of a supplication may utter the words but his heart roams about in wild imagination, how can his supplication deserve approval.

Allah who is Majestic and Gracious is the Justest of judges. Hence, it is very bad-mannered for a supplicant to utter words with his tongue but let his mind recall worldly pursuits. Such a behaviour on the part of a slave calls for severe punishment but Allah is merciful and compassionate. He does not punish him but he let it be Known through the Prophet ﷺ that such a negligent supplication is not approved. Those people who complain that their supplication is not accepted though they had been making it for years together should look at themselves and investigate where their heart travels

when they speak out their supplication. Let them make a supplication, as it should be made and then receive its fruit. Let them not be like one who asks but does not remember what he had asked for.

How can such a supplication be granted? Think it over.

٢٧٥ ـ باب ليعزم الدعاء فإن الله لا مُكره له

275. Chapter: Making Supplication with firm resolve for no one can compel Allah

٦٠٧ ـ **حدَّثَنَا** محمد بن عبيد الله قال: حدثنا عبد العزيز بن أبي حازم، عن العلاء، عن أبيه، عن أبي هريرة أن رسول الله ﷺ قال: «إذا دعا أحدكم فلا يقول: إن شئت، وليعزم المسألة، وليعظم الرغبة، فإن الله لا يعظم عليه شيء أعطاه».

607. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When one of you makes a supplication, let him not say to Allah: 'If you like (give me my wish)'.

Rather, let him make a supplication with a firm resolve and be very hopeful. Surely, it is not difficult for Allah to give anything".]

٦٠٨ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا إسماعيل بن علية، عن عبد العزيز بن صُهيب، عن أنس قال: قال رسول الله ﷺ: «إذا دعا أحدكم فليعزم في الدعاء. ولا يقل: اللهم إن شئت فأعطني، فإن الله لا مستكره له».

608. [It is reported by Sayyidina Anas " that the Messenger of Allah said, 'When one of you makes a supplication let him make it with a firm determination. He should not say: 'O Allah. If you wish give it to me' because no one can compel Allah".][(1)]

EXPLANATION: It is nonsense to say to Allah, "If you like forgive me," or "if you like give me such-and-such." Whatever Allah grants, he will give of His Own accord and intention. Nothing can happen without His intention. All things exist simply because of His intention. He does what He wills and no one can compel Him to do anything. The supplicant must demonstrate his earnest desire fully and express it with a firm resolve. "O Allah! Do give me. Let my purpose be achieved." He must make his supplication with tremendous humility and hope in very pleading tones. If he says, "give me if you wish," it demonstrates that the supplicant is not truly hapless and he seems to show that he is not dependent on anyone for his needs even while he asks Allah. It is a sign of arrogance although a supplicant must exhibit, outwardly and inwardly, humility and dependence, and his lowliness.

Allah is omnipotent. He is powerful. He can do everything. He has the

(1) [٦٠٨] أخرجه أحمد في المسند ٣/ ١٠١.

treasures of the heavens and the earth. It is simply by His intention that he can do everything. He only says "Be" and it Happens immediately.

Thus, it is not the least difficult of Him to give anything or to create anything. You must, therefore, make a supplication with completed eagerness and wish, and full confidence that your purpose will be achieved. You must believe firmly that when Allah gives he will give only because of His wish and intention. No one can take anything from Him by force.

[As it is found in another narration:

كما ورد في رواية أخرى أنه يفعل ما يشاء ولا مُكْرِه له.

He does what he wishes and no one can force or compel Him.]

(Bukhari) (Fadiil Due)

٢٧٦ - باب رفع الأيدي في الدعاء

276. Chapter: Raising hands in supplication

٦٠٩ - **حدَّثَنَا** إبراهيم بن المنذر قال: حدثنا محمد بن فليح قال: أخبرني أبي، عن أبي نعيم - وهو وهب - قال: رأيت ابن عمر وابن الزبير يدعوان، يديران بالراحتين على الوجه.

609. [Abu Nuaym Wahb said that he saw both Sayyidina Ibn Umar " and Sayyidina Ibn al-Zubayr " wipe their palms over their face while making a supplication.]

٦١٠ - **حدَّثَنَا** مسدّد قال: حدثنا أبو عوانة، عن سماك بن حرب، عن عكرمة، عن عائشة رضي الله عنها - زعم أنه سمعه منها - أنها رأت النبي ﷺ يدعو رافعاً يديه يقول: «إنما أنا بشر، فلا تعاقبني، أيما رجل من المؤمنين آذيته، أو شتمته، فلا تعاقبني فيه».

610. [Sayyidah Ayshah ﵂ said that she saw the Prophet ﷺ raise his hands in supplication (to Allah) saying, "(O Allah,) I am a human being. Do not seize me. If I have hurt a believer or reviled him, do not punish me for that."][1] (Ahmad)

٦١١ - **حدَّثَنَا** علي قال: حدثنا سفيان قال: حدثنا أبو الزناد، عن الأعرج عن أبي هريرة قال: قدم الطفيل بن عمرو الدوسي على رسول الله ﷺ فقال: يا رسول الله! إن دَوساً قد عصت وأبت، فَٱدعُ الله عليها. فاستقبل رسول الله ﷺ القبلة ورفع يديه، فظن الناس أنه يدعو عليهم، فقال: «اللهم اهدِ دوساً وائت بهم».

(1) [٦١٠] أخرجه أحمد في المسند ٦/ ٢٥٨.

611. [It is reported by Sayyidina Abu Hurayrah " that Tufail bin Amr al-Dawsi " came to the Messenger of Allah and submitted, "O Messenger of Allah! The tribe Daws have disobeyed and refused to believe (in Islam). So, supplicate Allah to punish them," The Messenger of Allah ﷺ turned towards the Qiblah, raised his hands to make a supplication and people thought that he would supplicate Allah against them. But, he said: "O Allah! Grant guidance to the Daws tribe and bring them to us."][1] (Bukhari, Muslim, Ahmad)

٦١٢ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا إسماعيل بن جعفر، عن حميد عن أنس قال: قحط المطر عاماً، فقام بعض المسلمين إلى النبي ﷺ يوم الجمعة فقال: يا رسول الله قحط المطر، وأجدبت الأرض، وهلك المال. فرفع يديه وما يرى في السماء من سحابة، فمدَّ يديه حتى رأيت بياض إبطيه، يستسقي الله. فما صلينا الجمعة حتى أهم الشابَّ القريبَ الدار الرجوعُ إلى أهله. فدامت جمعة فلما كانت الجمعة التي تليها، فقال: يا رسول الله، تهدمت البيوت، واحتبس الركبان. فتبسم لسرعة ملالة ابن آدم، وقال بيده: «اللهم حوالينا ولا علينا» فتكشطت عن المدينة.

612. [Sayyidina Anas " said that it did not rain one year and there was famine. One a Friday, some Muslims stood before the Prophet ﷺ and said, "Messenger of Allah! It has stopped raining and the land is dry and (our) property has perished." He raised his hands. No cloud was seen in the sky (at that time) and he raised his hands so high that he (Anas) could see the whiteness of his armpits. He requested Allah for water. While they had not yet finished the Friday prayer (rain had begun to pour and), even the neighbouring young men worried how they would reach their homes. Rain continued to pour until next Friday. On (that) Friday the people submitted to him, "O Messenger of Allah, dwellings have tumbled and riders are stranded!" He smiled at the instant panic of the son of Aadam, raised his hands and said, "O Allah! Pour down rain on our surroundings but not over us." The clouds dispersed from Madinah.][2] (Bukhari, Muslim, Nasai, Ahmad)

٦١٣ ـ **حدَّثَنَا** الصلت قال: حدثنا أبو عوانة عن سماك، عن عكرمة عن عائشة

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(1) [٦١١] أخرجه المصنف في الصحيح ٤/ ٥٤، ٥/ ٢٥٠ ـ ٨/ ١٠٥، ومسلم في الصحيح (فضائل الصحابة) ١٩٨، وأحمد في المسند ٢/ ٢٤٣، ٤٤٨ و٥٠٢.

(2) [٦١٢] أخرجه المصنف في الصحيح ٢/ ١٥ و٣٥ و٣٦ و٣٧ و٤٠، ومسلم في صحيحه (كتاب الاستسقاء) ى و٩، والنسائي في السنن ١٦١ و١٦٢ و١٦٦ و١٦٧، وأحمد في المسند ٣/ ١٠٤، ١٨٧ و٣٢١، ٤/ ٢٣٦.

رضي الله عنها أنه سمعه منها، أنها رأت النبي ﷺ يدعو رافعاً يديه يقول: «اللهم إنما أنا بشر، فلا تعاقبني، أيما رجل من المؤمنين آذيته أو شتمته فلا تعاقبني فيه».

613. [It is reported by Sayyidina Ikraimah " on the authority of Sayyidah Ayeshah رضي الله عنها. He heard her say that she saw the Prophet ﷺ raise his hands and make a supplication. He was presenting a submission to Allah in these words, "O Allah! I am a human being. Do not punish me. If I have hurt any believer or reviled him, do not seize me for that".][(1)]

EXPLANATION: The supplication which is cited in Hadith # 610 and the foregoing Hadith is very significant. We must make it very often. It is a supplication for those people whom we might have hurt in some way, or beat them, or reviled or cursed they, as far as possible, we must ask for forgiveness or compensate them and make them pleased with us. We must also make this supplication for them because it is a sort of making good their loss. The words in al-Adab al-Mufrad are short while Saheeh Muslim has the full:

اللهم إني أتخذ عندك عهداً لن تخلفينه فإنما انا بشر فأي المؤمنين أذيته شتمته، لعنته، جلدته، فاجعلها له صلاة وزكاة وقربة تقربه بها إليك يوم القيامة.

"O Allah! I seek a promise from you which you would never break. Surely, I am a human being, so, if I have harmed any Believer or scolded him or lashed him or cursed him, turn these (acts of mine) into blessing and purification for him and a means of nearness whereby you bring him near to you on the Day of Resurrection".

٦١٤ ـ **حدَّثَنَا** عارِم قال: حدثنا حماد بن زيد قال: حدثنا حجاج الصواف، عن أبي الزبير، عن جابر بن عبد الله، أن الطفيل بن عمرو قال للنبي ﷺ: هل لك في حصن ومنعة، حصن دوس؟ قال: فأبى رسول الله ﷺ لما ذخر الله للأنصار، فهاجر الطفيل وهاجر معه رجل من قومه، فمرض الرجل فضجر (أو كلمة شبيهة بها) فحبا إلى قَرَن فأخذ مشقصاً فقطع ودَجَيه فمات. فرآه الطفيل في المنام. قال: ما فُعل بك؟ قال: غفر لي بهجرتي إلى النبي ﷺ. قال: ما شأن يديك؟ قال: فقيل: إنا لا نصلح منك ما أفسدت من يديك. قال: فقصها الطفيل على النبي ﷺ فقال: «اللهم وليدَيه فاغفر» ورفع يديه.

614. [It is reported by Jabir bin Abdullah " that Tufail bin Amr " asked the Prophet ﷺ "Would you prefer to live in the fort and protection of the tribe Daws? He did not accept that because Allah had reserved that honour for the Ansar.

(1) [٦١٣] يراجع تخريج الحديث رقم ٦١٠.

(Thereafter) one of his people who had emigrated to Madinah (with them) fell ill. But he had so little patience to bear it that he crawled over to the quiver, took an arrow from it and cut off his jugular veins and died. Then Tufail saw him in a dream and asked him how he fared. He said, "I was forgiven because of my emigration to the Prophet ﷺ." Tufail asked him, "How are your hands" He said that he was told about them, " We will not put right what you have spoilt by your own hands".

Tufail related the story to the Prophet ﷺ so he said (in a supplication), "O Allah, forgive his hands, too," and he raised his hands][1] (Muslim, Ahmad)

EXPLANATION: This Hadith is also found is Saheeh Muslim (v-1 P-74). It says that the climate of Madinah did not suit him, so the colleague of Sayyidina Tufail " become ill and panicked. He cut his knuckles and blood flowed from his hands and he died; there is no mention of the jugular veins being cut. Nevertheless, we learn that suicide is among the sins which are forgiven on repentance or without that by the favour of Allah.

He had cut his knuckles so Allah told him, "You have spilt it on your own so we will not repair it." The messenger of Allah ﷺ made supplication for his hands that they may also be forgiven.

٦١٥ ـ **حدَّثَنَا** أبو معمر قال: حدثنا عبد الوارث قال: حدثنا عبد العزيز بن صُهيب، عن أنس بن مالك قال: كان رسول الله ﷺ يتعوَّذ يقول: «اللهم إني أعوذ بك من الكسل، وأعوذ بك من الجُبن، وأعوذ بك من الهرَم، وأعوذ بك من البُخل».

615. [Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ made this supplication to seek refuge in Allah, "O Allah, I seek refuge in you from sloth, and I seek refuge in you from cowardice, and I seek refuge in You from decrepitude, and I seek refuge in you from niggardliness."][2] (Bukhari, Muslim, Nasai, Tirmizi, Ibn Majah, Ahmad)

٦١٦ ـ **حدَّثَنَا** خليفة بن خياط قال: حدثنا كثير بن هشام قال: حدثنا جعفر، عن يزيد بن الأصم، عن أبي هريرة عن رسول الله ﷺ قال: «قال الله عز وجل: أنا عند ظن عبدي، وأنا معه إذا دعاني».

616. [It is narrated by Sayyidina Abu Hurayrah " that the messenger of Allah said that Allah has proclaimed, "I me and I am with him when he calls Me".]

EXPLANATION: Imam Bukhari ﷺ has placed a number of Ahadith in this chapter which mention raising of hands when making a supplication.

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(1) [٦١٤] أخرجه مسلم في الصحيح (كتاب الإيمان) ١٨٤، وأحمد في المسند ٣/ ٣٧١.

(2) [٦١٥]أخرجه المصنف في الصحيح ٨/ ٩٩ و١٠٠ و٢٩٨، ومسلم في الصحيح ٢٠٨٨ و٢٠٨٩، والنسائي في السنن ٨/ ٢٥٧ و٢٦٩ و٢٧١، والترمذي في السنن ٣٤٨٥، وابن ماجه في السنن ٣٨٣٨، وأحمد في المسند ٢/ ١٨٥ و١٨٦ ـ ٣/ ١٧٩ و٢٠١ و٢٠٥ و٢٣٥ و٢٦٤ ـ ٦/ ٢٠٧.

However, the last two do not mention that hands are raised but they do concern supplication generally and so Imam Bukhari has placed them here.

There is another Hadith narrated by Sayyidina Salman Farsi ". He Said that the Prophet ﷺ said, "Surely our Lord is Munificent and Generous. When His slave raised his hand in supplication, he is ashamed to turn them away empty."(Mishkat al-Masabeeh p-195 from Tirmizi)

Sayyidina Umar " has narrated that when the Messenger of Allah ﷺ raised his hands in supplication he did not bring them down until he had wiped them on his face (after having made supplication). (Mishkat al-Masabeeh, p-195 from Tirmizi)

Their Ahadith disclose an important etiquette of supplication. It is to raise both hands to make the supplication and to wipe them on the face when the supplication has been made. The raising of the hands is to assume the form of a supplicant, one who presents his petition. This form compliments the inward humility of the heart with the outward gesture of the limbs. The two hands are spread in the fashion of a mendicant's begging bowl which represents a needy man's posture. The Qiblah for prayer [1]* is the kabah at Makkah but for supplication it is the heaven. We are taught to raise hands on making a supplication so that the palms face the heavens but it is disallowed to raise the gaze to the heavens while making a supplication. It is masnoon to wipe the hands on the face after supplication is made and it indicates acceptance of supplication and pouring down of the mercy of Allah. "The mercy of Allah beings to descend on my face and then surrounds me completely".

* Prayer is used generally in this book to refer to the prescribed and optional prayers while supplication represents the petition to Allah.

٢٧٧ ـ باب سيِّد الاستغفار

277. Chapter: Sayyid al-Istighfar

٦١٧ ـ **حدَّثَنا** مسدَّد قال: حدثنا يزيد بن زريع قال: حدثنا حسين قال: حدثنا عبد الله بن بريدة، عن بُشير بن كعب، عن شداد بن أوس، عن النبي ﷺ قال: «سيد الاستغفار: اللهم أنت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدِك ووعدك ما استطعتُ، وأبوء لك بنعمتك، وأبوء لك بذنبي. فاغفر لي، فإنه لا يغفر الذنوب إلا أنت، أعوذ بك من شر ما صنعتُ. إذا قال حين يمسى فمات دخل الجنة ـ أو: كان من أهل الجنة ـ وإذا قال حين يصبح فمات من يومه...» مثله.

617. [It is narrated by Sayyidina Shaddad bin Aws " that the Prophet ﷺ said that the Sayyid al-Istighfar was:

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(1) Prayer is used generally in this book to refer to the prescribed and optional prayers while supplication represents the petition to Allah.

اللّهم أنت ربي لا إلٰه إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت أبوء لك بنعمتك وأبوء لك بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت أعوذ بك من شر ما صنعت.

"O Allah, You are my Lord. There is no god but you. You have created me, and I am your slave and hold to you covenant and promise as much as I can. I acknowledge your favour to me, and I acknowledge my sin. So, forgive me, for none but you pardons sins. I seek refuge in you from the evil of what I have done"[1]

He said, "If anyone says it in the evening (with firm belief) and dies, he will enter paradise (or, will be among the dwellers of paradise). And, if anyone says it (with firm belief) in the morning and dies that day then he will go to paradise accordingly."][2] (Bukhari, Ahmad)

EXPLANATION: The excellence of this Istighfar seeking forgiveness of Allah) is apparent in each word of it which demonstrates the spirit of servitude. If a slave of Allah acknowledges himself as nothing but a sinner and faulty and absolutely dependent in matters of goodness and piety and confirms the greatness and majesty of Allah and His rights then he will submit his plea to Allah in the very words that the Prophet ﷺ has taught us. It is the Sayyid al-Istighfar or the best manner of seeking forgiveness.

Thus, everyone of the Prophet's ﷺ Ummah must make it a point to supplication Allah in these words at least once during day and night with firm conviction.

٦١٨ ـ **حَدَّثَنَا** أحمد بن عبد الله قال: حدثنا ابن نمير، عن مالك بن مِغْول، عن ابن سوقة، عن نافع، عن ابن عمر قال: إنْ كنا لنعدُّ في المجلس للنبي ﷺ: «ربِّ اغفر لي وتب عليَّ، إنك أنت التوّاب الرحيم» مائة مرة.

618. [Sayyidina Ibn Umar " said, "we counted that the Prophet " would say a hundred times during a meeting:

رب اغفر لي وتب عليّ إنك أنت التواب الرحيم.

O Allah, forgive me and relent towards me. Surely, you are the ever-Relenting, the merciful".*]

EXPLANATION: This narration of Sayyidina Ibn Umar " conveys to us the practice of the Messenger of Allah ﷺ that even while he was in company he turned to Allah, again and again, and asked for His forgiveness in these words. They counted it by themselves and estimated that the repetition was a hundred times in an assembly.

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(1) The same words appear earlier in Hadith # 620.

(2) [٦١٧] أخرجه المصنف في الصحيح ٨/ ٨٣ ـ ٨٨، وأحمد في المسند ٤/ ١٢٢ ـ ١٢٥ و٣٥٦٥.

٦١٩ ـ حدَّثَنَا محمد بن الصباح قال: حدثنا خالد بن عبد الله، عن حصين، عن هلال بن يساف، عن زاذان، عن عائشة رضي الله عنها قالت: صلى رسول الله ﷺ الضحى ثم قال: «اللهم اغفر لي وتب علي، إنك أنت التواب الرحيم» حتى قالها مائة مرة.

619. [Sayyidah Ayeshah ﵂ said that the Messenger of Allah ﷺ offered the duha[1] prayer and then made this supplication:

اللّهم اغفر لي وتب عليّ إنك أنت التواب الرحيم.

"O Allah, forgive me and relent towards me. Surely, You are the Ever-Relenting, the merciful"

He made this supplication a hundred times.]

EXPLANATION: The figure a hundred times in this Hadith represents innumerable times. It is an idiomatic expression of the ancient. Arabic language for the Prophet ﷺ made Istighfar and Tawbah innumerable times, many more times than a hundred.

٦٢٠ ـ حدَّثَنَا أبو معمر قال: حدثنا عبد الوارث قال: حدثنا حسين قال: حدثنا عبد الله بن بريدة قال: حدثني بُشير بن كعب العدوي قال: حدثني شداد بن أوس، عن النبي ﷺ قال: «سيد الاستغفار أن يقول: اللهم أنت ربي لا إله إلا أنت، خلقتني وأنا على عهدك ووعدك ما استطعت وأعوذ بك من شر ما صنعت، أبوء لك بنعمتك، وأبوءُ لك بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت» قال: «من قالها في النهار موقناً بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة. ومن قالها من الليل وهو موقن بها، فمات قبل أن يصبح، فهو من أهل الجنة».

620. [It is reported by Shaddad bin Aws " that the Prophet ﷺ said that these were the words of Sayyid al-Istighfar:

اللّهم أنت ربي لا إلٰه إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت أبوء لك بنعمتك وأبوء لك بذنبي فغفر لي فإنه لا يغفر الذنوب إلا أنت.

"O Allah, you are my Lord. There in no god except you. You have created me, and I am your slave and hold to your covenant and promise as much as I can. I seek refuge in you from the evil of what I have done[2]. I acknowledge your favour to me, and I acknowledge my sin. So, forgives sins".

* There words appear at the end in Hadith #617

He said, "whoever repeats these words with a firm determination in day time and dies before evening of that day then he will be one of the dwellers of paradise. And if anyone repeats them at night with a firm conviction and dies that night before morning, he will be among the dwellers of paradise".][3]

(1) Also khown as chest: on optional prayer in the forenoon shortly after sunrise.

(2) There words appear at the end in Hadith # 617.

(3) [٦٢٠] أنظر التخريج في الحديث ٦١.

EXPLANATION: This Hadith has appeared to #617 and explained there.

٦٢١ ـ **حدَّثَنَا** حفص قال: حدثنا شعبة، عن عمرو بن مرة، عن أبي بُردة، سمعت الأغر (رجل من جهينة) يحدث عبد الله بن عمر قال: سمعت النبي ﷺ يقول: «توبوا إلى الله، فإني أتوب إليه كل يوم مائة مرة».

621. [Sayyidina Ibn Umar " said that he heard the Prophet ﷺ say, "You should make repentance to Allah, for surely I repent to Him a hundred times every day."][(1)] (Ahmad)

EXPLANATION: We learn from this Hadith and others like it that the Messenger of Allah ﷺ asked for forgiveness and repented to Allah a hundred times every day. We know that he was innocent and Allah had forgiven him beforehand all earlier and later sins. Then, why did he seek forgiveness? One answer to this question is that all prophets i are innocent of sins and protected from it but although they fulfilled all obligation they continued to feel that they had not done justice to worship of Allah and so they kept asking for forgiveness, and repented to Allah. They regarded all their deeds including prayer as Istighfar.

The second answer to this question is that they did it to teach their people that they should behave in this way. We have seen in this Hadith that while the Messenger of Allah ﷺ said that he made Istighfar and Tawbah and they should also practice it. Apart from these reasons he had no need to make Istighfar or rawbah. Besides getting sins forgiven there are many other benefits of Istighfar which we shall discuss at their proper place.

٦٢٢ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا زهير قال: حدثنا منصور، عن الحكم، عن عبد الرحمن بن أبي ليلى عن كعب بن عجرة قال: معقبات لا يخيب قائلهن: «سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، مائة مرة» رفعه ابن أبي أنيسة وعمرو بن قيس.

622. [Sayyidina Kab bin Ujrah " said that there were certain things that occur now and then whose speaker is never disappointed. They are:

"Glory be to Allah. Praise belongs to Allah, and there is no god but Allah, and he is the Greatest." (a hundred times)

سبحان الله والحمدلله ولا إله الا الله والله أكبر

On the face of it, it is a saying of Ibn Umar " but the truth is that it is a Hadith Marfoo because it is narrated in this way by Ibn Abu Aneesah " and Amr bin Qays ﷺ][(2)] (Muslim, Nasai, Tirmizi).

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(1) [٦٢١] أخرجه أحمد في المسند ٤/ ٢١١.

(2) [٦٢٢] أخرجه مسلم والنسائي في الصلاة والترمذي في الدعوات.

EXPALANTION: The Hadith narrated by Sayyidina Kab bin Ujrah " is also found in Saheeh Muslim (v-1, p-219). Is also has the words after every prayer. Because prayers are offered now and then, hence whatever is recited on completion of a prayer also comes one after another. The Saheeh Muslim version is thus. Recite after every prayer Subhanallah (Glory be to Allah) 33 times, Al-Hamdulillah (praise be to Allah) 33 times and Allahu Akhber 34 times. The al Adab al-Mufrad has the figure of a hundred. The expression لا إله الا الله (there is no god but Allah) exceeds that number.

٢٧٨ ـ باب دعاء الأخ بظهر الغيب

278. Chapter: Supplication for a brother behind his back

٦٢٣ ـ حدَّثنَا عبد الله بن يزيد قال: حدثنا عبد الرحمن بن زياد، قال لي عبد الله بن يزيد: سمعت عبد الله بن عمرو، عن النبي ﷺ قال: «أسرع الدعاء إجابة دعاء غائب لغائب».

623. [Sayyidina Abdullah bin Amr " has narrated that the Prophet ﷺ said, "The supplication that receives the quickest approval is the one made by a man for an absentee.][1] (Abu Dawood)

٦٢٤ ـ حدَّثنَا بشر بن محمد قال: حدثنا عبد الله قال: أخبرنا حيوة قال: أخبرني شرحبيل بن شريك المعافري، [أنه سمع أبا عبد الرحمن الحبلي]، أنه سمع الصنابحي، أنه سمع أبا بكر الصديق رضي الله عنه: إن دعوة الأخ في الله تستجاب.

624. [Sayyidina Abu Bakr al-Siddiq " said "Surely, the supplication of a brother in the cause of Allah is accepted for his brother (in-religion)".]

٦٢٥ ـ حدَّثنَا محمد بن سلام قال: حدثنا يحيى بن أبي غنية قال: أخبرنا عبد الملك بن أبي سليمان، عن أبي الزبير، عن صفوان بن عبد الله بن صفوان ـ وكانت تحته الدرداء بنت أبي الدرداء ـ قال: قدمت عليهم الشام، فوجدت أم الدرداء في البيت ولم أجد أبا الدرداء. قالت: أتريد الحجَّ العام؟ قلت: نعم. قالت: فادعُ الله لنا بخير، فإن النبي ﷺ كان يقول: «إن دعوة المرء المسلم مستجابة لأخيه بظهر الغيب، عند رأسه ملك موكل، كلما دعا لأخيه بخير قال: آمين، ولك بمثل». قال: فلقيت أبا الدرداء في السوق فقال مثل ذلك، يأثر عن النبي ﷺ..

625. [It is narrated by Safwan bin Abdullah bin Safwan " who had married Darda ﷺ daughter of Abu Darda ﷺ that he went to his in-laws in Syria. He found Umm Darda ﷺ at the house while Abu Darda " was not there. (He said

(1) [٦٢٣] أخرجه أبو داود في السنن (كتاب الدعاء) ب. ٧

that Umm Darda ﷺ asked him. "Do you intend to perform Hajj this year?" he said, "Yes," She said, "Pray to Allah for us. Surely, the Prophet ﷺ used to say that a Muslim's supplication for his Muslim brother behind his back is accepted. An angel is appointed (by Allah to stay) near his head and when he makes the supplication the angel says 'Aameen and for you the like of it' (that is, may you also get what you ask for your brother)".

The narrator said that he then met Abu Darda ﷺ in the market and he also spoke in a similar way. He also narrated this Hadith from the Prophet ﷺ[1]

EXPLANATION: Every one prays for himself but be must also make supplication simultaneously for his Muslim brothers in general as well as exclusively. While he makes as general supplication for Muslims, he must also pray for his parents and other relatives both distant and near, brothers, sisters, uncles, aunts, acquaintances, companions, benefactors, and teachers in particular, whether anyone makes a request or not he must include them in his supplication. This will be of advantage to him too.

As for the saying that the supplication for an absentee will receive the quickest response, the reason for that is that it is free of hypocrisy and show-off. A man prays for someone behind his back merely out of sincerity and love. Hence, we must request other people to supplicate Allah for us; their supplication receives a very quick response. It is masnoon to request them and our predecessors used to request one another to pray for them. The men of Allah do that even today. The person who is requested must not turn down the request but he must make a supplication at the very moment, and later on too.

We learn from a Hadith that Sayyidina Umar " requested the Prophet ﷺ to allow him to perform Umrah. He not only gave him his permission but also said, "Brother, join me in your supplication and do not forget me".

٦٢٦ ـ **حدَّثَنَا** موسى بن إسماعيل وشهاب قالا: حدثنا حماد، عن عطاء بن السائب، عن أبيه، عن عبد الله بن عمرو، قال: قال رجل: اللهم اغفر لي ولمحمد وحدنا، فقال النبي ﷺ: «لقد حجبتها عن ناس كثير».

626. [Sayyidina Abdullah bin Amr " said that a man made this supplication:

اللهم اغفر لي ولمحمد وحدنا

"O Allah, forgive me and Muhammad only".

The Prophet ﷺ said to him, "You have prevented your supplication to very many people".][2]

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(1) [٦٢٥] أخرجه أحمد في المسند ٥/ ١٩٥.

(2) [٦٢٦] أخرجه أحمد في المسند ٢/ ١٩٦ ـ ٢/ ٢٢١.

EXPLANATION: A brief account is presented in this Hadith. The full account is that a Bedouin came to the mosque, Masjid Nabawi, offered two rakaat prayer and made supplication to Allah. He said:

اللّهمّ ارحمني ومحمد ولا ترحم معنا أحداً

"O Allah! Have mercy on me and on Muhammad, and do not have mercy on anyone besides us".

The Prophet ﷺ heard him and said to him: لقد تحجرت واسعا "Indeed, you have restricted a wide thing." (The mercy of Allah is all-embracing and He is merciful to all but you have restricted it to two people only:

According to some versions, the Prophet ﷺ asked the people who were present, "Is he more insensible or his camel?"

This man then stood in a corner of the mosque and urinated. Those who were sitting in the mosque stood up and hurried towards him but the Prophet ﷺ stopped them, saying, "Do not interrupt him. You are sent to make things easy not to put others to difficulty." The Prophet ﷺ then commanded that a bucket of water must be poured over the place the man had urinated (Jama a-Fawaid al-Najasat)

٦٢٧ ـ **حدَّثَنَا** جندل بن والق قال: حدثنا يحيى بن يعلى، عن يونس بن خباب، عن مجاهد، عن ابن عمر قال: سمعت النبي ﷺ يستغفر الله في المجلس مائة مرة: «رب اغفر لي، وتب علي وارحمني، إنك أنت التواب الرحيم».

627. [Sayyidina Ibn Umar " said that he heard the Prophet ﷺ seek forgiveness in the following words a hundred times in one sitting:

«رب اغفر لي، وتب علي وارحمني، إنك أنت التواب الرحيم».

"My Lord! Forgive me relent towards me and have mercy on me. Surely you are the Ever-Relenting, the merciful."][1](Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

EXPLANATION: This Hadith has no relation to this chapter and we have seen it already in the previous chapter. Perhaps a scribe might have included it here by mistake.

٢٧٩ـ باب الدعاء جامع للمتفرق

279. Chapter: Miscellaneous Comprehensive Supplications

٦٢٨ ـ **حدَّثَنَا** عبيد بن يعيش قال: حدثنا يونس، عن ابن إسحاق، عن نافع، عن

(1) [٦٢٧] يحيى بن يعلى الأسلمي، شيعي، ضعيف، من التاسعة. يونس بن خباب الأسدي، مولاهم الكوفي، صدوق يخطىء، ورمي بالرفض، من الساسة. أخرجه أبو داود في السنن (كتاب الدعاء) ب٤، والترمذي في السنن ٣٤٣٤، وابن ماجه في السنن ٣٨١٤، وأحمد في المسند ٢/ ٢١ ـ ٥/ ٣٧١.

ابن عمر قال: إني لأدعو في كل شيء من أمري، حتى أن يفسح الله في مشي دابتي، حتى أرى من ذلك ما يسرني.

628. [Sayyidina Ibn Umar " said, "I ask Allah for everything that concerns me to the extent that He makes my riding beast cover long distances and I find in it what pleases me".]

EXPLANATION: The animal moved well and in a way that pleased him.

٦٢٩ - **حدَّثَنَا** أبو نُعيم قال: حدثنا عمرو بن عبد الله أبو معاوية قال: حدثنا مهاجر أبو الحسن، عن عمرو بن ميمون الأوْدي، عن عمر، أنه كان فيما يدعو: اللهم توفَّني مع الأبرار، ولا تخلفني في الأشرار، وألحقني بالأخيار.

629. [Sayyidina Umar Farooq " used to make this supplication:

اللّهم توفني مع الأبرار ولا تخلفني في الأشرار وألحقني بالأخيار.

"O Allah, cause me to die among the pious and do not leave me among the wicked, and join me with the chosen ones".]

٦٣٠ - **حدَّثَنَا** عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا شقيق قال: كان عبد الله يكثر أن يدعو بهؤلاء الدعوات: ربنا أصلح بيننا، واهدنا سبيل الإسلام، ونجنا من الظلمات إلى النور، واصرف عنا الفواحش ما ظهر منها وما بطن، وبارك لنا في أسماعنا وأبصارنا وقلوبنا وأزواجنا وذرياتنا. وتب علينا إنك أنت التواب الرحيم. واجعلنا شاكرين لنعمتك، مثنين بها، قائلين بها، وأتممها علينا.

630. [It is stated by Shafiq that Sayyidina Abdullah " often prayed in these words:

ربنا أصلح بيننا، واهدنا سبيل الإسلام، ونجنا من الظلمات إلى النور، واصرف عنا الفواحش ما ظهر منها وما بطن، وبارك لنا في أسماعنا وأبصارنا وقلوبنا وأزواجنا وذرياتنا. وتب علينا إنك أنت التواب الرحيم. واجعلنا شاكرين لنعمتك، مثنين بها، قائلين بها، وأتممها علينا.

"O Lord, order well our affairs and guide us on the path of Islam. And bring us from darkness into light safely. And keep us away from the indecency both open and secret. And give us blessings in our hearing, our sight, our hearts, our spouses, our offspring. And relent towards us. Surely, you are the Ever-Relenting, the Merciful. And cause us to be grateful to you for your blessings and to praise you (for that) and confirm (Your favours). And complete Your blessings on us."][(1)] (Abu Dawood, Ibn Hibamu, al-Tabarani)

٦٣١ - **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا سليمان بن المغيرة، عن ثابت قال:

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(1) [٦٣٠] أخرجه أبو داود، وابن حبان في الطبراني عن ابن مسعود مرفوعاً.

كان أنس إذا دعا لأخيه يقول: جعل الله عليه صلاة قوم أبرار، ليسوا بظلمة ولا فجار، يقومون الليل ويصومون النهار.

631. [It is reported by Thabit ﷺ that whenever Sayyidina Anas " made a supplication for a brother, he would say:

جعل الله عليه صلاة قوم أبرار، ليسوا بظلمة ولا فجار، يقومون الليل ويصومون النهار.

"O Allah, accept the supplications of the pious people for him who are neither cruel nor obscene, who stand up in prayer at night and observe fast during the day".]

٦٣٢ ـ **حدَّثنَا** ابن نمير قال: حدثنا أبو اليمان قال: حدثنا إسماعيل بن أبي خالد قال: سمعت عمرو بن حريث يقول: ذهبت بي أمي إلى النبي ﷺ، فمسح على رأسي ودعا لي بالرزق.

632. [Sayyidina Amr bin Hurayth " said that he visited the Prophet ﷺ with his mother and he stroked his head and made a supplication for abundance in his provision.][(1)] (Ibn al-Aheer's Asad al-Ghabah)

٦٣٣ ـ **حدَّثنَا** موسى قال: حدثنا عمر بن عبد الله الرومي قال: أخبرني أبي، عن أنس بن مالك قال: قيل له: إن إخوانك أتوك من البصرة ـ وهو يومئذ بالزاوية ـ لتدعو الله لهم. قال: اللهم اغفر لنا وارحمنا، وآتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار. فاستزادوه فقال مثلها فقال: إن أوتيتم هذا فقد أوتيتم خير الدنيا والآخرة.

633. [Someone said to Sayyidina Anas " bin Maalik that his brother had arrived from Busrah (At that time, he was a resident of Zawiyah) so that he might Pray to Allah for him. Hence, he made this supplication:

اللهم اغفر لنا وارحمنا، وآتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

"O Allah! Forgive us and have mercy on us. And grant us what is good in this word and what is good in the hereafter, and save us from the chastisement of the fire".

Those people asked him to make another supplication for them and he again prayed in the same words, saying," If you get all that (which is included in this supplication) then you will get the good of this world and the next".]

٦٣٤ ـ **حدَّثنَا** أبو معمر قال: حدثنا عبد الوارث قال: حدثنا أبو ربيعة سنان قال:

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(1) [٦٣٢] أخرجه ابن الأثير في أسد الغابة.

حدثنا أنس بن مالك قال: أخذ النبي ﷺ غصناً فنفضه فلم ينتفض ثم نفضه فلم ينتفض. ثم نفضه [فانتفض] قال: «إن سبحان الله، والحمد لله، ولا إله إلا الله، ينفضن الخطايا كما تنفض الشجرة ورقها».

634.[It is reported by Sayyidina Anas bin Maalik " that the prophet ﷺ took hold of the branch of a tree and shook it but it did not shed any leaves. He shook it again and, again, it did not shed any leaf. He shook it once more but no leaves fell off it. He said, surely, سبحان الله (Subhanallah) الحمدالله (al-Hamdulillah), and لا إله الا الله (Lailaha ill Allah) shed off sins in the same way as a tree sheds off its leaves".][1]

EXPLANATION: In autumn, the trees shed off their leaves. The prophet ﷺ gave the example of the shedding of leaves to the shedding of sins.

٦٣٥ - **حدَّثَنَا** أبو نعيم قال: حدثنا سلمة قال: سمعت أنساً يقول: أتت امرأة النبي ﷺ تشكو إليه الحاجة - أو بعض الحاجة - فقال: «أدُلُّك على خير من ذلك؟ تهللين الله ثلاثاً وثلاثين عند منامك، وتسبحين ثلاثاً وثلاثين، وتحمدين أربعاً وثلاثين. فتلك مائة، خير من الدنيا وما فيها».

635.[Sayyidina Anas " said that a woman came to the prophet ﷺ with her problem and he asked her if he may teach her something better," to repeat Lailaha ill Allah, and Subhanallah thirty-three times while going to sleep is better than the world whatever it contains.][2]

EXPLANATION: Sayyidah Fatimah ﷺ complained to the prophet ﷺ of the effect of the grinding-stone on her hands and requested him for a slave to help her. But, he said that he would guide her to something better than what she had asked. He said," When you go to bed, and after every prayer, repeat the expressions in the Hadith." (Mishkat al-Masabeeh, Muslim)

٦٣٦ - وقال النبي ﷺ: «من هلل مائة، وسبَّح مائة، وكبَّر مائة، خير له من عشر رقاب يعتقها، وسبع بدنات ينحرها».

636.[It is reported on the same line of transmission that the prophet ﷺ said," if anyone recited Lailaha ill Allah a hundred times, Subhanallah a hundred times, and Allahu Akbar a hundred times then it is better for him than setting ten slaves free and sacrificing ten camels".

٦٣٧ - فأتى النبي ﷺ رجل فقال: يا رسول الله ﷺ، أيُّ الدعاء أفضل؟ قال: «سلِ الله العفو والعافية في الدنيا والآخرة». ثم أتاه الغد فقال: يا نبي الله! أيُّ الدعاء

(1) [٦٣٤]أخرجه الترمذي في السنن ٣٥٣٣، وأحمد في المسند ٣/ ١٥٢.

(2) [٦٣٥] أخرجه أحمد في المسند ٦/ ٤٥٧.

أفضل؟ قال: «سل الله العفو والعافية في الدنيا والآخرة. فإذا أعطيت العافية في الدنيا والآخرة، فقد أفلحت».

637.[It is reported that (from the same line of transmission) a man came to the prophet ﷺ and asked "Messenger of Allah, what supplication is most excellent? He said," Ask Allah for forgiveness and security in this world and the next".

That man came again the next day and asked," O prophet of Allah, which supplication is the best?" he said, ask Allah for forgiveness and security in this world and the next. Once you are given security in this world and the hereafter, you are successful, indeed."][1] (Ahmad)

٦٣٨ ـ **حدَّثَنَا** آدم قال: حدثنا شعبة، عن الجريري، عن أبي عبد الله العنزي، عن عبد الله بن الصامت، عن أبي ذر، عن النبي ﷺ قال: «أحب الكلام إلى الله: سبحان الله لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، ولا حول ولا قوة إلا بالله وبحمده».

638.[It is reported by Sayyidina Abu Zarr " that the prophet ﷺsaid," The expression dearest in the sight of Allah is:

سبحان الله لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، ولا حول ولا قوة إلا بالله وبحمده.

(Glory be to Allah. He has no partner. To him belongs the dominion and all praise is for him and he is over all things powerful. There is no power or might except with Allah. Glory be to Allah and with praise for him.)"][2] (Muslim)

٦٣٩ ـ **حدَّثَنَا** الصلت بن محمد قال: حدثنا مهدي بن ميمون، عن الجُريري، عن جبر بن حبيب، عن أم كلثوم ابنة أبي بكر، عن عائشة رضي الله عنها قالت: دخل عليَّ النبي ﷺ وأنا أُصلي ـ وله حاجة، فأبطأتُ عليه ـ قال: «يا عائشة! عليك بجُمَل الدعاء وجوامعه». فلما انصرفتُ قلت: يا رسول الله! وما جُمَل الدعاء وجوامعهُ؟ قال: «قولي: اللهمَّ إني أسألك من الخير كله عاجله وآجله، ما علمتُ منه وما لم أعلم، وأعوذ بك من الشر كله، عاجله وآجله، ما علمتُ منه وما لم أعلم. وأسألك الجنة وما قرَّب إليها من قول أو عمل، وأعوذ بك من النار وما قرَّب إليها من قول أو عمل. وأسألك مما سألك به محمد، وأعوذ بك مما تعوذ منه محمد، وما قضيت لي من قضاء فاجعل عاقبته رشداً».

(1) [٦٣٧] أخرجه أحمد في المسند ١/ ٢٠٩.

(2) [٦٣٨] أخرجه مسلم في الصحيح (كتاب الذكر والدعاء) ٤٨.

639.[Sayyidah Ayeshah ﵂ said, " The prophet ﷺ came to me while I was offering prayers. He had something to say to me but I was long in prayers so he said, Ayshah make a comprehensive supplication.' When I finished the prayer I asked him what a comprehensive supplication was and he taught me to say:

اللهم اني أسألك من الخير كله عاجله وآجله ما علمت فيه وما لم أعلم

(O Allah, I ask you for all that is good in this life and the next, and what I know and what I do not know.)

وأعوذ بك من الشر كله عاجله وآجله ما علمت به وما لم أعلم

(And I seek refuge in you from all that is evil in this life and in the next, what I know and what I do not know.)

وأسألك الجنة وما أقرب اليها من قول أو عمل

(And I ask you for paradise and what brings one nearer to it by word or by deed.)

وأعوذ بك من النار وما أقرب ايها من قول أو عمل

(And I seek refuge in you from the fire and what takes one closer to it by word or by deed.)

وأسألك مما سألك به محمد، وأعوذ بك مما تعوذ منه محمد، وما قضيت لي من قضاء فاجعل عاقبته رشداً

(And I ask you what Muhammad ﷺ asked you for, and seek refuge in you from what Muhammad ﷺ sought refuge. And (I ask you) what ever you have decreed for me. Let the consequences there be good.)"][1] (Ahmad, Hakim)

EXPLANATION: These are all brief and comprehensive supplications, which must be made now and then. The supplication for security should be made particularly.

٢٨٠ ـ باب الصلاة على النبي ﷺ

280.Chapter: Invocating blessings on the prophet

٦٤٠ ـ حدَّثَنا يحيى بن سليمان قال: حدثني ابن وهب قال: أخبرني عمرو بن الحارث، عن درّاج، أن أبا الهيثم حدثه، عن أبي سعيد الخدري، عن النبي ﷺ قال: «أيما رجل مسلم لم يكن عنده صدقة، فليقل في دعائه: اللهم صلِّ على محمد عبدك ورسولك، وصل على المؤمنين والمؤمنات، والمسلمين والمسلمات، فإنَّها له زكاة».

(1) [٦٣٩] أخرجه أحمد في المسند ٦/ ١٤٧، والحاكم في المستدرك ١/ ٥٢١.

640.[It is reported by Sayyidina Abu Saeed al-khudri " that the prophet ﷺ said," a Muslim who has nothing to give in Sadaqah should say in his supplication.

اللهم صلِّ على محمد عبدك ورسولك، وصل على المؤمنين والمؤمنات، والمسلمين والمسلمات، فإنَّها له زكاة

(O Allah shower blessings on Muhammad your slave and your messenger and shower blessings on the believing men and believing women and the Muslim men and Muslim women:

This recital will serve as (discharge of) Zakat for him."][1] (Hakim)

EXPLANATION: Together with a reward fro invoking blessings on the prophet ﷺ,he will earn reward for monetary Sadaqah.

٦٤١ ـ **حدَّثَنَا** محمد بن العلاء، قال: حدثنا إسحاق بن سليمان، عن سعيد بن عبد الرحمن، مولى سعيد بن العاص قال: حدثنا حنظلة بن علي عن أبي هريرة، عن النبي ﷺ قال: «من قال: اللهم صلِّ على محمد وعلى آل محمد كما صليت على إبراهيم وآل إبراهيم، وبارك على محمد وعلى آل محمد، كما باركت على إبراهيم وآل إبراهيم، وترحم على محمد وعلى آل محمد، كما ترحمت على إبراهيم وآل إبراهيم، شهدتُ له يوم القيامة بالشهادة، وشفعتُ له».

641.[It is narrated by Sayyidina Abu Hurayrah " that the prophet " said," I will bear witness and intercede for him who invokes blessings on me in these words:

اللهم صلِّ على محمد وعلى آل محمد كما صليت على إبراهيم وآل إبراهيم، وبارك على محمد وعلى آل محمد، كما باركت على إبراهيم وآل إبراهيم، وترحم على محمد وعلى آل محمد، كما ترحمت على إبراهيم وآل إبراهيم

(O Allah, shower blessings on Muhammad and on the family of Muhammad as you did shower blessings on Ibrahim and the family of Ibrahim. And bestow favour on Muhammad and on the family of Muhammad as you did bestow favour on Ibrahim and the family of Ibrahim and have mercy on Muhammad and on the family of Muhammad as you did have mercy on Ibrahim and the family of Ibrahim."][2] (Nasai, Abu Dawood, Ahmad)

٦٤٢ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا سَلمة بن وَرْدان قال: سمعت أنساً ومالك بن

(1) [٦٤٠] أخرجه الحاكم في المستدرك ٤/ ١٣٠.

(2) [٦٤١] أخرجه النسائي في السنن (كتاب السهو) ب٤٩، وأبو داود في السنن ٩٧٨، واحمد في المسند ٤/ ٢٤٣، ٢٤٤ ـ ٥/ ٢٧٤.

أوس بن الحَدَثان: أن النبي ﷺ خرج يتبرَّز فلم يجد أحداً يتبعه، فخرج عمر، فأتبعه بفخارة أو مطهرة، فوجده ساجداً في مسرب فتنحى فجلس وراءه، حتى رفع النبيُّ ﷺ رأسه فقال: «أحسنت يا عمر! حين وجدتني ساجداً فتنحيت عني. إن جبريل جاءني فقال: من صلى عليك واحدة صلى الله عليه عشراً، ورفع له عشر درجات».

642.[Salamah bin wardan said that he heard from Sayyidina Anas ﷺ and Sayyidina Malik bin Aws ﷺ. Both of them said that (once) the prophet ﷺ had to go out to answer nature's call but he found not one to accompany him. Sayyidina Umar " followed him with a sprouted jug full of water. He found the prophet ﷺ prostrating himself on a muddy ground. So, Sayyidina Umar " sat down behind him to a side.

When the prophet ﷺ raised his head (from prostration), he said, "O Umar, you did very good to sit down to aside when you saw me in prostration. Jibrail had come to me and said that whoever invokes blessing on me once, Allah will shower mercy on him ten times and raise his rank tenfold.][(1)] (Jabarani)

٦٤٣ ـ حدَّثَنَا أبو نعيم قال: حدثنا يونس بن أبي إسحاق، عن بريد بن أبي مريم، سمعت أنس بن مالك، عن النبي ﷺ قال: «من صلى عليَّ واحدة صلى الله عليه عشراً، وحط عنه عشر خطيئات».

643.[It is reported by Sayyidina Anas bin Maalik i that the prophet ﷺ said." If anyone invocates blessings on me once, Allah will shower mercy on him ten times and will obliterate his ten sins".]

٢٨١ ـ باب من ذكر عنده النبي ﷺ فلم يصل عليه

281.Chapter: He before whom the prophet ﷺ is mentioned but does not invoke blessings

٦٤٤ ـ حدَّثَنَا عبد الرحمن بن شيبة قال: أخبرني عبد الله بن نافع الصائغ، عن عصام بن زيد (وأثنى عليه ابن شيبة خيراً)، عن محمد بن المنكدر، عن جابر بن عبد الله أن النبي ﷺ رقي المنبر، فلما رقي الدرجة الأولى قال: «آمين» ثم رقي الثانية فقال: «آمين» ثم رقي الثالثة فقال: «آمين» فقال: يا رسول الله سمعناك تقول: «آمين» ثلاث مرات. قال: «لما رقيت الدرجة الأولى جاءني جبريل عليه السلام فقال: شقي عبدٌ أدرك رمضان فانسلخ منه ولم يُغفر له. فقلت: آمين. ثم قال: شقي عبدٌ أدرك والديه أو أحدهما فلم يدخلاه الجنة. فقلت: آمين. ثم قال: شقي عبدٌ ذُكرت عنده ولم يصلِّ عليك. فقلت: آمين».

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(1) [٦٤٢] أخرجه الطبراني في المعجم الصغير ٢/ ٩٠. وانظر: مجمع الزوائد للهيثمي ٢/ ٢٨٧، والمطالب العالية لابن حجر ٣٣١٩، تفسير ابن كثير ٦/ ٤٥٥.

644.[It is reported by Sayyidina Jabir bin Abdullah " that the prophet ﷺ came to the pulpit (to deliver a sermon). As he stepped on the first stair he said Aameem. When he climbed the second step, he again said, Aameem. As he ascended the third step, he said Aameem once again. The companions " said," Messenger of Allah! We heard you say Aameem three times".

The prophet ﷺ said," when I stepped on the first stair, jibrail i came to me and said, 'Wretched is the salve who finds the month of Ramadan but the month passes away without his gaining forgiveness.' I said, 'Aameem.

He then said, 'Wretched is the slave who had both parents or one of them but (he did not serve them and) they did take him, to paradise.' And, I said, Aameem.'

He then said, Wretched is the slave before whom you are mentioned but he did not invocate blessings on you.' so. I said, "Aameen"][1]

٦٤٥ ـ **حدَّثَنَا** إبراهيم بن موسى قال: حدثنا إسماعيل بن جعفر قال: أخبرني العلاء، عن أبيه، عن أبي هريرة، أن رسول الله ﷺ قال: «من صلى عليَّ واحدة، صلى الله عليه عشراً».

645.[It is narrated by Sayyidina Abu Hurayrah " that he messenger of Allah ﷺ said," If anyone invocates blessings on me once, Allah will shower mercy on him ten times.][2]

This Hadith concerns the prenion Chapter. Perhaps thescnbe has

٦٤٦ ـ **حدَّثَنَا** محمد بن عبيد الله قال: حدثنا ابن أبي حازم، عن كثير، يرويه عن الوليد بن رباح، عن أبي هريرة، أن النبي ﷺ رقي المنبر فقال: «آمين. آمين. آمين» قيل له: يا رسول الله، ما كنت تصنع هذا؟ فقال: «قال لي جبريل: رَغم أنف عبد أدرك أبويه أو أحدهما لم يدخل الجنة. قلت: آمين. ثم قال: رغم أنف عبد دخل عليه رمضان لم يُغْفَر له. فقلت: آمين. ثم قال: رغم أنف امرىء ذكرتُ عنده فلم يُصَلِّ عليك. فقلت: آمين».

646.[It is reported by Sayyidina Abu Hurayrah " that the prophet ﷺ ascended the pulpit. He said, it was said to him. "Messenger of Allah, you have not done that before." He said,"Jibrail i said to me, may his nose gather dust[3] who has both his parents alive, or one of them, but they do not get him entry into paradise.' So I said, 'Aameem'. Then he said, ' May he be disgraced who finds the (month of) Ramadan but he is not forgiven.' I said, 'Aameem.'

(1) [٦٤٤] عبد الله بن نافع بن أبي الصائغ، المخزومي مولاهم، أبو محمد المدني ثقة صحيح الكتاب، في حفظه لين، من كبار العاشرة، مات سنة ست ومائتين وقيل بعدها.

(2) [٦٤٥]انظر المصادر في الحديث رقم ٩٤٣.

(3) Meaning may he be humiliated.

He then said, 'May that man be lowered who does not invoke blessings on you while your name is mentioned in his presence.' I said, 'Aameen".]

٦٤٧ ـ **حَدَّثَنَا** علي قال: حدثنا سفيان قال: حدثنا محمد بن عبد الرحمن مولى آل طلحة قال: سمعت كريباً أبا رشدين، عن ابن عباس، عن جويرية بنت الحارث بن أبي ضرار، أن النبي ﷺ خرج من عندها ـ وكان اسمها برَّة ـ فحوَّل النبي ﷺ اسمها، فسماها جويرية. فخرج وكره أن يدخل واسمها برة، ثم رجع إليها بعدما تعالى النهار ـ وهي في مجلسها ـ فقال: «ما زلتِ في مجلسك؟ لقد قلتُ بعدك أربع كلمات ثلاث مرات، لو وُزنت بكلمات وزَنَتهنَّ: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزِنَة عرشه، ومِداد ـ أو مَدد ـ كلماته».

647.[Sayyidah Juwayriyah رضي الله عنها has reported that the prophet ﷺ went out from me.(Her name had been Barrah but the prophet ﷺ changed it to juwayriyah. He came out and it was unacceptable to him that he goes to her while her name was Barrah. (So he changed it). Then when the day was of some length, (forenoon) he came again and found her sitting at her place as she had been. He said." You are still sitting at your place (remembering Allah). After going from you, I have repeated four expressions three times. If they are weighed with your (that you have repeated), they will outweigh (yours). These expressions are:

سبحان الله وبحمده وعدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته

("Glory be to Allah and I begin with praise of him to the number of his creatures, in accordance with his good pleasure, to the weight of his throne and the extent of his words.)"

ـ قال محمد: حدثنا علي قال: حدثنا به سفيان غير مرة قال: حدثنا محمد، عن كريب، عن ابن عباس، أن النبي ﷺ خرج من عند جويرية (ولم يقل جويرية إلا مرة).

After writing this Hadith Imam Bukhari has mentioned that Sayyidina Sufyan رحمه الله repeated this Hadith frequently on the authority of Sayyidina Ibn Abbas " but he mentioned عندجو برية with Juwayriyah') only once.][1]

٦٤٨ ـ **حَدَّثَنَا** ابن سلام قال: حدثنا أبو معاوية، عن الأعمش، عن أبي صالح، عن أبي هريرة قال: قال رسول الله ﷺ: «استعيذوا بالله من جهنم، استعيذوا بالله من عذاب القبر، استعيذوا بالله من فتنة المسيح الدجال، استعيذوا بالله من فتنة المحيا والممات».

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(1) [٦٤٧] انظر: مصابيح السنة للبغوي ٥/ ٢٠٥، شرح السنة للبغوي ٥/ ٤٥، دلائل النبوة لأبي نعيم ٢٠٩.

648.[It is narrated by Sayyidinah Abu Hurayrah " that the messenger of Allah ﷺ said:

استعيذوا بالله من فتنة المحيا والممات

"Seek refuge in Allah from hell. Seek refuge in Allah from the punishment in the grave. Seek refuge in Allah from the trial of Dajjal. Seek refuge in Allah."][1] (Tirmizi, Ahamd. Abu Dawood)

EXPLANATION: The last two Ahadith have nothing to do with the title of the chapter. Allah knows best.

٢٨٢ ـ باب دعاء الرجل على من ظلمه

282.Chapter: A man's curse over him who oppresses

٦٤٩ ـ **حدَّثَنَا** الحسن بن الربيع قال: حدثنا ابن إدريس عن ليث، عن محارب بن دثار، عن جابر قال: كان رسول الله ﷺ يقول: «اللهم أصلح لي سمعي وبصري، واجعلهما الوارثَيْن مني، وانصرني على من ظلمني، وأرني منه ثأري».

649.[It is reported by Sayyidina Jabir ﷺ that the messenger of Allah ﷺ used to make this supplication:

«اللهم أصلح لي سمعي وبصري، واجعلهما الوارثَيْن مني، وانصرني على من ظلمني، وأرني منه ثأري»

"O Allah, correct for me my hearing and my sight. And keep them sound until I die. And help me against him who oppresses me, and let me see my vengeance on the enemy."][2] (Tabarni in Muajjam al-Saghir)

٦٥٠ ـ **حدَّثَنَا** موسى قال: حدثنا حماد، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال: كان النبي ﷺ يقول: «اللهمَّ متعني بسمعي وبصري واجعلهما الوارث مني، وانصرني على عدوي، وأرني منه ثأري».

650.[It is narrated by Sayyidina Abu Hurayrah " that the prophet ﷺ made this supplication:

«اللهمَّ متعني بسمعي وبصري واجعلهما الوارث مني، وانصرني على عدوي، وأرني منه ثأري»

"O Allah, preserve for me my sight and keep it sound for the rest of my life, and help me against my enemy and show me my vengeance on the enemy".][3] (Hakim)

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(1) [٦٤٨] أخرجه الترمذي في السنن ٣٦٠٤، وأحمد في المسند ٤/ ٢٨٧، ٦/ ٣٦٢، وأبو داود في السنن (كتاب السنّة) ب٢٦.

(2) [٦٤٩]أخرجه الطبراني في المعجم الصغير رقم ٢٢٣.

(3) [٦٥٠] أخرجه الحاكم في المستدرك ١/ ٥٢٣ ـ ٢/ ١٤٢.

٦٥١ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا مروان بن معاوية قال: حدثنا سعد بن طارق بن أشيم الأشجعي قال: حدثني أبي قال: كنا نغدو إلى النبي ﷺ، فيجيء الرجل وتجيء المرأة. فيقول: يا رسول الله، كيف أقول إذا صليت؟ فيقول: «قل: اللهم اغفر لي وارحمني واهدني وارزقني. فقد جمعن لك دنياك وآخرتك».

ـ **حدَّثَنَا** علي قال: حدثنا سليمان بن حيان قال: حدثنا أبو مالك قال: سمعت أبي، ولم يذكر: إذا صليت (وتابعه عبد الواحد، ويزيد بن هارون).

651.[It is narrated by sad bin Tariq bin Asheem al-Ashjaee on the authority of his father that they used to present themselves before the prophet ﷺ. Sometimes a man came to him and sometimes a woman and they asked." Messenger of Allah! Once I have finished prayer, what supplication should I make?" He would say," Make this supplication:

اللهم اغفر لي وارحمني واهدني وارزقني.

(O Allah, forgive me and have mercy on me, and guide me, and give me provision.)

(He would add, We have gathered for you the good of this world and the next."] (1) (Ahmad, Muslim, Hakim)

EXPLANATION: The first two Ahadith have the words وارني منه ثارى and show me my vengeance on the enemy." This is a supplication against oppression.

٢٨٣ ـ باب من دعا بطول العمر

283.Chapter: He who supplicates for a long life

٦٥٢ ـ **حدَّثَنَا** قتيبة قال: حدثنا الليث، عن يزيد بن أبي حبيب، عن أبي الحسن، مولى أم قيس ابنة محصن، عن أم قيس، أن النبي ﷺ قال لها: «ما قالت طال عمرها؟» ولا نعلم امرأة عُمِّرَتْ ما عمرت.

652.[It is reported by Sayyidah umm Qays رضي الله عنها that the prophet ﷺ prayed for her long life. "And we do not know of any woman who might have lived as long as her".]

٦٥٣ ـ **حدَّثَنَا** عارم قال: حدثنا سعيد بن زيد، عن سنان قال: حدثنا أنس قال: كان النبي ﷺ يدخل علينا ـ أهل البيت ـ فدخل يوماً فدعا لنا. فقالت أم سُليم: خويدمك ألا تدعو له؟ قال: «اللهمَّ أكثِر ماله وولده، وأطل حياته، واغفر له».

653.[Sayyidina Anas رضي الله عنه said that the holy prophet ﷺ used to visit them.

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(1) [٦٥١] أخرجه أحمد في المسند ١/ ١٨٥ ـ ٣/ ٤٧٢، ومسلم في الصحيح ٢٠٣٧، والحاكم في المستدرك ١/ ٢٦٢.

One day when he visited them he prayed for them. Umm Sulaym (the mother of Sayyidina Anas) said to him, " This (Anas) is your young servant. Do you not pray for him?" So, he made this supplication:

«اللهمَّ أكثِر ماله وولده، وأطل حياته، واغفر له».

"O Allah, increase his wealth and children, and prolong his life, and forgive him".]

فدعا لي بثلاث، فدفنت مائة وثلاثة، وإن ثمرتي لتطعم في السنة مرتين، وطالت حياتي حتى استحييت من الناس، وأرجو المغفرة.

[Sayyidina Anas " said," The prophet ﷺ has made a supplication for me for three things. (As for plenty of children), I have buried a hundred and three (of my own children).(As for abundant wealth,) my (gardens') fruit are eaten twice every year. And, my life has prolonged so much that I feel ashamed before other people. And (as for the last supplication), I expect to be forgiven. (After my death. Insha Allah, I will be forgiven).][1] (Bukhari, Muslim, Tirmizi, Ahmad)

EXPLANATION: We learn from both the Ahadith that it is proper to make a supplication for a prolonged life to be given to someone.

٢٨٤ ـ باب من قال يُستجاب للعبد ما لم يعجل

284.Chapter: Supplication is granted as long as one does not show haste

٦٥٤ ـ حدَّثَنا أبو اليمان قال: حدثنا شعيب، عن الزهري قال: أخبرني ابن عبيد مولى عبد الرحمن ـ وكان من القراء وأهل الفقه ـ أنه سمع أبا هريرة، أن رسول الله ﷺ قال: «يستجاب لأحدكم ما لم يعجل، يقول: دعوت فلم يستجب لي».

654.[It is stated by Ibn Ubayd the freed slave of Abdur Rahman, who was one of the Quran (reciters of the Quran) and a jurist, that he heard Sayyidina Abu Hurayrah " say that the messenger of Allah ﷺ said, "The supplication of every one of you is granted as long as he does not show haste (and say) that he made a supplication but it was not accepted".][2] (Tirmizi, Ibn Majah, Ahmad Muslim, Abu Dawood)

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(1) [٦٥٣] سنان بن ربيعة الباهلي البصري، أبو ربيعة صدوق، فيه لين أخرج له البخاري مقدوماً من الرابعة.
أخرجه المصنف في الصحيح ٨/ ٩١ و٩٣ و١٠١، ومسلم في الصحيح ٤٥٨ و١٩٢٨، والترمذي في السنن ٣٨٢٩، وأحمد في المسند ٣/ ١٩٤ ـ ٦/ ٤٣٠.

(2) [٦٥٤] أخرجه الترمذي في السنن ٣٣٨٧، وابن ماجه في السنن ٣٨٥٣. وأحمد في المسند ٢/ ٣٩٦ ـ ٤٨٧، ومسلم في الصحيح (كتاب الذكر والدعاء) ٩١٠٩٠، وأبو داود في السنن ١٤٨٤.

٦٥٥ ـ **حدَّثَنَا** عبد الله قال: حدثني معاوية، أن ربيعة بن يزيد حدثه، عن أبي إدريس، عن أبي هريرة، عن النبي ﷺ قال: «يستجاب لأحدكم ما لم يَدْعُ بإثم أو قطيعة رحم، أو يستعجل فيقول: دعوت فلا أرى يستجيب لي فيدَعِ الدعاء».

655.[It is narrated by Sayyidina Abu Hurayrah " that the prophet ﷺ said, "The supplication of each one of you is accepted unless he asks for a sin or breaking of bonds of relationship or makes haste and say, 'I made a supplication but I do not see it being accepted, and give up supplication (out of despair)".][1]

EXPLANATION: We know that we must always make supplication to Allah. We must never give it up out of despair or a feeling that although we have made supplications for long, we have not had a response. It is also wrong to say that there were no changes of receiving an answer because it is the duty of a slave to request for his needs and to show humbleness and he must not be derelict in observing this duty. The result of the supplication will be apparent in this world or the next as and when Allah decides. Supposing there is no favourable answer then is it not that supplication is in itself a form of worship? In fact, supplication is the essence of worship and as long as a slave makes a supplication he is engaged in worship. Hence, he must never neglect making a supplication. Many people utter out of ignorance," We make supplication for years on end, even scratched and worn out but we still await a response." These things are wrong. If we do not see the result here, in this world, then, Insha Allah, we will surely find a result in the hereafter which is far excellent than the fleeting things of this life.

٢٨٥ ـ باب من تعوَّذ بالله من الكسل

285.Chapter: He also seeks refuge in Allah from indolence

٦٥٦ ـ **حدَّثَنَا** عبد الله قال: حدثني الليث قال: حدثني ابن الهاد، عن عمرو بن شعيب، عن أبيه، عن جده قال: سمعت النبي ﷺ يقول: «اللهم إني أعوذ بك من الكسل والمغرم، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من عذاب النار».

656.[It is reported by Amr bin Shuayb on the authority of his father and grand father that he heard the prophet ﷺ say:

«اللهم إني أعوذ بك من الكسل والمغرم، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من عذاب النار»

"O Allah, I seek refuge in you from slackness and indebtedness and I seek

(1) [٦٥٥] لنظر التمهيد لابن عبد البر ٥/ ٢٩ وتخريج الإحياء للعراقي ١/ ٣٠٩، والدر المنثور للسيوطي ١/ ١٩٦.

refuge in you from the trial of the Maseeh al- Dajjal and I seek refuge in you from punishment in the grave (or, of fire[1]).][2] (Bukhari, Muslim, Nasai, Tirmizi Ibn Dajah)

٦٥٧ ـ **حدَّثَنَا** موسى قال: حدثنا حماد قال: أخبرنا محمد بن زياد، عن أبي هريرة قال: كان النبي ﷺ يتعوَّذ بالله من شر المحيا والممات، وعذاب القبر، وشر المسيح الدَّجال.

657.[Sayyidina Abu Hurayrah " said that the prophet ﷺ sought refuge in Allah from the evil of lie and of death and from punishment in the grave, and from the Maseeh al-Dajjal.]

يتعوَّذ بالله من شر المحيا والممات، وعذاب القبر، وشر المسيح الدَّجال.

٢٨٦ ـ باب من لم يَسأل الله يغضبْ عليه

286. Chapter: He who have not ask Allah, angers him

٦٥٨ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا مروان بن معاوية قال: حدثنا أبو المليح صبيح قال: حدثنا أبو صالح عن أبي هريرة، عن النبي ﷺ قال: «من لم يَسألِ الله غضبَ الله عليه».

(...) ـ **حدَّثَنَا** محمد بن عبيد الله قال: حدثنا حاتم بن إسماعيل، عن أبي المليح، عن أبي صالح الخوزي قال: سمعت أبا هريرة يقول: قال رسول الله ﷺ: «من لم يسأله يغضبْ عليه».

658.[It is reported by Sayyidina Abu Hurayrah " that the prophet ﷺ said, "The man who does not ask Allah for anything, Allah becomes angry on him."][3] (Tirmizi)

٦٥٩ ـ **حدَّثَنَا** مسدَّد قال: حدثنا عبد الوارث، عن عبد العزيز، عن أنس قال: قال رسول الله ﷺ: «إذا دعوتُم الله فاعزموا في الدعاء، ولا يقولنَّ أحدكم: إن شئتَ فأعطني، فإن الله لا مُستكرِه له».

659.[It is reported by Abu Salih al-khawziy that he heard Sayyidina Abu Hurayrah ﷺ say that the messenger of Allah ﷺ said," a person who does not ask him (Allah) for anything causes Allah to be angry at him".][4]

In the Arabic this Hadith is numbbered 660, but in Urdu 659.

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(1) The Arabic has the words of *fire* while Urdu in the grave.

(2) [٦٥٦] أخرجه المصنف في الصحيح ٨/ ٩٩ و١٠٠ و٢٩٨، ومسلم في الصحيح ٢٠٨٨ و٢٠٨٩، والنسائي في السنن ٨/ ٢٥٧ و٢٦٩ و٢٧١. والترمذي في السنن ٣٤٨٥ وابن ماجه في السنن ٣٨٣٨، وأحمد في المسند ٢/ ١٨٥ و١٨٦ ـ ٣/ ١٧٩ و٢٠١ و٢٠٥ و٢٣٥ و٢٦٤ ـ ٦/ ٢٠٧.

(3) [٦٥٨]أبو صالح الخوزيّ، لين الحديث من الثالثة. أخرجه الترمذي في السنن ٣٣٧٣.

(4) [٦٥٩] أخرجه المصنف في الصحيح ٩/ ١٦٨.

٦٦٠ ـ **حدَّثَنَا** عبد الله قال: حدثنا أبو داود قال: حدثنا عبد الرحمن بن أبي الزناد، عن أبيه، عن أبان بن عثمان قال: سمعت عثمان قال: سمعت النبي ﷺ يقول: «من قال صباحَ كل يوم ومساء كل ليلة ثلاثاً ثلاثاً: بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، لم يضرَّه شيء». وكان أصابه طرف من الفالج، فجعل ينظر إليه. ففطن له فقال: إن الحديث كما حدثتك: ولكني لم أقله ذلك اليوم، ليمضي قدر الله.

660.[It is narrated by Sayyidina Ibn bin Uthman " that he heard from his father, Sayyidina Uthman ". He said that he heard the prophet ﷺ say, " He who says three times every morning and evening:

بسم الله لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم.

(In the name of Allah, when whose name is mentioned nothing in earth or heaven can cause harm and he is the hearer, the knower) He will not be harmed by anything. Sayyidina Aban (the narrator of this Hadith) was afflicted by some paralysis. The man to whom he was narrating this Hadith began to look at him in wonder (that if he had made this supplication why was he afflicted). Sayyidina Aban understood what he meant and said to him," The Hadith is as I have told you but I did not say the words that day when I was afflicted (perhaps) in order that the decree of Allah might be carried out."]

EXPLANATION: The first two Ahadith of this Chapter tell us that Allah gets angry one who does not make a request to him. The reason is that the slave displays arrogance in not making a request. Obviously, a person is proud and haughty if he avoids making a supplication and thinks it against his dignity to declare his need and rebels against asking Allah for it. He displeases Allah by his behaviour and Allah gets angry at him.

The Ulama tell us that Allah is very merciful to his slaves. In this world a mother is the most merciful to her children. If a child asks its mother for something, she will give it to him. The second time, she will give it too and also a third time but there will come a time when she will become angry at the repeated requests but Allah is so very merciful that if a request is made repeatedly (innumerable times) he is always happy to give. The more he is asked, the more is he pleased. But if he is not asked for anything, it displeases him and he asks, who is it that can give besides me"?

The last (660A) quotes Sayyidina Aban" as saying that whatever the messenger of Allah ﷺ said was true. Surely, he who repeats the words mentioned in the Hadith will not be harmed. However, he had forgotten to repeat them on the day he was afflicted with paralysis. The saying of the messenger of Allah ﷺ is true and what Allah has decreed is bound to happen, hence he forgot to repeat those words and fate overtook him.

٢٨٧ ـ باب الدعاء عند الصفِّ في سبيل الله

287.Chapter: The supplication when rows are formed in jihad

٦٦١ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن أبي حازم، عن سهل بن سعد قال: ساعتان تفتح لهما أبواب السماء، وقلَّ داع تردُّ عليه دعوته: حين يحضر النداء، والصفِّ في سبيل الله.

661.[Sayyidina Sahi bin saad " said that the doors of heaven are opened at two hours. And, it is very rare that supplication are rejected at these hours. (They are) when azan is called at its time and when rows are formed in the path of Allah (against the enemy).]

EXPLANATION: This Hadith tells us the two moments when supplication is approved. These are: when azan is called. The opportunities are at the commencement of azan during it. And at its conclusion according to a Hadith that assures us of it.

It is reported by Sayyidina Abdullah bin Umar " that someone said," O messenger of Allah! Those who call the azan excel us (and how may we achieve this distinction?)." The prophet ﷺ said to him, " Go on repeating what he says and when you have finished responding to the azan ask and Allah gives you what you ask". (Abu Dawood)

Another Hadith tells us:

لا يرد الدعاء بين الأذان والإقامة

"A supplication between the azan and Iqamah is not returned unapproved." It is definitely granted. The Ulama of Hadith interpret it in two ways. The first is that a supplication during azan and a supplication during Iqamah is granted surely. The second meaning is that a supplication in the period between the end of azan and the end of Iqamah is approved definitely. (Bazal al-Majhood)

We learn from some Ahadith that a supplication is approved definitely when the Iqamah, is called for the congregation. Accordingly, Allamah Jazri رحمه الله has mentioned in Hisn Haseen that عند اقامة الصلاة at the time of establishing of the prayer) is one of moments when supplication is answered.

The second hour of approval that is mentioned in this Hadith is when there is fighting between the Muslims and the disbelievers, and they slay each other. Supplication is granted at that hour, too. It is stated in some versions that when rows are drawn up for fighting, those who have lined themselves up in the rows will be granted whatever they ask for. We know from this that it is very important to make a supplication when the rows are drawn up and one stands in them. Whether the war is in progress or the lines

are being drawn up before war begins, it is a great sign of relationship with Allah to remember him or to ask him. At such times, only that man will turn to Allah who realises the significance of supplication and its greatness. Indeed, at these moments the supplication will be made sincerely and with a devoted heart.

It is sad that Muslims have forsaken the Islamic Jihad and have this fallen down in the sight of other people and have deprived themselves of the blessings of Jihad. If at all, there is a war then it is between groups of Muslims, and if it is with disbelievers then it is not according to Islamic injunctions and not for the sake of Allah. It is fought for the nation or country.

﴿إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾ [البقرة: 156]

(To Allah we belong and to him is our return!).

٢٨٨ ـ باب دعوات النبي ﷺ

288.Chapter: Supplication of the prophet ﷺ

٦٦٢ ـ حدَّثنا عمرو بن خالد قال: حدثني الليث، عن يحيى بن سعيد، عن محمد بن يحيى بن حبان، عن لؤلؤة، عن أبي صِرمة قال: كان رسول الله ﷺ يقول: «اللهم إني أسألك غناي وغنى مولاي».

(. . .) ـ **حدَّثنا** أحمد بن يونس قال: حدثنا زهير قال: حدثني يحيى، عن محمد بن يحيى، عن مولى لهم، عن أبي صِرمة، عن النبي ﷺ. . . مثله.

662.[Sayyidina Abu Sirmah " said that the messenger of Allah ﷺ used to say:

«اللهم إني أسألك غناي وغنى مولاي»

"O Allah, I ask you for my richness (or independence from others) and richness of those connected with me."] [(1)] (Ahmad)

٦٦٣ ـ حدَّثنا يحيى بن موسى قال: حدثنا وكيع قال: حدثنا سعد بن أوس، عن بلال بن يحيى، عن شتير بن شكل بن حميد، عن أبيه، قال: قلت يا رسول الله! علمني دعاء أنتفع به. قال: «قل: اللهم! عافني من شر سمعي وبصري ولساني وقلبي وشر منيي».

663.[It is reported by Shutayr bin Shakal bin Humayd on the authority of his father that he said, "O messenger of Allah, teach me a supplicating that may benefit me." He said, " say:

اللهم! عافني من شر سمعي وبصري ولساني وقلبي وشر منيي

(O Allah protect me from the evil in what I hear and I see and I speak and I think about, and the evil arising from my sexual passion".

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(1) [٦٦٢] أخرجه أحمد في المسند ٣/ ٤٥٣.

قال وكيع (مَنِيّ) يعني الزنا والفجور

One of the narrators (in the chain of transmission) Sayyidina Wakee رحمه الله explained the meaning of evil from sexual passion as seeking refuge from adultery.][1] (Nasai)

٦٦٤ ـ **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن عمرو بن مرة، عن عبد الله بن الحارث، عن طليق بن قيس، عن عبد الله بن عباس قال: كان النبي ﷺ يقول: «اللهم أعني ولا تُعِن عليّ، وانصرني ولا تنصر عليّ، ويسر الهدى لي».

664.[Sayyidina Abdullah bin Abbas رضي الله عنه said that the prophet ﷺ advised to make a supplication in these words:

«اللهم أعني ولا تُعِن عليّ، وانصرني ولا تنصر عليّ، ويسر الهدى لي».

"O Allah, help me and do not give anyone help against me. And grant me victory and do not grant anyone victory over me. And make guidance easy for me".]

٦٦٥ ـ **حدَّثَنَا** أبو حفص قال: حدثنا يحيى قال: حدثنا سفيان قال: سمعت عمرو بن مرة قال: سمعت عبد الله بن الحارث قال: سمعت طليق بن قيس، عن ابن عباس قال: سمعت النبي ﷺ يدعو بهذا: «ربِّ أعني ولا تُعِنْ عليّ، وانصرني ولا تنصر عليّ، وامكر لي ولا تمكر عليّ، ويسر لي الهدى، وانصرني على من بغى عليّ، ربّ اجعلني شَكّاراً لك، ذكّاراً راهباً لك، مطواعاً لك مُخْبتاً لك، أوّاهاً منيباً، تقبلْ توبتي، واغسلْ حُوبتي، وأجبْ دعوتي، وثبِّت حُجتي، واهدِ قلبي، وسدِّد لساني واسلل سَخيمة قلبي».

665.[Sayyidina Abdullah bin Abbas " said that the prophet ﷺ made this supplication:

أعني ولا تُعِنْ عليّ، وانصرني ولا تنصر عليّ، وامكر لي ولا تمكر عليّ، ويسر لي الهدى، وانصرني على من بغى عليّ

"O my lord, help me and do not give anyone help against me. And grant me victory and do not grant anyone victory over me. And plan on my behalf and do not plan against me. And make guidance easy for me, and grant me victory over those who act wrongfully towards Me".

ربّ اجعلني شَكّاراً لك، ذكّاراً راهباً لك، مطواعاً لك مُخْبتاً لك، أوّاهاً منيباً، تقبلْ توبتي، واغسلْ حُوبتي، وأجبْ دعوتي، وثبِّت حُجتي، واهدِ قلبي، وسدِّد لساني واسلل سَخيمة قلبي

"My lord, make me grateful to you, mindful of you, full of fear towards you, devoted to your obedience, humble before you, earnest in supplication

(1) [٦٦٣] أخرجه النسائي في السنن (كتاب الاستعاذة) ب١١ وب٢٨.

penitent. Accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue. And draw out the malice in my breast".]

٦٦٦ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن يزيد بن زياد، عن محمد بن كعب القرظي: قال معاوية بن أبي سفيان على المنبر: «إنه لا مانع لما أعطيتَ، ولا معطيَ لما منع الله، ولا ينفع ذا الجد منه الجد. ومن يرد الله به خيراً يفقهه في الدين».

ـ **حدَّثَنَا** موسى قال: حدثنا عبد الواحد قال: حدثنا عثمان بن حكيم قال: حدثنا محمد بن كعب قال: سمعت معاوية... نحوه.

ـ **حدَّثَنَا** محمد بن المثنى قال: حدثنا يحيى، عن ابن عجلان، عن محمد بن كعب، سمعت معاوية... نحوه.

666.[It is reported by Muhammad bin Kab al-Quraziy that Muawiyah bin Abu Sufayan " made this supplication from the pulpit:

«إنه لا مانع لما أعطيتَ، ولا معطيَ لما منع الله، ولا ينفع ذا الجد منه الجد. ومن يرد الله به خيراً يفقهه في الدين»

"O Allah, there is none to deny what you grant and there is none to give what you deny. And the riches of the rich will not avail him against your punishment. And if Allah decides to guide anyone he gives him an understanding of religion".

سمعت هؤلاء الكلمات من النبي ﷺ، على هذه الأعواد.

And he declared that he had heard these words from the prophet ﷺ on that very wood of the pulpit)]

٦٦٧ ـ **حدَّثَنَا** محمد بن المثنى قال: حدثنا الهيثم بن جميل قال: حدثنا محمد بن مسلم، عن ابن أبي حسين قال: أخبرني عمرو بن أبي سفيان، عن أبي هريرة، عن النبي ﷺ قال: «إن أوثق الدعاء أن تقول: اللهم أنت ربي وأنا عبدك، ظلمتُ نفسي، واعترفتُ بذنبي، لا يغفر الذنوب إلا أنت، رب اغفر لي».

667.[It is narrated by Sayyidina Abu Hurayrah that the prophet ﷺ said that the strongest supplication is to say:

«إن أوثق الدعاء أن تقول: اللهم أنت ربي وأنا عبدك، ظلمتُ نفسي، واعترفتُ بذنبي، لا يغفر الذنوب إلا أنت، رب اغفر لي»

you are my lord and I am your salve. I have wronged myself and confess having sinned. There is none who will forgive sins besides you. My lord! Forgive me!][1]

(1) [٦٦٧] أخرجه أحمد في المسند ٢/ ٥١٥.

٦٦٨ ـ حدَّثَنَا يحيى بن بشر قال: حدثنا أبو قَطَن، عن ابن أبي سلمة (يعني عبد العزيز)، عن قدامة بن موسى، عن أبي صالح، عن أبي هريرة قال: كان رسول الله ﷺ يدعو: «اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، واجعل الموت رحمة لي من كل سوء». أو كما قال.

668.[Sayyidina Abu Hurayrah " said that the messenger of Allah ﷺ made supplication in these words:

«اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، واجعل الموت رحمة لي من كل سوء». أو كما قال.

"O Allah set right for me my religion in which lies safety of all my affairs. And set right for my worldly affairs in which lie my livelihood. And let my death be mercy for me whereby lies safety for me from all evil and anxiety." Or as the prophet ﷺ said.][1] (Ahmad and Nasai)

٦٦٩ ـ حدَّثَنَا علي قال: حدثنا سفيان قال: حدثنا سُمَيّ، عن أبي صالح، عن أبي هريرة قال: «كان النبي ﷺ يتعوَّذ من جهد البلاء، ودرك الشقاء، وسوء القضاء، وشماتة الأعداء». قال سفيان: في الحديث: ثلاث، وزدت أنا واحدة، لا أدري أيتهن.

669.[Sayyidina Abu Hurayrah " said that the prophet ﷺ used to seek refuge (in Allah):

من جهد البلاء، ودرك الشقاء، وسوء القضاء، وشماتة الأعداء

(from the distress of a trial, being overtaken by a tribulation, the perversity of fatte. And the malicious rejoicing of enemies.) Sufayan said," There were three things in this Hadith but I added another and do not remember which I added".][2]

٦٧٠ ـ حدَّثَنَا عبيد الله، عن إسرائيل، عن أبي إسحاق، عن عمرو بن ميمون، عن عمر قال: «كان النبي ﷺ يتعوذ من خمس: من الكسل، والبخل، وسوء الكبر، وفتنة الصدر، وعذاب القبر».

670.[Sayyidina Umar ﷺsaid that the prophet ﷺ sought refuge from five things:

من الكسل، والبخل، وسوء الكبر، وفتنة الصدر، وعذاب القبر

"From cowardliness, niggardliness. The evils of old age, evil thoughts, and punishment in the grave."][3] (Bukhari, Muslim, Nasai Ibn Majah, Ahmad)

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(1) [٦٦٨] أخرجه أحمد في المسند ٤/ ٣٩٩ والنسائي في السنن ٣/ ٦٣.

(2) [٦٦٩] انظر إتحاف السادة المتقين للزبيدي ٥/ ٨٤، تخريج الإحياء للعراقي ١/ ٣٢٥.

(3) [٦٧٠] أخرجه المصنف في الصحيح ٨/ ٩٩ ـ ١٠٠ ومسلم في الصحيح ٢٠٨٨، والنسائي في السنن ٨/ ٢٥٧، وابن ماجه في السنن ٣٨٣٨، وأحمد في المسند ٢/ ١٨٥ ـ ١٧٩٣.

٦٧١ ـ **حدَّثَنَا** مسدَّد قال: حدثنا معمر قال: سمعت أبي قال: سمعت أنس بن مالك يقول: كان النبي ﷺ يقول: «اللهمَّ إني أعوذ بك من العجز، والكسل، والجبن، والهرم، وأعوذ بك من فتنة المحيا والممات، وأعوذ بك من عذاب القبر».

671.[Sayyidina Anas bin Maalik ﷺ has said that the prophet ﷺ used to make this supplication:

«اللهمَّ إني أعوذ بك من العجز، والكسل، والجبن، والهرم، وأعوذ بك من فتنة المحيا والممات، وأعوذ بك من عذاب القبر».

"O Allah, I seek refuge in you from inability and sloth and cowardice and extreme old age. And I seek refuge in you from the trials of life and death. And I seek refuge in you from punishment in the grave.][1] (Bukhari., Nasai, Abu Dawood, tirmizi, Ahmad, Hakim).

٦٧٢ ـ **حدَّثَنَا** المكي قال: حدثنا عبد الله بن سعيد بن أبي هند، عن عمرو بن أبي عمرو، عن أنس قال: سمعت النبي ﷺ يقول: «اللهم إني أعوذ بك من الهم والحَزن، والعَجز والكسل، والجبن والبخل [وضَلَع] الدين، وغلبة الرجال».

672.[It is reported by Sayyidina Anas ﷺ that he heard the prophet ﷺ make this supplication:

«اللهم إني أعوذ بك من الهم والحَزن، والعَجز والكسل، والجبن والبخل [وضَلَع] الدين، وغلبة الرجال»

"O Allah, I see refuge in you from anxiety and grief, inability and sloth, cowardice and miserliness, the burden of debt and being overpowered by men."][2] (Bukari, Nasai, Tirmzi, Abu Dawood, Ahmad, Hakim,)

٦٧٣ ـ **حدَّثَنَا** عبد الله بن عبد الوهاب قال: حدثنا خالد بن الحارث قال: حدثنا عبد الرحمن المسعودي، عن علقمة بن مرثد، عن أبي الربيع، عن أبي هريرة قال: كان من دعاء النبي ﷺ: «اللهمَّ اغفر لي ما قدمتُ وما أخرت، وما أسررت وما أعلنت، وما أنتَ أعلم به مني، إنك أنت المقدم والمؤخر، لا إله إلا أنت».

673.[It is related by Sayyidina Abu Hurayrah ﷺ that one of the supplications of the prophet ﷺ was:

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(1) [٦٧١] أخرجه المصنف في الصحيح ٧/ ٨٠٢٨/ ٢٥٧، والنسائي في السنن ٨/ ٢٥٧ و٢٥٨. وأبو داود في السنن ١٥٤٥، والترمذي في السنن ٣٥٧٢، وأحمد في المسند ٣/ ١١٣ و١١٧، ٢٠٨ و٢١٤، ٤٠/ ٣٧١، والحاكم في المستدرك ١/ ٥٣٠.

(2) [٦٧٢] أخرجه المصنف في الصحيح ٤/ ٢٣ ـ ٧/ ٩٩، ٨/ ٩٧ و٩٨، والنسائي في السنن ٨/ ٢٥٧ ـ ٢٥٨، والترمذي في السنن ٣٤٨٤ و٣٥٠٣، وأبو داود في السنن ١٥٤١ و١٥٤٦، وأحمد في المسند ٣/ ١٥٩ و٢٢٠ و٢٢٦ و٢٤٠، والحاكم في المستدرك ١/ ٥٣٣.

«اللهمَّ اغفر لي ما قدمتُ وما أخرت، وما أسررت وما أعلنت، وما أنتَ أعلم به مني، إنك أنت المقدم والمؤخر، لا إله إلا أنت»

"O Allah, forgive me my sins which I have committed earlier or have deferred, which I have concealed or revealed and of which you know better than me that it is mine. Surely, you are the one who advances and who defers. There is no god except you.][1] (Bukhari, Muslim, Tirmizi, Abu Dawood, Ahmad)

٦٧٤ ـ حدَّثَنَا عمرو بن مرزوق قال: أخبرنا شعبة، عن أبي إسحاق، عن أبي الأحوص، عن عبد الله قال: كان النبي ﷺ يدعو: «اللهم إني أسألك الهدى والعفاف والغنى» (وقال أصحابنا عن عمرو: والتقى).

674.[It is reported by Sayyidina Abdullah ﷺ that the prophet ﷺ made this supplication:

«اللهم إني أسألك الهدى والعفاف والغنى».

"O Allah, I ask you for guidance, piety and freedom from want."

And, some of our companions said on the authority of Sayyidina Amr,ﷺ righteousness".][2]

٦٧٥ ـ حدَّثَنَا بيان قال: حدثنا يزيد قال: حدثنا الجُريري، عن ثمامة بن حزن قال: سمعت شيخاً ينادي بأعلى صوته: اللهمَّ إني أعوذ بك من الشر لا يخلطه شيء. قلت: من هذا الشيخ؟ قيل: أبو الدرداء.

675.[It is reported by Thumamah bin Hazn that he heard an old man say in a loud voice:

اللهمَّ إني أعوذ بك من الشر لا يخلطه شيء.

"O Allah, I seek refuge in you from evil, nothing intermingling with the request (for refuge)".

He was asked who the old man was and said that he was Abu al-Darda.][3] (Haythmi)

EXPLANATION: It means that he would not wish to be involved even in a little evil or mischief. And his request for refuge was unadulterated because he wished to keep away from even a minor evil.

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(1) [٦٧٣] أخرجه المصنف في الصحيح ٨/ ١٠٥، ومسلم في الصحيح ٥٣٦، والترمذي في السنن ٣٤٢١ و٣٤٢٢ و٣٤٢٣، وأبو داود في السنن ٧٥٧ و١٥١٤. وأحمد في المسند ١/ ٩٤ و٩٥ و٥٢٦.

(2) [٦٧٤] أخرجه ابن ماجه في السنن ٣٨٣٢، والترمذي في السنن ٣٤٨٩،ومسلم في الصحيح باب الذكر ب١٨، وأحمد في المسند ١/ ٤١٦ و٤٣٤، ٤٣٧.

(3) [٦٧٥] انظر: مجمع الزوائد للهيثمي ١٠/ ١٢٣.

٦٧٦ ـ **حدَّثَنا** عبد الله بن محمد قال: حدثنا أبو عامر قال: حدثنا إسرائيل، عن مجزأة، عن عبد الله بن أبي أوفى، أن النبي ﷺ كان يقول: «اللهم طهرني بالثلج والبَرَد والماء البارد، كما يطهَّر الثوبُ الدنس من الوسخ. اللهم ربنا لك الحمد، ملء السماء وملء الأرض، وملء ما شئت من شيء بعد».

676.[It is reported by Sayyidina Abdullah bin Awfa ﷺ that the prophet ﷺ would make the following supplication:

«اللهم طهرني بالثلج والبَرَد والماء البارد، كما يطهَّر الثوبُ الدنس من الوسخ. اللهم ربنا لك الحمد، ملء السماء وملء الأرض، وملء ما شئت من شيء بعد».

"O Allah, purify me with snow, hail and cold water as dirty linen is cleaned of impunity. O Allah, or lord, all praise belongs to you a praise which fills up the heaven and fills up the earth, and fills up what you like after that".][1] (Muslim, Nasai, Ahmad)

EXPLANATION: An intangible thing is compared with a tangible thing to say that one may be purified with snow, hail and water.

٦٧٧ ـ **حدَّثَنا** عمرو بن مرزوق قال: أخبرنا شعبة قال: حدثنا ثابت عن أنس أن النبي ﷺ كان يكثر أن يدعو بهذا الدعاء: «اللهم ﴿ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾ [البقرة: 201]».

677.[It is reported by Sayyidina Anas ﷺ that the prophetﷺ often made this supplication:

«اللهم ﴿ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾ [البقرة: 201]»

"O Allah! Grant us what is good in this world, and what is good in the hereafter, and save us from the chastisement of the fire.

قال شعبة فذكرته لقتادة فقال: كان أنس يدعو به، ولم يرفعه.

Shabah said that he narrated this Hadith to Qatadah and he said that Anas ﷺ used to make this supplication but he did not name the messenger of Allah ﷺ][2] (Muslim, Ttirmizi,Ahmad)

EXPLANATION: However, this Hadith is Marfoo'. This Hadith is narrated in Mishkat from Bukhari and Muslim (p-218) as transmitted by Anas ﷺ in these words:

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(1) [٦٧٦] أخرجه مسلم في الصحيح (كتاب الصلاة) ٢٠٤. والنسائي في السنن ١/١٩٨ و١٩٩، وأحمد في المسند ٤/ ٣٨١.

(2) [٦٧٧] أخرجه مسلم في الصحيح ٢٠٦٨، ٢٠٦٩، والترمذي في السنن ٣٤٨٧، وأحمد في المسند ٣/ ١٠٧ و٢٠٨ و٢٠٩ و٢٧٧.

كان أكثر دعاء النبي ﷺ «اللهم ﴿ءَاتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾ [البقرة: 201]»

(The frequent supplication of the prophet ﷺwas "O Allah, grant us what is good in this world and what is good in the hereafter and save us from the chastisement of the fire".)

and we will see it at # 683.

٦٧٨ ـ **حدَّثَنَا** موسى قال: حدثنا حماد (يعني ابن سلمة)، عن إسحاق بن عبد الله بن أبي طلحة، عن سعيد بن يسار، عن أبي هريرة، كان النبي ﷺ يقول: «اللهمَّ إني أعوذ بك من الفقر والقلة والذلة، وأعوذ بك أن أظلم أو أُظلم».

678.[It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the prophetﷺ was wont to make this supplication:

«اللهمَّ إني أعوذ بك من الفقر والقلة والذلة، وأعوذ بك أن أظلم أو أُظلم»

"O Allah, I seek refuge in you from want, destitution and ignominy, and I seek refuge in you lest I wrong (someone) or be wronged."][1] (Nasai, Ahmad, Hakim)

٦٧٩ ـ **حدَّثَنَا** محمد بن أبي بكر قال: حدثنا معتمر، عن ليث، عن ثابت بن عجلان، عن أبي عبد الرحمن، عن أبي أمامة قال: كنا عند النبي ﷺ فدعا بدعاء كثير لا نحفظه، فقلنا: دعوتَ بدعاء لا نحفظه. فقال: «سأنبئكم بشيء يجمع ذلك كله لكم: اللهمَّ! إنا نسألك مما سألك نبيك محمد ﷺ، ونستعيذك مما استعاذك منه نبيك محمد ﷺ، اللهم! أنت المستعان، وعليك البلاغ، ولا حول ولا قوة إلا بالله» أو كما قال.

679.[Sayyidina Abu Umamah رضي الله عنه said that they were (sitting) with the prophet ﷺ. He made a number of supplications which they could not memorise, so, they said to him, " You have made supplications which we could not memorise," he said," I will teach you something that embraces all of those." (He said:

اللهمَّ! إنا نسألك مما سألك نبيك محمد ﷺ، ونستعيذك مما استعاذك منه نبيك محمد ﷺ، اللهم! أنت المستعان، وعليك البلاغ، ولا حول ولا قوة إلا بالله

(O Allah! we ask you of what your prophet, Muhammad, asked you, and, we seek your protection from what your prophet, Muhammad sought your protection. O Allah, indeed, you are the one whose help is sought and to you

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(1) [٦٧٨] أخرجه النسائي في السنن ٨/ ٢٦١ (كتاب الاستعاذة) ب١٤، وأحمد في المسند ٢/ ٣٠٥ و٣٢٥ و٣٤٥، والحاكم في المستدرك ١/ ٥٤٠.

is the petition presented. And there is no strength or power save in Allah.)

٦٨٠ ـ **حدَّثَنَا** يحيى بن بكير قال: حدثنا الليث، عن يزيد بن الهاد، عن عمرو بن شعيب، عن أبيه، عن جده، قال: سمعت النبي ﷺ يقول: «اللهم إني أعوذ بك من فتنة المسيح الدجَّال، وأعوذ بك من فتنة النار».

680.[It is narrated by Amr bin Shuaybon the authority of his father and grandfather that he heard the prophetﷺ say:

«اللهم إني أعوذ بك من فتنة المسيح الدجَّال، وأعوذ بك من فتنة النار».

"O Allah, I seek refuge in you from the mischief of Dajjal, and seek refuge in you from the trial of the fire".(1) (Bukhari, Nasai, tirmizi Ibn Majah, Abu Dawood, Ahmad, Hakim)

٦٨١ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا أبو بكر، عن نصير بن أبي الأشعث، عن عطاء بن السائب، عن سعيد قال: كان ابن عباس يقول: اللهم قنعني بما رزقتني، وبارك لي فيه، واخلُف عليَّ كل غائبة بخير.

681.[Saeed said that Sayyidina Ibn Abbas ﷺused to make this supplication:

اللهم قنعني بما رزقتني، وبارك لي فيه، واخلُف عليَّ كل غائبة بخير.

(O Allah, make me content with what you have provided me with, and bless it for me. And protect well those things (of mine) that are not before me.])(2) (Hakim)

٦٨٢ ـ **حدَّثَنَا** مسدد قال: حدثنا عبد الوارث، عن عبد العزيز، عن أنس قال: كان أكثر دعاء النبي ﷺ: «اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار».

682.[It is reported by Sayyidina Anas ﷺ that the prophet ﷺ often made this supplication:

«اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار»

(O Allah, grant us the good in this world, and the good in the hereafter, and save us from the punishment in the fire.)](3) (Muslim, tirmizi, Ahmad)

٦٨٣ ـ **حدَّثَنَا** الحسن بن الربيع قال: حدثنا أبو الأحوص، عن الأعمش، عن أبي

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(1) [٦٨٠] أخرجه المصنف في الصحيح ٨/ ١٠٠٠، والنسائي في السنن ٨/ ٢٦٢، والترمذي في السنن ٣٤٩٥، وابن ماجه في السنن ٣٨٣٨، وابو داود ١٥٤٨، وأحمد بن حنبل في المسند ٦/ ٥٧، والحاكم في المستدرك ١/ ٥٤١.

(2) [٦٨١] أخرجه الحاكم في المستدرك ١/ ٢٥١٠/ ٣٥٦ و٣٥٧.

(3) [٦٨٢] أخرجه مسلم في الصحيح ٢٠٦٨ و٢٠٧٩، والترمذي في السنن ٣٤٨٧، وأحمد في المسند ٣/ ١٠٧ و٢٠٨ و٢٠٩ و٢٧٧.

سفيان، ويزيد، عن أنس قال: كان النبي ﷺ يكثر أن يقول: «اللهم يا مقلب القلوب، ثبت قلبي على دينك».

683.[It is reported by Sayyidina Anas ؓ that the prophet ﷺ often made this supplication:

اللهم يا مقلب القلوب، ثبت قلبي على دينك

(O Allah, O turner of hearts! Keep my heart stead fast on your religion)][1] (Hakim)

٦٨٤ ـ **حدَّثنا** آدم قال: حدثنا شعبة قال: حدثنا رجل من أسلم يقال له مَجزأة قال: سمعت عبد الله بن أبي أوفى، عن النبي ﷺ أنه كان يدعو: «اللهم لك الحمد ملء السماوات وملء الأرض، وملء ما شئت من شيء بعد. اللهم طهِّرني بالبرد والثلج والماء البارد. اللهم طهرني من الذنوب، ونقني كما يُنقى الثوب الأبيض من الدنس».

684.[Sayyidina Abdullah bin Abu Awafa ؓhas said that the prophet ﷺ was wont to make this supplication:

«اللهم لك الحمد ملء السماوات وملء الأرض، وملء ما شئت من شيء بعد. اللهم طهِّرني بالبرد والثلج والماء البارد. اللهم طهرني من الذنوب، ونقني كما يُنقى الثوب الأبيض من الدنس».

(O Allah, all praise belongs to you-praise that fills the heavens and that fills the earth and that fills all which pleased you besides them. O Allah! Purify me with hail, snow and cold water. O Allah! Cleanse me of sins and wash me as the white garment is washed of impurity.])

This Hadith has appeared at # 677with a slight difference of words.

٦٨٥ ـ **حدَّثنا** عبد الغفار بن داود قال: حدثنا يعقوب بن عبد الرحمن، عن موسى بن عقبة، عن عبد الله بن دينار، عن عبد الله بن عمر قال: كان من دعاء رسول الله ﷺ: «اللهمَّ إني أعوذ بك من زوال نعمتك وتحوُّل عافيتك، وفجأة نقمتك وجميع سخطك».

685.[It is narrated by Sayyidina Abdullah bin Umar ؓ that the messenger of Allah ﷺ had this among his supplications:

اللهمَّ إني أعوذ بك من زوال نعمتك وتحوُّل عافيتك، وفجأة نقمتك وجميع سخطك.

(O Allah, I seek refuge in you from withdrawal of your blessings and reversal of your protection and your sudden vengeance and all your displeasure)][2] (Muslim, Abu Dawood, hakim)

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(1) [٦٨٣] يزيد بن أبان الرقاش، أبو عمرو البصري القاضي زاهد ضعيف من الخامسة مات قبل العشرين. أخرجه الحاكم في المستدرك ٤/ ٣٢١.

(2) [٦٨٥] أخرجه مسلم في الصحيح ٢٠٩٧، وأبو داود في السنن ١٥٥٠، والحاكم في المستدرك ١/ ٥٣١.

٢٨٩ ـ باب الدعاء عند الغيث والمطر

289.Chapter: Supplication when it rains

٦٨٦ ـ **حدَّثَنَا** خلاد بن يحيى قال: حدثنا سفيان، عن المقدام بن شريح بن هانىء، عن أبيه، عن عائشة رضي الله عنها قالت: كان رسول الله ﷺ إذا رأى ناشئاً في أفق من آفاق السماء ترك عمله ـ وإن كان في صلاة ـ ثم أقبل عليه، فإن كشفه الله حمد الله، وإن مطرت قال: «اللهم سيباً نافعاً».

686.[Sayyidina Ayshah ﵂ said that if the messenger of Allah ﷺ observed a cloud in any corner of the sky then he would give up whatever he had been doing even if he was engaged in prayers. He would observe the cloud carefully and if it floated away, he would praise Allah. But, it rained, he would make this supplication:

«اللهم سيباً نافعاً»

"O Allah, let it be a heavy, beneficial down pour."][1] (Ibn Majah)

EXPLANATION: When he observed a cloud, the prophet's ﷺ attention turned exclusively towards the cloud. We learn from another Hadith that when he saw a cloud on the sky, the colour of his face changed and he would go inside (the house) and come out, when the rain finished falling, this condition on him would change to normal.

Sayyidah Ayeshah ﵂ said that she observed his condition and asked him why it was so. He said," O Ayshah, I fear the fate of the people of Aad. When they saw the cloud they rejoiced that it had brought them rain but it was a harbinger of punishment over them. Therefore, I begin to pray to Allah for safety." (Mishkat p-132 from Bukhari)

٢٩٠ ـ باب الدعاء بالموت

290. Chapter: Suppliacation at time of death:

٦٨٧ ـ **حدَّثَنَا** مسدَّد قال: حدثنا يحيى، عن إسماعيل قال: حدثني قيس قال: أتيت خباباً ـ وقد اكتوى سبعاً ـ وقال: لولا أن رسول الله ﷺ نهانا أن ندعو بالموت لدعوت به.

687.[Qays said that he visited Sayyidina Khabbab ﵁ who had himself branded at seven points on his body (to treat himself). Because he was in much difficulty, he said,) "If the messenger of Allah ﷺ had not disallowed us to pray for death, I would have prayed for it".][2]

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(1) [٦٨٦]أخرجه ابن ماجه في السنن ٣٨٨٩.

(2) [٦٨٧] يراجع الحديث رقم ٤٥٤.

EXPLANATION: Sayyidina Khabbab ﷺ was a well-known companion. He was one of the earliest Muhajirs and he had endured much for the sake of Islam and was persecuted when he embraced it. In his last days, he treated himself of his sickness by having his body branded which was a treatment among the Arabs and is still practiced by the Bedouin nomads. We are disallowed from having recourse to this treatment unless we are compelled. He was in so much difficulty that he would have preferred to die but he said that he did not supplicate Allah for death because the prophet ﷺ has disallowed it.

٢٩١ - باب دعوات النبي ﷺ

291.Chapter: Supplication of the prophet ﷺ

٦٨٨ - **حدَّثنا** محمد بن بشار قال: حدثنا عبد الملك بن الصباح قال: حدثنا شعبة، عن أبي إسحاق، عن ابن أبي موسى، عن أبيه، عن النبي ﷺ أنه كان يدعو بهذا الدعاء: «ربِّ اغفر لي خطيئتي وجهلي، وإسرافي في أمري كله، وما أنتَ أعلم به مني. اللهم اغفر لي خطأي كله، وعمدي وجهلي وهزلي، وكل ذلك عندي. اللهم اغفر لي ما قدمتُ وما أخرت، وما أسررت وما أعلنت؛ أنت المقدم وأنت المؤخر، وأنت على كل شيء قدير».

688.[Ibn Abu Musa has reported on the authority of his father (Abu Musa ﷺ)that the prophet ﷺ used to make this supplication:

ربِّ اغفر لي خطيئتي وجهلي، وإسرافي في أمري كله، وما أنتَ أعلم به مني.

"O Allah! Forgive me my sins, my ignorance and transgression in every affair and what you know more than me of it.

اللهم اغفر لي خطأي كله، وعمدي وجهلي وهزلي، وكل ذلك عندي.

"O Allah, forgive me all my sins, those sins which I committed deliberately or unknowingly or jokingly, and confess that I have committed those sins."

اللهم اغفر لي ما قدمتُ وما أخرت، وما أسررت وما أعلنت؛ أنت المقدم وأنت المؤخر، وأنت على كل شيء قدير.

"O Allah! Forgive me my sins which I committed, earlier and which I deferred, which I revealed and which I concealed. Indeed, You are the one who advances and who defers. And you are over all things powerful".][1] (Bukhari, Muslim, tirmizi, Abu Dawood, Ahmad)

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(1) [٦٨٨] أخرجه المصنف في الصحيح ٨/ ١٠٥، ومسلم في الصحيح ٥٣٦، والترمذي في السنن ٣٤٢١ و٣٤٢٢ و٣٤٢٣، وأبو داود في السنن ٧٥٧ و١٥٩٤، وأحمد في المسند ١/ ٩٤ و٩٥ و١٠٢ و١٠٣ - ٢/ ٢٩١.

٦٨٩ ـ حدَّثَنَا ابن المثنى قال: حدثنا عبيد الله بن عبد المجيد قال: حدثنا إسرائيل قال: حدثنا أبو إسحاق، عن أبي بكر بن أبي موسى وأبي بردة (أحسبه) عن أبي موسى الأشعري، عن النبي ﷺ، أنه كان يدعو: «اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني. اللهم اغفر لي هزلي وجدي، وخطأي وعمدي، وكل ذلك عندي».

689.[It isnarrated by Sayyidina Abu Musa al-Ashari ﷺ that the prophet ﷺ used to make this supplication:

«اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني. اللهم اغفر لي هزلي وجدي، وخطأي وعمدي، وكل ذلك عندي».

"O Allah, forgive me my sins. My ignorance, my immoderation in my affairs. And forgive me my faults of which you are better aware than. O Allah, forgive me my sport and my earnestness, my error and design. Indeed, all these (sins) are found in me. "][1] (Bayhaqi, Ibn Abu Shaybah)

٦٩٠ ـ حدَّثَنَا أبو عاصم عن حَيوة قال: حدثنا عقبة بن مسلم، سمع أبا عبد الرحمن الحُبلي، عن الصنابحي، عن معاذ بن جبل قال: أخذ بيدي النبي ﷺ فقال: «يا معاذ!» قلت: لبيك. قال: «إني أحبك» قلت: وأنا والله أحبك، قال: «ألا أعلمك كلمات تقولها في دبر كل صلاتك؟» قلت: نعم. قال: «قل: اللهم أعنّي على ذكرك، وشكرك، وحسن عبادتك».

690.[Sayyidina Muazz bin Jabal ﷺ said that the prophet ﷺ help him by the hand and said, "O Muazz!" he said," Here I am!" The prophet ﷺ "O Muazz, I Love you." he said, "By Allah! I too love you." Then, the prophet ﷺ said, shall I not tell you of an expression that you should repeat after every prayer?" He said, "Do teach me," and he said to Muazz," say:

اللهم أعنّي على ذكرك، وشكرك، وحسن عبادتك.

"O Allah, help me in remembering you, in thanking you and in worshipping you in the most deserving manner."][2] (Abu Dawood)

٦٩١ ـ حدَّثَنَا مسدد وخليفة قالا: حدثنا بشر بن المفضل قال: حدثنا الجُريري، عن أبي الورد، عن أبي محمد الحضرمي، عن أبي أيوب الأنصاري قال: قال رجل عند النبي ﷺ: الحمد لله حمداً كثيراً طيباً مباركاً فيه. فقال النبي ﷺ: «من صاحب الكلمة؟» فسكت. ورأى أنه هجم من النبي ﷺ على شيء كرهه. فقال: «مَنْ هو؟ فلم

(1) [٦٨٩] انظر: الأسماء والصفات للبيهقي ٨٥ ومصنف ابن أبي شيبة ١٠/ ٢٨١.
(2) [٦٩٠] أخرجه أبو داود في السنن ١٥٢٧.

يقل إلا صواباً» فقال رجل: أنا، أرجو بها الخير. فقال: «والذي نفسي بيده، رأيت ثلاثة عشر ملكاً يبتدرون أيهم يرفعها إلى الله عز وجل».

691.[Sayyidina Abu Ayyub Ansari ﵁ said that, during prayers with the prophet ﷺ, (on setting up from Ruku الحمدالله حمدا كثيرا طيبا مباركا فيه (all praise belongs to Allah, praise that is abundant. Pure and blessed).

The prophet ﷺ asked, who is the one who spoke those words?" that man kept quiet (did not reveal himself), fearing that the messenger of Allah, ﷺ did not like what he had interjected. The prophet ﷺ asked again," Who was that? He has spoken nothing but correctly." The man remarked," I had a good intention." The prophet ﷺ said, "By Allah, he in whose grasp is my life, I saw thirteen angels vie each other to carry (that expression) to Allah,][1] (Nasai)

٦٩٢ ـ **حدَّثَنَا** أبو النعمان قال: حدثنا سعيد بن زيد قال: حدثنا عبد العزيز بن صهيب قال: حدثني أنس قال: كان النبي ﷺ إذا أراد أن يدخل الخلاء قال: «اللهم إني أعوذ بك من الخُبث والخبائث».

692.[It is reported by Sayyidina Anas ﵁ that when the prophet ﷺ intended to enter the toilet, he would say:

«اللهم إني أعوذ بك من الخُبث والخبائث».

"O Allah, I seek refuge in you from the foul male and female devils".][2] (Bukhari, tirmizi, Abu Dawood, Ahmad)

٦٩٣ ـ **حدَّثَنَا** مالك بن إسماعيل قال: حدثنا إسرائيل، عن يوسف بن أبي بردة، عن أبيه، عن عائشة رضي الله عنها قالت: كان رسول الله ﷺ إذا خرج من الخلاء قال: «غفرانك».

693.[Sayyidah Ayeshah ﵂ said that when the messenger of Allah ﷺ came out of the closet, he said غفرانك"(o Allah, I seek your) pardon!][3]

EXPLANATION: It is not a sin to enter the closet, to relieve oneself or to come out of it, that one may seek forgiveness for it. Then why did the prophet ﷺ seek forgiveness on coming out of the closet. The religious scholars have suggested that he asked for forgiveness because there was a pause or suspension in oral zikr (remembrance of Allah). Some other scholars point out that with the mindset on the apparent impurity it diverts

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(1) [٦٩١] أخرجه النسائي في السنن ٢/ ١٢٥.

(2) [٦٩٢] أخرجه المصنف في الصحيح ١/ ٤٨ ـ ٨/ ٨٨، والترمذي في السنن ٥ و٦، وأبو داود في السنن ٤، وأحمد في المسند ٣/ ٩٩ ـ ٤/ ٣٦٩ و٣٧٣.

(3) [٦٩٣] أخرجه أحمد في المسند ٦/ ١٥٥، والحاكم في المستدرك ١/ ١٥٨، والترمذي في السنن ٧، وابن ماجه في السنن ٣٠٠.

to the unseen impurities, which are undesirable things. Hence, he asked for forgiveness. This was the prophet ﷺ way of teaching his people otherwise he was innocent.

٦٩٤ ـ **حدَّثَنَا** إبراهيم بن المنذر قال: حدثنا بكر بن سليم الصواف قال: حدثني حميد بن زياد الخراط، عن كريب مولى ابن عباس، قال: حدثنا ابن عباس قال: كان النبي ﷺ يعلمنا هذا الدعاء، كما يعلمنا السورة من القرآن: «أعوذ بك من عذاب جهنم، وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجّال، وأعوذ بك من فتنة المحيا والممات، وأعوذ بك من فتنة القبر».

694.[Sayyidina Ibn Abbas ﷺ said that the prophet ﷺ taught them this supplication in the same way as he taught them a Surah of the Quran:

أعوذ بك من عذاب جهنم، وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجّال، وأعوذ بك من فتنة المحيا والممات، وأعوذ بك من فتنة القبر.

"(O Allah!) I seek refuge in you from the torment of hell. And I seek refuge in you from the torment in the grave. And I seek refuge in you from the trial of al-Maseeh al-Dajjal. And I seek refuge in you from the trial of life and (the trial) of death. And I seek refuge in you from the trial of the grave."][1] (Hakim)

٦٩٥ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا ابن مهدي، عن سفيان عن سلمة بن كُهيل، عن كُريب، عن ابن عباس قال: بتُّ عند [خالتي] ميمونة، فقام النبي ﷺ فأتى حاجته، فغسل وجهه ويديه ثم نام. ثم قام فأتى القربة فأطلق شناقها، ثم توضأ وضوءاً بين وضوءين، لم يكثر، وقد أبلغ، فصلَّى. فقمت فتمطَّيت كراهية أن يرى أني كنت أتقِيه، فتوضأت. فقام يصلي. فقمت عن يساره، فأخذ بيدي فأدارني عن يمينه. فتتامّتْ صلاته [من الليل] ثلاث عشرة ركعة. ثم اضطجع فنام حتى نفخ. وكان إذا نام نفخ، فآذنه بلال بالصلاة، فصلى ولم يتوضأ. وكان في دعائه: «اللهم اجعل في قلبي نوراً، وفي سمعي نوراً، وعن يميني نوراً، وعن يساري نوراً، وفوقي نوراً وتحتي نوراً، وأمامي نوراً، وخلفي نوراً، وأعظم لي نوراً».

695.[Sayyidina Ibn Abbas ﷺ said that he spent a night at the house of his maternal aunt, Maymoonha (who was the prophet's ﷺ wife), the prophet ﷺ got up (in the night) and went to relieve himself, and then he washed his face and hands and went to sleep. Then (after some time), he got up, came to the water-skin, opened the faucet (took out water from it) and performed ablution which was an average type of ablution, neither did he use much

(1) [٦٩٤] أخرجه الحاكم في المستدرك ١/ ٥٣٣.

water nor was he particular to restrict its use, and the ablution was performed perfectly he then offered the prayers. Ibn Abbas got up and stretched himself to give an impression to the prophet ﷺ that he had not disturbed his sleep (but had woken up by himself). He performed ablution and stood up to offer prayers. He stood to the left of the prophet ﷺ who took hold of his hand and pulled him round to his right. He (the prophet ﷺ) offered thirteen Rakaat prayers (ten of which were Tahajjud and three witr.) The prophet ﷺ then lied down and went to sleep and was soon snoring. Whenever he was sleeping, he snored.

Sayyidina Bilal ﷺ then informed him of the (time of the) fajr prayer. He led the congregation but did not perform ablution (because his ablution did not nullify when he slept). He then made this supplication:

«اللهم اجعل في قلبي نوراً، وفي سمعي نوراً، وعن يميني نوراً، وعن يساري نوراً، وفوقي نوراً وتحتي نوراً، وأمامي نوراً، وخلفي نوراً، وأعظم لي نوراً».

"O Allah, create light in my heart, light in my hearing, light on my right, light on my left, light above me, light beneath me, light ahead of me, light behind me, an d magnify for me light."][1] (Ahmad, Nasai, Abu Dawood)

قال كريب: وسبعاً في التابوت، فلقيت رجلاً من ولد العباس، فحدثني بهن. فذكر: عصبي ولحمي، ودمي، وشعري، وبشرى، وذكر خصلتين.

Kurayb said, "I had seven things preserved in the chest, I met someone of the children of Ibn Abbas ﷺ and with the seven things:

عصبي ولحمي، ودمي، وشعري، وبشري

(Bones, flesh, blood and hide) he mentioned two other things. (He meant, "O Allah, create light in my bones, my flesh, my blood and my hide.

Caution: Kurayb had mentioned eight things but the narratives record that he remembered seven or there was an error in reporting them, or a scribe wrote سبعاً (seven) instead of ثمانية (eight). But Allah, knows best.]

٦٩٦ - حدَّثَنا عبد العزيز بن عبد الله قال: حدثني عبد العزيز بن محمد عن عبد المجيد بن سهيل عن عبد الرحمن، عن يحيى بن عباد أبي هبيرة، عن سعيد بن جبير، عن عبد الله بن عباس قال: كان النبي ﷺ إذا قام من الليل فصلى، فقضى صلاته، يثني على الله بما هو أهله. ثم يكون في آخر كلامه: «اللهم اجعل لي نوراً في قلبي، واجعل لي نوراً في سمعي، واجعل لي نوراً في بصري، واجعل لي نوراً عن يميني، ونوراً عن شمالي، واجعل لي نوراً من بين يديّ، ونوراً من خلفي. وزدني نوراً، وزدني نوراً، وزدني نوراً».

(1) [٦٩٥] أخرجه أحمد في المسند ١/ ٣٨٣، والنسائي في السنن ٢/ ٢١٨، وأبو داود في السنن ١٣٥٣.

696.[It is narrated by Sayyidina Abdullah bin Abbas ﷺ that when the prophet ﷺ woke up in the night he offered prayers. And, after he had finished the prayers, he glorified Allah, a glorification that befitted him and his last expressions were:

«اللهم اجعل لي نوراً في قلبي، واجعل لي نوراً في سمعي، واجعل لي نوراً في بصري، واجعل لي نوراً عن يميني، ونوراً عن شمالي، واجعل لي نوراً من بين يديّ، ونوراً من خلفي. وزدني نوراً، وزدني نوراً، وزدني نوراً»

"O Allah, create light in my heart, and create light in my sight, and create light to my right, and create light to my left, and create light behind me, and magnify my light, and magnify my light, and magnify my light".][(1)]

٦٩٧ ـ حدَّثَنَا إسماعيل قال: حدثنا مالك، عن أبي الزبير، عن طاوس اليماني، عن عبد الله بن عباس: كان رسول الله ﷺ إذا قام إلى الصلاة من جوف الليل قال: «اللهم لك الحمد، أنت نور السماوات والأرض ومن فيهن، ولك الحمد، أنت قيَّام السماوات والأرض. ولك الحمد، أنت رب السماوات والأرض ومن فيهن. أنت الحق. ووعدك الحق. ولقاؤك الحق. والجنة حق، والنار حق، والساعة حق. اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبت وبك خاصمت، وإليك حاكمت. فاغفر لي ما قدمت وما أخّرت، وما أسررت وما أعلنت. أنت إلهي، لا إله إلا أنت».

697. [It is reported by Sayydina Abdullah bin Masood that when the messenger of Allah ﷺ woke up during the right he made this supplications:

«اللهم لك الحمد، أنت نور السماوات والأرض ومن فيهن، ولك الحمد، أنت قيَّام السماوات والأرض. ولك الحمد، أنت رب السماوات والأرض ومن فيهن. أنت الحق. ووعدك الحق. ولقاؤك الحق. والجنة حق، والنار حق، والساعة حق. اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبت وبك خاصمت، وإليك حاكمت. فاغفر لي ما قدمت وما أخّرت، وما أسررت وما أعلنت. أنت إلهي، لا إله إلا أنت»

"O Allah, praise be to you! You are the light of the heavens and the earth and of whatever is therein. And, praise be to you! Are the sustainers of the heavens and the earth and whatever is therein and praise be to you! You are the lord of the heavens and the earth and whatever is therein.

You are true. And your promise is true. And (our) meeting you is true. And paradise is true and true is the fire. True is the hour.

O Allah. To you do I surrender. And in you do I have faith. And upon you do I rely. And to you do I turn. And with your help do I argue and from you

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(1) [٦٩٦] راجع المصادر في الحديث رقم ٦٩٥.

do I seek judgment. So forgive me that which I have committed earlier and that which I defer and that which I conceal and which I reveal.

You are my God and there is no god besides you".][1] (Bukari, Muslim, Tirmizi, Ahmad)

٦٩٨ ـ **حدَّثَنَا** الوليد بن صالح قال: حدثنا عبيد الله بن عمرو، عن زيد بن أبي أنيسة، عن يونس بن خباب، عن نافع بن جبير بن مطعم، عن ابن عمر قال: كان النبي ﷺ يدعو: «اللهم إني أسألك العفو والعافية في الدنيا والآخرة. اللهم إني أسألك العافية في ديني وأهلي، واستر عورتي، وآمن روعتي، واحفظني من بين يدي، ومن خلفي، وعن يميني، وعن يساري، ومن فوقي، وأعوذ بك أن أُغتال من تحتي».

698.[It is reported by Sayyidina ibn Umar ﷺ that the holy prophet ﷺ used to make this supplication:

اللهم إني أسألك العافية في ديني وأهلي، واستر عورتي، وآمن روعتي، واحفظني من بين يدي، ومن خلفي، وعن يميني، وعن يساري، ومن فوقي، وأعوذ بك أن أُغتال من تحتي.

"O Allah, I beseech you for forgiveness and safety in this world and the hereafter. O Allah, I beseech you for safety in my faith and in my household. And cover my defects and give me peace from my apprehension. And guard me from my front and from my rear, from my right and from my left, and from my above, and I seek refuge in you lest I be taken unaware beneath me. Or swallowed in to earth.][2] (Ibn Maja)

٦٩٩ ـ **حدَّثَنَا** علي قال: حدثنا مروان بن معاوية قال: حدثنا عبد الواحد بن أيمن قال: حدثنا عبيد بن رفاعة الزرقي، عن أبيه قال: لما كان يوم أُحد، وانكفأ المشركون قال رسول الله ﷺ: «استووا حتى أثني على ربي عز وجل» فصاروا خلفه صفوفاً، فقال: «اللهم لك الحمد كله، اللهم لا قابضَ لما بسطت، ولا مقرب لما باعدت، ولا مباعد لما قربت، ولا معطي لما منعت، ولا مانع لما أعطيت. اللهم ابسط علينا من بركاتك ورحمتك وفضلك ورزقك. اللهم إني أسألك النعيم المقيم الذي لا يحول ولا يزول. اللهم إني أسألك النعيم يوم العَيْلة، والأمنَ يوم الخوف. اللهم عائذاً بك من سوء ما أعطيتنا، وشر ما منعتَ منا. اللهم حبِّب إلينا الإيمان وزينه في قلوبنا، وكرِّه إلينا الكفر والفسوق والعصيان، واجعلنا من الراشدين. اللهم توفنا مسلمين، وأحينا مسلمين، وألحقنا بالصالحين، غير خَزايا، ولا مفتونين. اللهم

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(1) [٦٩٧]أخرجه المصنف في الصحيح ٨/٨٦، ومسلم في الصحيح (كتاب صلاة المسافرين) ١٩٩، والترمذي في السنن ٣٤١٨، وأحمد في المسند ١/٢٩٨ و٣٠٨.

(2) [٦٩٨] أخرجه ابن ماجه في السنن ٥٩٥٠٧.

قاتل الكَفَرة الذين يصدُّون عن سبيلك، ويكذِّبون رسلك، واجعل عليهم رِجْزَك وعذابك. اللهم قاتل الكفرة الذين أوتوا الكتاب، إله الحق».

699.[It is narrated by Ubayd bin Rifaah al-Zaraqi on the authority of his father that he said that on the day of the Battle of Uhud when the polytheists had dispersed. The messenger of Allah ﷺ said to the companions ﷺ." Arrange yourselves so that I may describe to you the glory of my lord, the majestic, the Glorious. " The Companions ﷺ drew themselves up in rows behind him and he made this supplication:

«اللهم لك الحمد كله، اللهم لا قابضَ لما بسطت، ولا مقرب لما باعدت، ولا مباعد لما قربت، ولا معطي لما منعت، ولا مانع لما أعطيت. اللهم ابسط علينا من بركاتك ورحمتك وفضلك ورزقك. اللهم إني أسألك النعيم المقيم الذي لا يحول ولا يزول. اللهم إني أسألك النعيم يوم العَيْلة، والأمنَ يوم الخوف. اللهم عائذاً بك من سوء ما أعطيتنا، وشر ما منعتَ منا. اللهم حبِّب إلينا الإيمان وزينه في قلوبنا، وكرِّه إلينا الكفر والفسوق والعصيان، واجعلنا من الراشدين. اللهم توفنا مسلمين، وأحينا مسلمين، وألحقنا بالصالحين، غير خَزايا، ولا مفتونين. اللهم قاتل الكَفَرة الذين يصدُّون عن سبيلك، ويكذِّبون رسلك، واجعل عليهم رِجْزَك وعذابك. اللهم قاتل الكفرة الذين أوتوا الكتاب، إله الحق»

" O Allah! For you is the praise, all of it. O Allah! There is none to withhold what you grant abundantly (o sustenance). And there is none to bring near whom you keep away. And none to keep at a distance whom you bring closer. And none is there to grant what you withhold, and none to deny what you bestow. O Allah, expand for us your blessings, your mercy, your favours, and your provision.

O Allah, I ask you for ever-lasting blessings that are not withdrawn and not spent away. O Allah, I ask you for blessings on the day of straitening and peace on the day of fear.

O Allah, I am the seeker of refuge in you from the evil of what you have granted me and the evil what you have denied me.

O Allah! Cause us to love faith and adorn our hearts with it and enable us to detest disbelief, immorality and sin. And let us be among the followers of right path.

O Allah! Cause us to die Muslims and live as Muslims and join us with the righteous. Let us not be with the disgraced or those who give-in to temptation. O Allah! Curse the disbelievers who belie your messengers and dissuade people from following your path, and inflict on them harsh times and punishment. O Allah curse the disbelievers who were given the book

(before us, but they rejected it)." O true God, accept our supplication".

قال علي: وسمعته من محمد بن بشر، وأسنده ولا أجيء به.

Sayydina Ali ﷺ said, "I heard this Hadith from Muhammad bin Bishr and I have mentioned its line of transmission but I do not bring it here.][1] (Ahmad)

EXPLANATION: These Ahadith convey to us the supplications of the prophet ﷺ. The author has placed them in two chapters, which are displaced with two intervening chapters:

Which give supplication at the time of rain and before death. If those chapters were placed after this chapter, the sequence would have been correct but we have followed the original published copy with us.

٢٩٢ ـ باب الدعاء عند الكرب

292.Chapter: Supplication when perturbed

٧٠٠ ـ **حدَّثَنا** مسلم قال: حدثنا هشام قال: حدثنا قتادة، عن أبي العالية، عن ابن عباس قال: كان النبي ﷺ يدعو عند الكرب: «لا إله إلا الله العظيمُ الحليم، لا إله إلا الله ربُّ السماوات والأرض ورب العرش العظيم».

700.[It is reported by Sayyidina Ibn Abbas ﷺ that the prophet made this supplication when he was perturbed:

«لا إله إلا الله العظيمُ الحليم، لا إله إلا الله ربُّ السماوات والأرض ورب العرش العظيم».

There is no god but Allah, the mighty, the clement. There is no god but Allah, the lord of the heavens and earth and the lord of the great throne".]

٧٠١ ـ **حدَّثَنا** عبد الله بن محمد قال: حدثنا عبد الملك بن عمرو قال: حدثنا عبد الجليل، عن جعفر بن ميمون، قال: حدثني عبد الرحمن بن أبي بكرة، أنه قال لأبيه: يا أبتِ، إني أسمعك تدعو كل غداة: «اللهم عافني في بدني، اللهم عافني في سمعي، اللهم عافني في بصري، لا إله إلا أنت» تعيدها ثلاثاً حين تمسي، وحين تصبح ثلاثاً، وتقول: «اللهم إني أعوذ بك من الكفر والفقر، اللهم إني أعوذ بك من عذاب القبر، لا إله إلا أنت» تعيدها ثلاثاً حين تمسي، وحين تصبح ثلاثاً. فقال: نعم يا بني! سمعت رسول الله ﷺ يقول بهن، وأنا أحب أن أستن بسنته. قال: قال رسول الله ﷺ دعوات المكروب: اللهمّ رحمتك أرجو، ولا تكلني إلى نفسي طرفة عين، وأصلح لي شأني كله لا إله إلا أنت.

701.[Abdur Rahman bin Abu Bakrah said to his father, "Father, I hear you make this supplication every morning. You repeat it three times in the

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(1) [٦٩٩] أخرجه أحمد في المسند ٣/ ٤٢٤.

morning and in the evening:

«اللهم عافني في بدني، اللهم عافني في سمعي، اللهم عافني في بصري، لا إلٰه إلا أنت».

(O Allah, keep my body sound, O Allah, keep my hearing sound, O Allah, keep my eye-sight sound, there is not god besides you.) And, my father, you make this supplication also:

«اللهم إني أعوذ بك من الكفر والفقر، اللهم إني أعوذ بك من عذاب القبر، لا إلٰه إلا أنت».

(O Allah, I seek refuge in you from disbelief and poverty. O Allah, I seek refuge in you from punishment in the grave. There is no god but you!) Father, you make this supplication three times every morning and evening".

His father said, " Yes, my son! I have heard the messenger of Allah ﷺ repeat these phrases and I abide by his Sunnah." Messenger of Allah ﷺ said, " This (too) is a supplication for anyone involved in distress:

اللهمّ رحمتك أرجو، ولا تكلني إلى نفسي طرفة عين، وأصلح لي شأني كله لا إلٰه إلا أنت.

(O Allah, it is your mercy in which I place hope. So, leave me not to myself for an instant. And set right all my affairs. There is no god except you)".][1] (Ahmad, Abu Dawood)

٧٠٢ ـ **حدَّثَنَا** محمد بن عبد العزيز قال: حدثنا عبد الملك بن الخطاب بن عبيد الله بن أبي بكرة قال: حدثني راشد أبو محمد، عن عبد الله بن الحارث قال: سمعت ابن عباس يقول: كان النبي ﷺ يقول عند الكرب: «لا إلٰه إلا الله العظيم الحليم، لا إلٰه إلا الله رب العرش العظيم، لا إلٰه إلا الله رب السماوات ورب الأرض ورب العرش الكريم. اللهم اصرف شرّه».

702.[Sayyidina Ibn Abbas ﷺ said that when he was perturbed the messenger of Allah ﷺ made this supplication:

لا إلٰه إلا الله رب العرش العظيم، لا إلٰه إلا الله رب السماوات ورب الأرض ورب العرش الكريم اللّهم اصرف شره.

(There is no god but Allah, the mighty, the clement. There is no god but Allah, the lord of great throne. There is no god but Allah, lord of the heavens and the lord of the earth and the lord of the noble throne. O Allah! Remove the evil (from me). [2] (Ahmad)

(1) [٧٠١] جعفر بن ميمون التميمي، أبو علي وأبو العوام بياع الأنماط، صدوق يخطىء، من السادسة.
أخرجه أحمد في المسند ٥/ ٤٢١، وأبو داود في السنن (كتاب الأدب) ب١٠٩.

(2) [٧٠٢] أخرجه أحمد في المسند ١/ ٢٦٨.

٢٩٣ ـ باب الدعاء عند الاستخارة

293. Chapter: Supplication of Istikharah

٧٠٣ ـ **حدَّثَنا** مطرِّف بن عبد الله أبو المصعب قال: حدثنا عبد الرحمن بن أبي الموال، عن محمد بن المنكدر، عن جابر قال: كان النبي ﷺ يعلمنا الاستخارة في الأمور، كالسورة من القرآن: «إذا همَّ [أحدكم] بالأمر فليركع ركعتين ثم يقول: اللهم إني أستخيرك بعلمك وأستقدرك بقدرتك، وأسألك من فضلك العظيم. فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علاّم الغيوب، اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني، ومعاشي، وعاقبة أمري (أو قال: في عاجل أمري) وآجله، فاقدره لي. وإن كنت تعلم أن هذا الأمر شر لي في ديني، ومعاشي، وعاقبة أمري (أو قال: عاجل أمري) وآجله، فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان، ثم رضِّني»، ويسمي حاجته.

703. [Sayyidina Jabir ﵁ said that the messenger of Allah ﷺ taught them Istikharah to tackle their problems in the same way as he taught them the Surah of the Quran. (The prophet ﷺ) said," when anyone of you propose to do something, he must offer two Rakaat prayer (a part from fard) and make the following supplication:

اللهم إني أستخيرك بعلمك وأستقدرك بقدرتك، وأسألك من فضلك العظيم. فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علاّم الغيوب، اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني، ومعاشي، وعاقبة أمري (أو قال: في عاجل أمري) وآجله، فاقدره لي. وإن كنت تعلم أن هذا الأمر شر لي في ديني، ومعاشي، وعاقبة أمري (أو قال: عاجل أمري) وآجله، فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان، ثم رضِّني»، ويسمي حاجته.

O Allah, I ask of you the good through your knowledge and ability through your power, and beg (your favours) out of our infinite bounty. For indeed, you have power and I have none. You know while I know not, and you are the best knower of things hidden. O Allah! If in your knowledge, this matter be good for my faith, for my livelihood and for the issue of my affairs then ordain it for me (and make it easy for me, and bless me therein).

But, if in your knowledge, this matter be had for my faith, for my livelihood, and for the issue of my affairs then turn it away from me and turn me away from it, and ordain for me the good wherever it be, and cause me to be pleased therewith and, he may describe his which or affair.[1] (Bukhari,

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(1) [٧٠٣] عبد الرحمٰن بن أبي الموال، واسمه زيد، وقيل أبو الموال جده أبو محمد مولى آل علي صدوق،

Nasa't, AbuDawood, Ibn Maja Tirmizi, Ahmad)

(Istikharah is to ask Allah for anything good and it signifies divine guidance.)

٧٠٤ ـ **حدَّثَنَا** إبراهيم بن المنذر قال: حدثنا سفيان بن حمزة قال: حدثني كثير بن زيد، عن عبد الرحمن بن كعب قال: سمعت جابر بن عبد الله يقول: دعا رسول الله ﷺ في المسجد ـ مسجد الفتح ـ يوم الاثنين ويوم الثلاثاء ويوم الأربعاء، فاستجيب له بين الصلاتين من يوم الأربعاء. قال جابر: ولم ينزل بي أمر مهم غائظ إلا توخيتُ تلك الساعة، فدعوت الله فيه، بين الصلاتين يوم الأربعاء في تلك الساعة، إلا عرفت الإجابة.

704.[Sayydina Jabir bin Abdullah ﷺ said that the messenger of Allah ﷺ made a supplication in the mosque, meaning the Masjid al-Fath on Monday, Tuesday and Wednesday. His supplication was accepted on Wednesday between two prayers. Sayyidina Jabir ﷺ said that whenever he faced a dire need he had kept in mind that hour (to make supplication). He made supplication at that hour between two prayers on Wednesday, and he found his supplication was answered,]

٧٠٥ ـ **حدَّثَنَا** علي عن خلف بن خليفة قال: حدثني حفص ابن أخي أنس، عن أنس: كنت مع النبي ﷺ فدعا رجل فقال: يا بديع السماوات، يا حي، يا قيوم، إني أسألك. فقال: «أتدرون بما دعا؟ والذي نفسي بيده، دعا الله باسمه الذي إذا دُعي به أجاب».

705.[It is narrated by Sayyidina Anas ﷺ that he was with the prophet ﷺ when a man made this supplication:

يا بديع السماوات، يا حي، يا قيوم، إني أسألك.

" O Incomparable creator of the heavens. O the ever-living, O the self-subsisting, I ask you".

The prophet ﷺ asked, "Do you know through what he has asked? By him who holds my life in his grasp, he has made a supplication through such a name of Allah which, if one asks through it. Gets his supplication answered definitely"][1] (Ahmad, Nasa'i)

ربما أخطأ من السابعة مات سنة ثلاث وسبعين. أخرجه المصنف في الصحيح ٨/ ١٠١ ـ ٩/ ١٤٥، والنسائي في السنن (كتاب النكاح) ب٢٧، وأبو داود في السنن ١٥٤٣، وابن ماجه في السنن ١٣٨٣، والترمذي في السنن ٤٨٠، وأحمد في المسند ٣/ ٣٤٤.

(1) [٧٠٥] (علي) قال المزي عليّ عن خلف بن خليف في الأدب المفرد غير منسوب، قيل أنه علي بن الجعد، الجعد، قال الحافظ الذي يغلب على ظني أن هذا هو ابن المديني ولم يأت بحجة على ظنه، ولم يذكر الحافظ في تلاميذه خلف بن المديني، نعم ذكر في من أخذ عنه علي بن حجر. أخرجه أحمد في المسند ٣/ ١٥٨، والنسائي في السنن ٣/ ٥٢.

٧٠٦ ـ **حَدَّثَنَا** يحيى بن سليمان قال: حدثنا ابن وهب قال: أخبرني عمرو، عن يزيد بن أبي حبيب، عن أبي الخير، أنه سمع عبد الله بن عمرو قال: قال أبو بكر رضي الله عنه للنبي ﷺ: علمني دعاء أدعو به في صلاتي. قال: «قل: اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت، فاغفر لي من عندك مغفرة إنك أنت الغفور الرحيم».

706.[Sayyidina Abu Bakr ﷺ once requested the prophet ﷺ," Teach me a supplication that I might ask Allah through it in my prayers." The prophet ﷺ said to him to " say in this way:

اللّهمّ إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت، فاغفر لي من عندك مغفرة إنك أنت الغفور الرحيم.

(O Allah! I have wronged myself considerably and no one but you can forgive sins. So forgive me, a perfect forgiveness from you, surely, you are the forgiving, the merciful.][1] (Bukhari, Muslim, Tirmizi, Ibn Maja, Ahmad)

EXPLANATION: This supplication is made in prayer and is well known. It is made after invoking blessings on the prophet ﷺ .We must pay attention to the fact that the prophet ﷺ taught this supplication to Sayyidina Abu Bakr ﷺ a sincere and righteous Muslim and directed him to make in regular prayer which we know is not a sinful act, in spite of that he was commanded to seek forgiveness. This shows that a man, irrespective of his high caliber, must make a supplication for forgiveness and it is not necessary that only a sinful person must seek forgiveness. Even the pious and righteous must ask for forgiveness because it elevates a man in rank, and his shortcomings in pious deeds are atoned.

٢٩٤ ـ باب إذا خاف السلطان

294.Chapter: When the king is feared

٧٠٧ ـ **حَدَّثَنَا** محمد بن عبيد قال: حدثنا عيسى بن يونس، عن الأعمش قال: حدثنا ثمامة بن عقبة قال: سمعت الحارث بن سويد يقول: قال عبد الله بن مسعود: إذا كان على أحدكم إمام يخاف تَغَطْرُسَه أو ظلمه فليقل: اللهم ربَّ السماوات السبع ورب العرش العظيم، كن لي جاراً من فلان ابن فلان وأحزابه من خلائقك، أن يفرط عليَّ أحد منهم، أو يطغى. عز جارك، وجل ثناؤك، ولا إله إلا أنت».

707.[Sayyidina Abdullah Ibn Masood ﷺ said," When person is imposed

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(1) [٧٠٦] أخرجه المصنف في الصحيح ١/ ٢١٠ ـ ٨/ ٨٩ ـ ٩/ ١٤٤، ومسلم في الصحيح ٢٠٧٨، والترمذي في السنن ٣٥٣١، وابن ماجه في السنن ٣٨٣٥، وأحمد في المسند ١/ ٤ و٧.

on anyone of you and he fears his oppression and cruelty, let him make this supplication:

اللّهم ربَّ السماوات السبع ورب العرش العظيم، كن لي جاراً من فلان ابن فلان وأحزابه من خلائقك، أن يفرط عليَّ أحد منهم، أو يطغى. عز جارك، وجل ثناؤك، ولا إلٰه إلا أنت.

(O Allah, lord of the seven heavens and lord of the great throne, be my guardian against such-and-such son of such-and-such and his party among the creation who might support him lest anyone of them should be cruel or oppressive towards Me. Mighty is your praise and there is no god besides you).] (1) (Hakim, Ahmad)

٧٠٨ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا يونس، عن منهال بن عمرو قال: حدثني سعيد بن جبير، عن ابن عباس قال: إذا أتيت سلطاناً مهيباً تخاف أن يسطو بك فقل: الله أكبر، الله أعز من خلقه جميعاً، الله أعزُّ مما أخاف وأحذر، وأعوذ بالله الذي لا إلٰه إلا هو، الممسك السموات السبع أن يقعن على الأرض، إلا بإذنه، من شر عبدك فلان، وجنوده وأتباعه وأشياعه، من الجن والإنس. اللهم كن لي جاراً من شرهم، جل ثناؤك وعز جارك، وتبارك اسمك، ولا إلٰه غيرك» ثلاث مرات.

708.[Sayyidina Ibn Abbas ﷺ said " If you come to a king whom people fear and you are scared that he might attack you then say:

الله أكبر، الله أعز من خلقه جميعاً، الله أعزُّ مما أخاف وأحذر، وأعوذ بالله الذي لا إلٰه إلا هو، الممسك السموات السبع أن يقعن على الأرض، إلا بإذنه، من شر عبدك فلان، وجنوده وأتباعه وأشياعه، من الجن والإنس. اللهم كن لي جاراً من شرهم، جل ثناؤك وعز جارك، وتبارك اسمك، ولا إلٰه غيرك» ثلاث مرات.

(Allah is the greatest, Allah is more mighty and honorable than all his creatures, Allah is more powerful than all of them whom I fear, and seek protection against them from Allah besides whom there is no god (but he), who keeps the seven heavens from falling down on earth unless he wills. (O Allah) my guardian against your so-and so slave, his army, his followers and his colleagues be they jinn or mankind.

O Allah become my protection from their mischief, great is your praise, and he who seeks your protection is honorable. And blessed is your name and there is no god except you) (2) (Tabaram).

Say it three times."

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(1) [٧٠٧] أخرجه الحاكم في المستدرك ٣/ ١٥٧، وأحمد في المسند ٢/ ٤٠٤ و٥٣٦.

(2) [٧٠٨] أخرجه الطبراني في المعجم الكبير.

٧٠٩ ـ **حدثنا** موسى قال: حدثنا سُكَين بن عبد العزيز بن قيس، أخبرني أبي، أن ابن عباس حدثه قال: من نزل به هم أو غم أو كرب أو خاف من سلطان، فدعا بهؤلاء استجيب له: أسألك بلا إلٰه إلا أنت ربّ السموات السبع ورب العرش العظيم، وأسألك بلا إلٰه إلا أنت رب السموات السبع ورب العرش الكريم، وأسألك بلا إلٰه إلا أنت رب السموات السبع والأرضين السبع وما فيهن، إنك على كل شيء قدير. ثم سل الله حاجتك.

709. [Sayyidina Ibn Abbas ﷺ said," If anyone is overcome by sorrow or sadness or distress or fear of a king then he must make a supplication with these phrases, his request will be answered[1]:

أسألك بلا إلٰه إلا أنت ربّ السموات السبع ورب العرش العظيم، وأسألك بلا إلٰه إلا أنت رب السموات السبع ورب العرش الكريم، وأسألك بلا إلٰه إلا أنت رب السموات السبع والأرضين السبع وما فيهن، إنك على كل شيء قدير. ثم سل الله حاجتك.

(I ask you by (the blessings of Lailaha who is the lord of the seven heavens and the lord of the great throne.

And, I ask you by La ilaha ill Allah who is the lord of the seven heavens and the lord of the noble throne.

And, I ask you by La ilaha ill Allah who is the lord of the seven heavens and the seven earths and whatever they contain. Surely, you are overall things powerful.

He may then describe his demand.]

٢٩٥ ـ باب ما يدخر للداعي من الأجر والثواب

295. Chapter: Treasure of Reward for the supplication

٧١٠ ـ **حدَّثَنَا** إسحاق بن نصر قال: حدثنا حماد بن أسامة عن علي بن علي قال: سمعت أبا المتوكل الناجي قال: قال أبو سعيد الخدري، عن النبي ﷺ: «ما من مسلم يدعو، ليس بإثم ولا بقطيعة رحم، إلا أعطاه إحدى ثلاث: إما أن يعجل له دعوته، وإما أن يدَّخرها له في الآخرة، وإما أن يدفع عنه من السوء مثلها». قال: إذاً يكثر، قال: «الله أكثر».

710.[Sayyidina Abu Saeed al-khudri ﷺ has reported from the holy prophet ﷺ. He said," If a Muslim makes a supplication in which he does not

(1) [٧٠٩] سكين بن عبد العزيز بن قيس العبدي العطار البصري، وهو سكين بن أبي الفرات صدوق يروي عن الضعفاء، من السابعة.

request for anything that is sinful or for anything that has to do with severing of ties then Allah gives him one of three things (definitely). He accepts his supplication exactly according to his request at the same time. Or let his supplication be an asset for him in the hereafter, or protects him from a difficulty of like nature that he was going to face".

The narrator exclaimed," So, we shall make plenty of supplication." The prophet ﷺ remarked," Allah is the one to give abundantly".][1] (Ahmad)

٧١١ ـ **حدَّثَنا** ابن شيبة قال: أخبرني ابن أبي الفديك قال: حدثني عبد الله بن موهب، عن عمه عبيد الله، عن أبي هريرة، عن النبي ﷺ قال: «ما من مؤمن ينصب وجهه إلى الله، يسأل مسألة، إلا أعطاه إياها، إما عجلها له في الدنيا، وإما ذخرها له في الآخرة، ما لم يعجل» قالوا: يا رسول الله، وما عجلته؟ قال: «يقول: دعوت ودعوت، ولا أراه يستجاب لي».

711.[It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the prophet ﷺ said, when a believer asks Allah for anything while he is prostrating then Allah gives him what he asks. Either he gives him exactly what he asks right in this world or holds it back for him as a treasure in the hereafter so long as he does not be impatient".

The companions رضي الله عنهم asked him, messenger of Allah, what is impatience? He said, " It is to say, I made a supplication, and again I made one, but I do not see it receiving approval."][2] (Ahmad, Abu Awanah, Ibn Maja)

EXPLANATION: The Hadith # 710 tells us that Allah accepts supplication of every Muslim provided he does not ask for anything sinful. For instance, he must not ask to be able to do something that is a sin or calls for severing o bonds of kinship. Preserving ties of relationship is to keep good relations with one's relatives and to be kind in one's dealings but to severe ties of relationship is to disjoin bonds with relatives or misbehave with them. To severe bonds of kinship is also a sin but the prophet ﷺ mentioned it separately that we may understand well that it is a very detested behaviour.

A Hadith tells us that one who cuts ties will not go to paradise. (Bukhari)

Severing ties is a very bad thing in the sight of Allah. Hence, it is mentioned distinctly in the Hadith as condition for supplication to be accepted that one must not ask for severing of ties or fro another sinful act.

The Hadith says that the meaning of a supplication being accepted is that

(1) [٧١٠] أخرجه أحمد في المسند ٣/١٨.

(2) [٧١١] عبيد الله بن عبد الرحمٰن بن عبد الله بن موهوب التميمي، ويقال عبد الله، روى عن عمه عبيد الله، ليس بالقوي من السابعة. أخرجه أحمد وأخرجه أبو عوانة وابن حبان بغير هذا الطريق.

it does not imply that the supplication must get what he asks. Sometimes, he asks and he gets the same thing that is requested. Sometimes, he will not get that but a difficulty that he was likely to face is obverted. Suppose he had asked for a hundred rupees, he does not get that but he saves the which he would have had to spend on the illness of his child which is averted. Thus, he gets two things: the child's illness is averted and his money is saved.

There is yet another, a third way in which a supplication is accepted. The prophet ﷺ said, "One cannot see its acceptance in this world either in receipt of the same thing in the world or in averting of an anxiety but Allah retains that from his use in the hereafter. When, on the day of Resurrection, rewards will be distributed fro deeds those people who had not seen the result of their supplication in either of the two earlier ways will get rewards. At that time, a slave will wish that none of his supplications had been materialized in either of the two ways in the world so that he would have received large rewards in the hereafter.

It is very merciful of Allah to keep a supplicant's petition for the hereafter. The fleeting world will pass away is one-way or the other. A man will live through it in happiness or pain while the hereafter is abiding. There, life is everlasting and whatever one gets there will be limitless, but the slaves do not understand the wisdom of Allah and do not fathom the vastness of his mercy. There are many advantages of supplication in this world and the hereafter and those people who are continuously engaged in making supplication receive mercies of Allah plentifully and his blessings descend on them, they are content at Heart and find peace of mind. Supplicants are successful in this life and the next.

In the light of the foregoing discussion it is not correct in any way for a man to complain that his supplication in not answered. A supplication is always answered but in which of the three possibilities, only Allah knows. A slave only has to request and he must persist making requests to Allah, and his wishes will be materialized in this life and the next.

٢٩٦ ـ باب فضل الدعاء

296.Chapter: Virtues of supplication

٧١٢ ـ **حدَّثَنَا** عمرو بن مرزوق قال: أخبرنا عمران، عن قتادة، عن سعيد بن أبي الحسن، عن أبي هريرة، عن النبي ﷺ قال: «ليس شيء أكرم على الله من الدعاء».

712.[It is narrated by Sayyidina Abu Hurayrah ؓ that the prophet ﷺ said," Nothing is more esteemed in the sight of Allah than supplication."](1) (Tirmizi, Ahmad, Ibn Maja)

(1) [٧١٢] أخرجه الترمذي في السنن ٣٣٧٠، وأحمد في المسند ٢/ ٣٦٢، وابن ماجه في السنن ٣٨٢٩.

٧١٣ ـ **حدَّثَنا** خليفة قال: حدثنا أبو داود قال: حدثنا عمران، عن قتادة، عن سعيد بن أبي الحسن، عن أبي هريرة، عن النبي ﷺ قال: «أشرف العبادة الدعاء».

713.[It is reported by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ said," Supplication is a form of worship that excels all other forms of worship."][(1)] (Kanz al-Ummat)

EXPLANATION: There are many forms of worship and supplication is also a form of worship. Rather, it is the most excellent form of worship.

Another Hadith describes it as the pith of worship. It is the essence of worship because the reality of worship is that a slave displays his humility and humbleness before Allah. He shows his helplessness and deep devotion openly and secretly and behaves in utter dependence an need of Allah. This attitude is most marked in supplication and that is why it is termed the most excellent of all worship and the pith of worship.

٧١٤ ـ **حدَّثَنا** أبو الوليد قال: حدثنا شعبة، عن منصور، عن ذر عن يُسَيْع، عن النعمان بن بشير، عن النبي ﷺ قال: «إن الدعاء هو العبادة» ثم قرأ: ﴿ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾ [غافر: 60].

714.[Sayyidah Ayeshah ﷺ said that the prophet ﷺ was asked which kind of worship was the most meritorious and he said." To pray for oneself."][(2)] (Ibn Maja, Ahmad, Hakim)

EXPLANATION: This Hadith tells us that supplication itself is worship. If a man makes supplication in a correct way then that itself is worship. In other words, supplication in all its aspects is worship. A slave presents his request in a supplication and confirms his helplessness before Allah in the manner of a mendicant and he is confident that only Allah is the one who gives. He is the one who bestows and there is no one else who gives anything. He is powerful; he is Noble and gracious and Bountiful. He gives as much as he wishes and no one can prevent him from giving. He is independent and he needs nothing. The creatures are all entirely helpless and dependent. When a slave has this bent of mind, believes in it and spreads his hands before the powerful and the Internal Allah to present his petition then his act becomes worship. His petition receives the pleasure and approval of Allah.

It contrast, anyone who refrains from presenting his petition suggests that it does not behove him to make a plea from his needs and helplessness before others. His behaviour is arrogant and a sign of independence and,

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(1) [٧١٣] انظر كنز العمال للمتقي الهندي ٢١١٥.

(2) [٧١٤] أخرجه ابن ماجه في السنن ٣٨٢٧، وأحمد في المسند ٤/ ٢٦٧ و٢٧١ و٢٧٦، والحاكم في المستدرك ١/ ١٤٩٠.

therefore, earns for him the displeasure of Allah. There is a warning for such people that they will be admitted to hell.

٧١٥ ـ **حَدَّثَنَا** أبو الوليد قال: حدثنا شعبة، عن منصور، عن ذر عن يُسَيْع، عن النعمان بن بشير، عن النبي ﷺ قال: «إن الدعاء هو العبادة» ثم قرأ: ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: 60].

715.[It is reported by Sayyidina Numan bin Basheer ﷺ that the prophet ﷺ said," surely, supplication itself is worship." He then recited the verse of the Quran(1):

ادعوني أستجب لكم

«Call upon me, and I shall answer you. (Hakim and Bukhari)

٧١٦ ـ **حَدَّثَنَا** عباس النرسي قال: حدثنا عبد الواحد قال: حدثنا ليث قال: أخبرني رجل من أهل البصرة قال: سمعت معقل بن يسار يقول: انطلقت مع أبي بكر الصديق رضي الله عنه إلى النبي ﷺ فقال: «يا أبا بكر، لَلشِّرْكُ فيكم أخفى من دبيب النمل» فقال أبو بكر: وهل الشرك إلا من جعل مع الله إلهاً آخر؟ قال النبي ﷺ: «والذي نفسي بيده للشرك أخفى من دبيب النمل. ألا أدلك على شيء إذا قلته ذهب عنك قليله وكثيره؟» قال: «قل: اللهم إني أعوذ بك أن أشرك بك وأنا أعلم، وأستغفرك لما لا أعلم».

716. [Sayyidina Maqil bin yasar ﷺ said that he came to the prophet ﷺ with Sayyidina Abu Bakr ﷺ. He said," O Abu Bakr, polytheism enters you people more quietly (secretly) than the movement of ants." Sayyidina Abu Bakr ﷺ asked," Is there a kind of polytheism besides associating anything with Allah"?

The prophet ﷺ said," By him who has my life in his power, polytheism is more concealed than the movement of ants. Shall I not teach you something which if you say will eliminate minor or major (polytheism)?" He then said," say:

اللّهم إني أعوذ بك أن أشرك بك وأنا أعلم، وأستغفرك لما لا أعلم.

(O Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know)."] (2) (Suyuti)

EXPLANATION: Polytheism means the unknown or minor polytheism here. It is ostentation. The polytheism through how off is one that creeps gradually lik eants. Sometimes, one does not even sense it. Any deed that is done not for the sake of allah but to show off to his creatures is secret polytheism or minor polytheism.

(1) [٧١٥] أخرجه الحاكم وصححه.

(2) [٧١٦] أخرجه السيوطي في الدر المنثور ٤/ ٥٤، وابن السني في عمل اليوم والليلة (باب الشرك).

٢٩٧ ـ باب الدعاء عند الريح

297.Chapter: Supplication when the breeze blows

٧١٧ ـ **حدَّثَنَا** خليفة قال: حدثنا ابن مهدي قال: حدثنا المثنى (هو ابن سعيد) عن قتادة، عن أنس، قال: كان النبي ﷺ إذا هاجت ريح شديدة قال: «اللهم إني أسألك من خير ما أرسلت به، وأعوذ بك من شر ما أرسلت به».

717.[Sayyidina Anas ﷺ said that when a strong wind blew the prophet ﷺ made this supplication:

اللهم إني أسألك من خير ما أرسلت به، وأعوذ بك من شر ما أرسلت به.

"O Allah, I ask you from the good with which it is sent and I seek your protection from the evil with which it is sent".]

٧١٨ ـ **حدَّثَنَا** أحمد بن أبي بكر قال: حدثنا مغيرة بن عبد الرحمن، عن يزيد، عن سلمة قال: كان النبي ﷺ إذا اشتدت الريح يقول: «اللهم لاقحاً، لا عقيماً».

718.[It is reported by Yazeed that when the wind was very strong Sayyidah Salamah ﷺ made this supplication:

اللهم لاقحاً، لا عقيماً

" O Allah cause this wind to bring rain and let it not be without benefit".]

EXPLANATION: The Arabic لاقح (Laqih) used in this Hadith is a pregnant she camel while عـــقـــيـــم (Aqeem) is a barren female. The wind that brings clouds filled with rain is referred to here as Laqih while the clouds that do not pour down are referred to as Aqeem. We see in Surah al-Hijr.

﴿وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ﴾ [الحجر: 22]

{And we send the winds fertilizing} (al-Hijr, 15:22)

It is the same idea that is referred to in the verse as is conveyed in the Hadith.

٢٩٨ ـ باب لا تسبوا الريح

298.Chapter: Do not deride wind

٧١٩ ـ **حدَّثَنَا** ابن أبي شيبة قال: حدثنا أسباط، عن الأعمش، عن حبيب بن أبي ثابت، عن سعيد بن عبد الرحمن بن أبزى، عن أبيه، عن أبيّ قال: لا تسبوا الريح فإذا رأيتم منها ما تكرهون فقولوا: «اللهم إنا نسألك خير هذه الريح، وخير ما فيها، وخير ما أرسلت به، ونعوذ بك من شر هذه الريح، وشر ما فيها، وشر ما أرسلت به».

719.[Sayyidina Ubayy bin Kab ﷺ said," Do not denounce wind. When you behold in it something that you dislike make this supplication:

اللهم إنا نسألك خير هذه الريح، وخير ما فيها، وخير ما أرسلت به.

(O Allah! We ask you the good of this wind and the good of what is therein and the good with which it is sent.)

ونعوذ بك من شر هذه الريح، وشر ما فيها، وشر ما أرسلت به.

(And we seek refuge in you from the evil of this wind and the evil of that which is therein and the evil with which it is sent)."] [1] (Ahmad)

٧٢٠ ـ **حدَّثَنَا** مسدد، عن يحيى، عن الأوزاعي قال: حدثني الزهري قال: حدثني ثابت الزرقي قال: سمعت أبا هريرة يقول: قال رسول الله ﷺ: «الريح من روح الله، تأتي بالرحمة والعذاب، فلا تسبوها، ولكن سلوا الله من خيرها، وتعوذوا بالله من شرها».

720.[It is stated by sayidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said "Win is the mercy of allah. It brings mercy or punishment. Do not denounce it but ask Allah, the exalted, for the good of it and seek the protection of Allah from its evil[2].] (Abu Dawood, Ahmad, Hakim)

EXPLANATION: wind too is one of the creatures of Allah. It blows in obediene to his command. It brings good and evil, and there is no point in calling it bad. Nothing is served in denouncing something that has no authority over itself. Since it blows at the command Allah, We must ask Allah for mercy and if we behold anything unpleasant in it, we must supplicate Allah for his protection from it.

٢٩٩ ـ باب الدعاء عند الصواعق

299. Chapter: supplication during lightening

٧٢١ ـ **حدَّثَنَا** معلى بن أسد قال: حدثنا عبد الواحد بن زياد قال: حدثنا الحجاج قال: حدثني أبو مطر، أنه سمع سالم بن عبد الله، عن أبيه، قال: كان النبي ﷺ إذا سمع الرعد والصواعق قال: «اللّهم لا تقتلنا بصعقك، ولا تهلكنا بعذابك، وعافنا قبل ذلك».

721.[It is reported by Salim bin Abdullah on the authority of his father (Abdullah bin Umar ﷺ that when the prophet ﷺ heard a thunder-clap or a thunder-bolt, he would make this supplication:

اللّهم لا تقتلنا بصعقك، ولا تهلكنا بعذابك، وعافنا قبل ذلك.

(O Allah, slay us not with your lightening and destroy us not with your punishment. But, preserve us before that).] [3] (Tirmizi, Ahmad, Hakim).

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(1) [٧١٩] أخرجه أحمد في المسند ٥/ ١٢٣.

(2) [٧٢٠] أخرجه أبو داود في السنن ٥٠٩٧، وأحمد في المسند ٢/ ٢٦٨، والحاكم في المستدرك ٤/ ٢٨٥.

(3) [٧٢١] حجاج بن أرطأة بن ثور بن هبيرة النخعي، أبو أرطأة الكوفي القاضي أحد، الفقهاء، صدوق كثير الخطأ والتدليس من السابعة مات سنة خمس وأربعين. أخرجه الترمذي في السنن ٣٤٥٠، وأحمد في المسند ٢/ ١٠٠، والحاكم في المستدرك ٤/ ٢٨٦.

٣٠٠ ـ باب إذا سمع الرعد

300.Chapter: When one hears a thunder- clap

٧٢٢ ـ حدَّثَنَا بشر قال: حدثنا موسى بن عبد الله قال: حدثني الحكم قال: حدثني عكرمة، أن ابن عباس كان إذا سمع صوت الرعد قال: سبحان الذي سبحت له. قال: إن الرعد ملك ينعق بالغيث كما ينعق الراعي بغنمه.

722.[Sayyidina Ibn Abbas ﷺ made this supplication when he heard a cloud burst:

سبحان الذي سبحت له.

(Glory be to him whose hymn you sing)

He also said that the thunderclap was on angel who disbursed the clouds through his loud shriek. It is like the shepherds who heard their sheep by calling out in a loud voice.][1] (Malik in Muwatta)

٧٢٣ ـ حدَّثَنَا إسماعيل قال: حدثني مالك بن أنس، عن عامر بن عبد الله بن الزبير، عن عبد الله بن الزبير، أنه كان إذا سمع الرعد ترك الحديث وقال: سبحان الذي يُسَبِّحُ ﴿ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ﴾ [الرعد: 13] **ثم يقول: إن هذا لوعيدٌ شديدٌ لأهل الأرض.**

723.[Sayyidina Abdullah bin al-Zubayr ﷺ stopped speaking when he heard a thunder-clap and said:

سبحان الذي يُسَبِّحُ ﴿ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ﴾ [الرعد: 13].

(Glory be to him whose praise the thunderclap sings and the angels glorify in awe of him)

He used to say, then, that the thunder-peal is a stern warning for the dwellers of earth.]

EXPLANATION: The sound of cloud burst is a caution for the inhabitants of earth. They hear the strong sound and they must give up their disobedience of, and rebellion against, Allah. The sound of the trumpet will be sterner.

٣٠١ ـ باب من سأل الله العافية

301.Chapter: He who asks Allah for security

٧٢٤ ـ حدَّثَنَا آدم قال: حدثنا شعبة قال: حدثنا سويد بن حُجير قال: سمعت سليم بن عامر: عن أوسط بن إسماعيل قال: سمعت أبا بكر الصديق رضي الله عنه بعد

(1) [٧٢٢] موسى بن عبد العزيز المدني أبو شعيب القنباري صدوق سيىء الحفظ من الثامنة مات سنة خمس وسبعين. أخرجه مالك في الموطأ موقفاً صحيح النووي إسناده.

وفاة النبي ﷺ قال: قام النبي ﷺ عام أول مقامي هذا ـ ثم بكى أبو بكر ـ ثم قال: «عليكم بالصدق، فإنه مع البر، وهما في الجنة، وإياكم والكذب، فإنه مع الفجور، وهما في النار. وسلوا الله المعافاة، فإنه لم يؤت بعد اليقين خير من المعافاة، ولا تقاطعوا، ولا تدابروا، ولا تحاسدوا، ولا تباغضوا، وكونوا عباد الله إخواناً».

724.[Awsat bin Ismail has narrated that he heard Sayyidina Abu Bakr ﷺ say after the death of the prophet ﷺ This is the very place where the prophet ﷺ had stood in the first year of Hijrah, saying that he began to weep and added," Hold on to truth because that is piety and both these things will carry a man to paradise. And, keep away from falsehood because it is a very grave sin and both of them will carry one to hell. And ask Allah for security because nothing greater than it is given to anyone apart from belief, and do not sever ties among yourselves. Do not turn your backs to one another nor be jealous of one another. And do not harbour mutual hatred. And, live as slaves of Allah, brothers of one another."[(1)]] (Ibn Maja, Ahmad)

EXPLANATION: Sayyidina Abu Bakr ﷺ has given very important advice in this Hadith if anyone abides by them then he will turn into a firm Muslim and a truthful one at that. He will earn success in this world and the next.

This first advice is to hold on to truth. One must speak the truth always, and that is a pious deed also, another Hadith tells us that in truth lies a man's salvation. Both truthfulness and piety take a man to paradise. The second advice is to refrain from falsehood because it is a grave sin and both lies and sin will carry the liar to Hell.

The third advice that Sayyidina Abu Bakr ﷺ gave is to ask for security. The Arabic word is al-Muafah and it is a very comprehensive word. The Ahadith have encouraged us strongly to ask Allah for Aafiyah (a derivative of the same root as of Muarah). We must keep requesting Allah for aafiyah (protection and security) in both the worlds. The prophet ﷺ liked comprehensive supplications very much. A comprehensive supplication is one whose words are few but they encompass wide meaning an implication in them and the prophet ﷺ liked to pray for aafiyah because it includes everything in the world or the hereafter a man may need.

It is reported by Sayyidina Anas ﷺ that someone presented himself before the prophet ﷺ and asked," Messenger of Allah, which supplication is the best?" He said," That you ask your lord for aafiyah and Muafah in this world and the next (that is, forgiveness of sin)." He came the next day and put the same question," Messenger of Allah which supplication is the best?" The prophet ﷺ gave him the same answer as he had given him the first day. This

(1) [٧٢٤] أخرجه ابن ماجه في السنن ٣٨٤٩، وأحمد في المسند ١/ ٣ و٥.

man came on the third day too and asked the same thing and the prophet ﷺ gave him the same answer and added," If you receive aafiyah and Muafah in the world and the hereafter then you are successful." Hence, we must not consider this supplication insignificant for it is more excellent than all other supplications as far as our needs of this world and the next are concerned. It is most comprehensive too.

The fourth advice of Sayyidina Abu Bakr رضي الله عنه is do not sever ties of mutual relationship and do not turn your backs, on one another, the Shariah of Islam has placed great emphasis on love and compassion and it has stressed that Muslims should keep away from mutual hatred, malice and animosity and from humiliating others. A man is human and sometimes he does have an unpleasant feeling for another and that is not unlikely to happen given human traits. But Shariah has placed a limit for such allowances. In common parlance, it has allowed severing of ties for three days. We have a saying of the prophet ﷺ," It is not allowable for a Muslim to keep a part from his brother (Muslim) for more than three days. If he does so and dies then he will enter Hell.

The fifth advice is to avoid jealousy. A Hadith quotes the prophet ﷺ as saying," Avoid envy, for envy devours good deeds just as devours wood (or, fuel). (Mishkat). The Ulama tell us that envy is unlawful and they are unanimous about it. One of the main reasons for envy to be unlawful is that Allah bestows something on a man for some reason, the wisdom behind it is known to him. Now, the jealous man wishes that the blessed person should be deprived of Allah's blessings, so, in reality, he objects to the decision of Allah to bestow on him his blessings and he questions the wisdom of Allah. Obviously, the creatures have no right to question their creator and, in fact, they are not worthy of being given that right. When a man is jealous of another, he tries to cause him harm. He backbites him and works himself up to give him physical harm and monetary loss, and because of that he perpetrates grave sins. He does not get an opportunity to do any pious deed but if he manages to do anything then on the day of resurrection it will be handed over to the person to whom he showed. This, it will be one with him whether he does a pious deed or not, a jealous person harms himself in this world and the next. He deprives himself of performance of good deeds and if he ever does not, the fire of jealousy burns that to ashes. There is punishment in this world for the jealous person, through the fire of jealousy that burns within him, but he is unable to cause any damage to him with whom he is jealous. What a wise saying has come to us from an anonymous source:

كفى بالحاسد أنه يغتم وقت سرورك .

"It is enough for the jealous that he burns when you are happy".

(It is not necessary to take revenge from a jealous person. His punishment is that whenever you are happy, he feels sad because of your happiness.)

The sixth advice given by Sayyidina Abu Bakr ﷺ is that we must not hate one another or bear malice towards anyone. The prophet ﷺ has said, according to a Hadith," Hatred shaves off and I do not say that it shaves off the hair but it shaves off the religion." He described hatred as something that shaves off religion. The comparison is very evident. A rover rolls the overhead shaving all hair separating the tiny and large hair and in the same way hatred obliterates all pious deeds one by one. May Allah protect us from this disease. Aameen!

The seventh advice is to live as slaves of Allah and in mutual fraternity. These words of the Hadith imply that to live as brothers of one another is to offer servitude to Allah it is a respect for the command of Allah and his greatness and a source of mutual love and compassion. However, this must not be practiced as a custom or habit or a temporary phenomena but its true driving force should be the knowledge that both of them are creatures and slaves of Allah and because both are worshippers of one God, Allah who has no partner, they are worthy of mutual love and compassion. They must behave as brothers because of that. Each must say to himself," This unity is very strong and enduring and I must surely respect it. I am bound to give rights of brotherhood." In fact, we may even apply a general meaning to the word,عـــبـــد abd (slave). Ibad Allah (slaves of Allah), may be taken to mean creatures of Allah whether they believe in him or not but they are his creatures and, therefore, each one is an abd. Being creatures of the mighty, gracious creator they are all included in the term slaves. In this way, because they are all creatures they are bound to discharge the rights of brotherhood. The meaning would be that because they are all creatures of one creator and his slaves and they are all partners in this unity, it is binding on them to give rights of one another and to make them comfortable. Accordingly, we find these words and this message in a Hadith:

الخلق عيال الله فأحب الخلق إلى الله من أحسن إلى عياله.

" The creatures are the family of Allah. So the dearest of the creatures to Allah is he who is mist kind to his family."
(Mish Kat)

This Hadith corroborates the explanation given by us.

٧٢٥ ـ **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن الجُريري، عن أبي الورد عن اللجلاج، عن معاذ قال: مر النبي ﷺ على رجل يقول: اللهم إني أسألك تمام النعمة. قال: «هل تدري ما تمام النعمة؟» قال: «تمام النعمة دخول الجنة، والفوز من النار». ثم مر على رجل يقول: اللهم إني أسألك الصبر. قال: «قد سألت ربك

البلاء، فسله العافية». ومر على رجل يقول: يا ذا الجلال والإكرام، قال: «سل».

725.[Sayyidina Muaz ﷺ said that the prophet ﷺ passed by a man who was saying:

اللّهم إني أسألك تمام النعمة.

(O Allah, I ask you for all of the blessing).

He asked the man whether he knew what all the blessing meant and he said that it meant admittance to paradise and safety from Hell.

Then the prophet ﷺ passed by another man who was saying:

اللّهم إني أسألك الصبر.

(O Allah! I ask you for patience). The prophet ﷺ said to him, "You have asked your lord for trail and difficulty over yourself. So, now ask him also for safety aafiyah)".

The prophet ﷺ then came across a third man who said:

يا ذا الجلال والإكرام.

(O owner of majesty and splendour!).

The prophet ﷺ said to him," Make a request!" (because you have called Allah by this great attribute).][1](Al-bur al-Manthur. Zubaydi. Kan al-Ummat)

EXPLANATION: We get a significant advice from this Hadith that a man must make a supplication with due care and thought. It is better for him to make supplication from the supplications found in the Quran and Hadith. They are all full of benefit and there is no risk when they are accepted in his favour. If he makes a supplication in his own words and according to his understanding then he must think well over it and reflect on the possible consequences of his request. He must make sure that he is not asking something that might have negative repercussions. We have the example of a companion ﷺ who requested to be enabled to show patience and the prophet ﷺ told him that he was asking for trouble and difficulty over himself and he must make amends by asking for safety. We must realize how grand it is to be patient and it is highly lauded in the Quran and Ahadith yet the prophet ﷺ did not allow his companion to ask for patience. The correct procedure is to ask for patience and security after practicing patience when afflicted with an anxiety. As long as he is in difficulty and he practices patience, he will continue to receive reward for being patient and when he is relieved and expresses gratitude, he will also get a reward for being thankful.

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(1) [٧٢٥] انظر: الدر المنثور للسيوطي ٢/ ٢٦٥. إتحاف السادة المتقين للزبيدي ٩/ ٨٥، كنز العمال ٥٩٦٥، وتخريج الإحياء للعراقي ٤/ ١٠٠.

Patience is not something that one asks for. If he is not in difficulty and requests to be enabled to show patience then he is inviting hard times to that he may show patience. It is against the teachings of he prophet ﷺ to ask for hardship. Allah has given a man safety and he can always let him have that and one must always ask him for safety. Soundness and comfort. May limitless blessings and peace be, from Allah, on his messenger ﷺ who is mercy to the worlds who taught his Ummah all the good and beneficial things and explained very clearly what is bad and what is good for them. He taught them how to make a supplication as well as the etiquettes of making a request and of displaying servitude to Allah.

فصلى الله عليه وصحبه وآله بقدر كماله وجلاله.

(So Blessing of Allah be on him, his companions, and his family and descendants according to his perfectness and majesty.)

٧٢٦ ـ **حدَّثَنَا** فروة قال: حدثنا عبيدة، عن يزيد بن أبي زياد، عن عبد الله بن الحارث، عن العباس بن عبد المطلب، قلت: يا رسول الله! علمني شيئاً أسأل الله به. فقال: «يا عباس، سل الله العافية». ثم مكثت قليلاً، ثم جئت فقلت: علمني شيئاً أسأل الله به يا رسول الله. فقال: «يا عباس، يا عم رسول الله، سل الله العافية في الدنيا والآخرة».

726. [Sayyidina Abbas bin Abdul Mmuttalib ﷺ said that he requested the messenger of Allah ﷺ to teach him a supplication whereby he May request Allah for his needs. The prophet ﷺ said,"O Abbas, ask Allah for aafiyah (security). After some days, he again met the prophet ﷺ and asked," Teach me a supplication to beseech Allah for my want." He said, "O Abbas! O uncle of the messenger of Allah! Ask Allah for aafiyah (security) in this world and the next."] (1) (Tirmizi, Tabarni)

٣٠٢ ـ باب من كره الدعاء بالبلاء

302.Chapter: It is Makrooh to request involvement in trial

٧٢٧ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا أبو بكر، عن حميد، عن أنس قال: قال رجل عند النبي ﷺ: اللهم لم تعطني مالاً فأتصدق به، فابتلني ببلاء يكون ـ أو قال ـ فيه أجر. فقال: «سبحان الله، لا تطيقه. ألا قلت: اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار».

727. [Sayyidina Anas ﷺ said that a man made this supplication in the

(1) [٧٢٦] أخرجه الترمذي في الدعوات، وقال عبد الله بن الحارث سمع من العباس، والطبراني بأسانيد ورجال بعضها رجال الصحيح غير يزيد بن أبي زياد وهو حسن الحديث.

presence of the prophet ﷺ "O Allah, you have not bestowed upon me wealth so I cannot give Sadaqah, hence involve me in anxiety so that I may earn reward against that. The prophet ﷺ said," Subhan Allah! You cannot endure difficulty. Why did you not make this supplication?

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

(O Allah, let us have the good of this world and the good of the hereafter and save us from the torment of the fire)."][1] (Muslim, Tirmizi, Ahmad)

٧٢٨ ـ **حدَّثنا** أحمد بن يونس قال: حدثنا زهير قال: حدثنا حميد، عن أنس قال: دخل (قلت لحميد: النبي ﷺ؟ قال: نعم) دخل على رجل قد جهد من المرض، فكأنه فرخ منتوف. قال: «ادع الله بشيء. أو سله». فجعل يقول: اللهم ما أنت معذبي به في الآخرة، فعجله في الدنيا. قال: «سبحان الله. لا تستطيعه ـ أو: لا تستطيعوا ـ ألا قلت: اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار!» ودعا فشفاه الله عز وجل.

728.[Sayyidina Anas ؓ said that the prophet ﷺ visited a sick man who had withered from sickness to such an extent that he could be compared to a bridling whose feathers had been plucked out. The prophet ﷺ said to him," Make for health." So, he began to supplicate Allah,
" O Allah whatever punishment you intend to give me in the hereafter, give it to me here, in this life".

The prophet ﷺ said, " Subhan Allah! You are not able to bear that. Why did you not make this supplication?

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

(O Allah, grant us what is good in this world and what is good in the hereafter, and save us from the chastisement of the fire)".

Then the prophet ﷺ made a supplication for him and Allah, the Mighty, the Gracious, gave him cure from sickness.][2]

EXPLANATION: Man must always ask Allah for good and safety. When he makes a request, why should he not ask for the best? Allah can give a man both difficulty and ease. So, why should one not ask the supreme being for safety and security instead of anxiety? When a companion made a supplication to Allah to let him have his punishment in this life instead of the next, the prophet ﷺ did not like that. He warned the man and taught him

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(1) [٧٢٧] أخرجه مسلم في الصحيح ٢٠٦٨ و٢٠٦٩، والترمذي في السنن ٣٤٨٧، وأحمد في المسند ٣/ ١٠٧، ٢٠٨، ٢٠٩، ٢٧٧.

(2) [٧٢٨] راجع مصادر الحديث السابق رقم ٧٢٧.

that we should request for good in both the worlds which is included in this supplication:

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

We must, therefore, make this supplication often. It encompasses the good of both the worlds.

٣٠٣ - باب من تعوَّذ من جهد البلاء

303.Chapter: He who requests refuge from severe trial

٧٢٩ - **حدَّثَنا** عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني مجاهد، عن عبد الله بن عمرو قال: يقول الرجل: اللهم إني أعوذ بك من جهد البلاء. ثم يسكت. فإذا قال ذلك فليقل: إلا بلاء فيه علاء.

729.[Sayyidina Abdullah bin Amir ﷺ said that a man says:

اللّهم إني أعوذ بك من جهد البلاء.

(O Allah, I seek refuge in you from the distress of trial and then stops. When he makes this supplication he should also say ء الابلاء فيه علاء (except a trial that produces elevation of ranks)][1]

٧٣٠ - **حدَّثَنا** محمد بن سلام قال: حدثنا سفيان بن عيينة، عن سُمَيّ، عن أبي صالح، عن أبي هريرة، أن النبي ﷺ كان يتعوذ من جهد البلاء، ودرك الشقاء، وشماتة الأعداء، وسوء القضاء.

730.[Sayyidina Abu Hurayrah ﷺ has narrated that the prophet ﷺ sought refuge in Allah from the distress of trial, Being overtaken by a tribulation,Malicious rejoicing of enemies, And perversity of fate.][2] (Humaydi, Bayhaqi, Ibn Abu Aasim, kanz al-Ummat)

اللهم إني أعوذ بك من جهد البلاء ودرك الشقاء، وشماتة الأعداء، وسوء القضاء.

EXPLANATION: Both these Ahadith speak about seeking refuge from جهد البلاء (distress of trail). However, the first Hadith excepts a trail that raises ranks. Rather, it regards such a trial as desirable. (However, this is for very courageous and determined men.). The next Hadith mentions three other things from which refuge is sought. (1) Being overtaken by a tribulation, (2) rejoicing of enemies, and (3) perversity of fate. Seeking refuge from being overtaken by fate is to seek refuge from negation of good deeds and faith.

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(1) [٧٢٩] انظر: إتحاف السادة المتقين للزبيدي ٥/ ٨٤، تخريج الإحياء للعراقي ١/ ٣٢٥.

(2) [٧٣٠] أخرجه الحميدي في مسنده ٩٧٢٥، والبيهقي في شرح السنة، وابن أبي العاصم عن كتاب السنة ١/ ١٦٧. انظر كنز العمال ١٨٠٣٦.

٣٠٤ ـ باب من حكى كلام الرجل عند العتاب

304.Chapter: Repeating other's words when angry

٧٣١ ـ حدَّثَنَا عبد الله بن أبي بكر ـ ومسلم نحوه ـ قالا: حدثنا الأسود بن شيبان، عن أبي نوفل بن أبي عقرب، أن أباه سأل النبي ﷺ عن الصوم، فقال: «صُم يوماً من كل شهر» قلت: بأبي أنت وأمي، زدني. قال: «زدني زدني، صم يومين من كل شهر» قلت: بأبي أنت وأمي، زدني، فإني أجدني قوياً. فقال: «إني أجدني قوياً، إني أجدني قوياً» فأفحم حتى ظننت أنه لن يزيدني. ثم قال: «صم ثلاثاً من كل شهر».

731.[Abu Naufal bin Abu Aqrab has narrated on the authority of his father that he asked the prophet ﷺ about (voluntary) fasts. He said," observe one fast every month." He submitted," May my father and mother be ransomed to you, permit me to keep more." The prophet ﷺ repeated (in anger) what he had said, "permit me to keep more, permit me to keep more! He then added," keep two fasts every month".

But, Abu Nawafal's father again requested," May my parents be ransomed to you, allow me to keep more because I find myself able (to observe more)," I find myself able, I find myself able," he then maintained silence and it seemed that he would not give permission any more until he said," keep three fasts every month."][(1)] (Nasa'I, Ahmad)

EXPLANATION: It often happens that when a man is displeased, he expresses his displeasure by raising his tone and repeating the words of the other person. The validity of this behaviour supported by the foregoing Hadith. When the companion ﷺ said that he found himself able, the prophet ﷺ repeated those words because he did not like him to say that. When he gave an instruction that should have been obeyed but the companion ﷺ offered to observe more fasts which displeased the prophet ﷺ.

٣٠٥ ـ باب الغيبة

305.Chapter: (Backbiting)

٧٣٢ ـ حدَّثَنَا أبو معمر قال: حدثنا عبد الوارث، عن واصل مولى أبي عيينة قال: حدثني خالد بن عرفطة، عن طلحة بن نافع، عن جابر بن عبد الله قال: كنا مع رسول الله ﷺ ـ وارتفعت ريح خبيثة منتنة ـ فقال: «أتدرون ما هذه؟ هذه ريح الذين يغتابون المؤمنين».

732.[Sayyidina Jabir bin Abdullah ﷺ said that they were with the prophet ﷺ when a very stinking gush of wind blew over there. The prophet ﷺ they

(1) [٧٣١] أخرجه النسائي في السنن ٤/ ٢٢٥، وأحمد في المسند ٥/ ٦٧.

asked his companions ﷺ If they knew what that was. He added," It is the (stinking) air of those people who backbite the believers,]"

٧٣٣ ـ **حدَّثنا** مسدد قال: حدثنا فضيل بن عياض، عن سليمان، عن أبي سفيان بن جابر قال: هاجت ريح منتنة على عهد رسول الله ﷺ، فقال رسول الله ﷺ: «إن ناساً من المنافقين اغتابوا أناساً من المسلمين، فبعثت هذه الريح لذلك».

733.[Sayyidina Jabir ﷺ said that (once) a bad smelling wind blew in the times of the prophet ﷺ. The messenger of Allah said," The hypocrites are backbiting the Muslims. That is why this wind blows"(1).]

EXPLANATION: The unpleasant consequences of evil deeds will come before the doers in evil personification on the day of resurrection. Sometimes they are made to appear before them even in this worlds in ugly and unpleasant shapes we learn from the two Ahadith that in the world of examples backbiting is represented as a bad smelling breeze or body and this is manifest in this world sometimes.

٧٣٤ ـ **حدَّثنا** عبد الله بن صالح قال: حدثني معاوية بن صالح، عن كثير بن الحارث، عن القاسم بن عبد الرحمن الشامي، سمعت ابن أم عبد يقول: من اغتيب عنده مؤمن، فنصره، جزاه الله بها خيراً في الدنيا والآخرة. ومن اغتيب عنده مؤمن، فلم ينصره، جزاه الله بها في الدنيا والآخرة شراً. وما التقم أحد لقمة شراً من اغتياب مؤمن: إن قال فيه ما يعلم، فقد اغتابه، وإن قال فيه بما لا يعلم، فقد بهته.

734.[It is reported by Qasim bin Abdur Rahman as-Shamu that he heard Ibn Unm Abd say, "If a believer is backbited before someone and he helps the believer (by refuting backbiting)then Allah will reward him well in this world and the next. And, if a believer is backbited before someone and he does not help him (by not refuting the backbiting) then Allah will give him a bad return for that in this world and the next. Further, if anyone does not take a morsel more than backbiting in his mouth and says that which he knows about him then he has backbited him but if he says what he does not know about him then he has slandered him.]

EXPLANATION: We learn from this Hadith that if anyone backbites another person then we must refute him, give a suitable answer and stop him.

We also learn that to describe someone's actual shortcomings and defects is to backbite him but if these things are not found in him and he describes them then he is accusing him or slandering him. Those people who are given to backbiting and savour it should take a lesson from these Ahadith.

(1) [٧٣٣] انظر: حلية الأولياء لأبي نعيم ٨/ ١٢١. الترغيب والترهيب للمنذري ٩٣، والصمت ١١٨.

٣٠٦ ـ باب الغيبة، وقول الله تعالى ﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾ [الحجرات: 12]

306.Chapter: Backbiting And Allah's words "And backbite not one another"

٧٣٥ ـ **حدَّثنا** النضر قال: حدثنا أبو العوام عبد العزيز بن ربيع الباهلي قال: حدثنا أبو الزبير محمد، عن جابر بن عبد الله قال: كنا مع رسول الله ﷺ، فأتى على قبرين يعذَّب صاحبهما فقال: «إنهما لا يعذبان في كبير. وبلى، أما أحدهما فكان يغتاب الناس وأما الآخر فكان لا يتأذى من البول». فدعا بجريدة رطبة، أو بجريدتين، فكسرهما، ثم أمر بكل كسرة فغرست على قبر، فقال رسول الله ﷺ: «أما إنه سيهون من عذابهما، ما كانتا رطبتين، أو لم تيبسا».

735.[It is reported by Sayydina Jabir bin Abdullah that they had accompanied the messenger of Allah ﷺ when they came to two graves. Both the inmate of the graves were being punished. He said," They are being punished not for committing a grave sin. But, yes! (They are grave sins though on the face of it they are ordinary and it is easy to avoid them but their punishment is severe.) One of them was given to backbite other people while the other was not. Careful to clean himself of urine drops (over his body)".

He then asked for one or two branches of fresh date palm and split them and dug them on each grave. He said afterwards," Soon their punishment will be softened as long as the branches are green." Or he said," Until they dry up because they are remembering Allah.] Al- Hujurat, 49:12[1] (al-Dur al-Manthoor by Suyuti and Tafseer Ibn kathir).

EXPLANATION: The Ulama have said that the prophet ﷺ did that because fresh, moist branches make Zikr of Allah and the punishment might be softened because of their glorification of Allah.

We do have evidence from this Hadith of placing a fresh branch on the grave but this does not determine a date or day when his should be done. Those people who have chosen the day of Aashura (tenth of Muhurrum) to do it commit a bidah (an innovation in religion). It is also a bidah to put rice or pulses on the graves. There is no place for it in Shariah.

٧٣٦ ـ **حدَّثنا** ابن نمير قال: حدثني أبي قال: حدثنا إسماعيل، عن قيس قال: كان عمرو بن العاص يسير مع نفر من أصحابه، فمر على بغل ميت قد انتفخ، فقال: «والله لأن يكل أحدكم [من] هذا حتى يملأ بطنه، خير من أن يأكل لحم مسلم».

(1) [٧٣٥] انظر: الدر المنثور للسيوطي ٦/ ٩٦، تفسير ابن كثير ٨/ ٢١١.

736.[It is reported by Qays that Amr bin al-Aas ﷺ was going somewhere with his friends. They saw a dead mule whose belly had swollen up. Amr ﷺ said," By Allah, it is better for one to eat to his full from this (dead mule) than to eat the flesh of a Muslim." (He meant to say that to backbite anyone is worse than eating the meat of a dead animal.])

٣٠٧ ـ باب الغيبة للميت

307.Chapter: Backbiting the dead

٧٣٧ ـ **حدَّثَنَا** عمرو بن خالد قال: حدثنا محمد بن سلمة، عن أبي عبد الرحيم، عن زيد بن أبي أنيسة، عن أبي الزبير، عن عبد الرحمن بن الهضهاض الدوسي، عن أبي هريرة قال: جاء ماعز بن مالك الأسلمي فرجمه النبي ﷺ عند الرابعة، فمرّ رسول الله ﷺ ومعه نفر من أصحابه، فقال رجل منهم: إن هذا لخائن، أتى النبي ﷺ مراراً، كل ذلك يردده، حتى قتل كما يقتل الكلب. فسكت عنهم النبي ﷺ حتى مرّ بجيفة حمار شائلة رجله، فقال: «كُلا من هذا» قالا: من جيفة حمار يا رسول الله؟! قال: «فالذي نلتما من عرض أخيكما آنفاً أكثر. والذي نفس محمد بيده إنه في نهر من أنهار الجنة يتغمس».

737.[It is reported by Sayyidina Abu Hurayrah ﷺ that Maiz bin Maalik al-Aslami ﷺ came to the prophet ﷺ repeatedly (so that he may be given the prescribed punishment for the sin he had committed). When he came the fourth time, the prophet ﷺ gave orders for Rajam and he was stoned to death. The Messenger of Allah ﷺ and a few of his companions ﷺ afterwards passed by him. One of the companions remarked," How many times this perished man came to the prophet, and each time he turned him away until he was stoned like a dog." The prophet ﷺ did not say anything and walked ahead till they came to the corpse of an ass with its legs in the air. He said," Eat some of this (corpse)." They asked." Messenger of Allah, from this dead ass?" He said to them." That you have just backbited your brother is more serious than eating some of it (the ass' corpse). By him in whose hand the soul of Muhammad is, he (Mariz bin Maalik) is now among the rivers of paradise plunging into it".]

EXPLANATION: We know from this Hadith that it is also unlawful to backbite a dead man. It is like eating carrion.

٣٠٨ ـ باب من مس رأس صبي مع أبيه وبرَّك عليه

308.Chapter: He who strokes the head of a boy in his father's presence and invokes blessings on him

٧٣٨ ـ **حدَّثَنَا** إسحاق قال: أخبرنا حنظلة بن عمرو الزرقي المدني، قال: حدثني أبو حَزرة قال: أخبرني عُبادة بن الوليد بن عُبادة بن الصامت قال: خرجت مع أبي

وأنا غلام شاب، فلقينا شيخاً [عليه بُردة ومعافري وعلى غلامه بردة ومعافري] قلت: أي عم، ما يمنعك أن تعطي غلامك هذه النمرة، وتأخذ البردة، فتكون عليك بردتان وعليه نمرة؟ فأقبل على أبي فقال: هذا ابنك؟ قال: نعم. قال: فمسح على رأسي وقال: بارك الله فيك، أشهد سمعتُ رسول الله ﷺ يقول: «أطعموهم مما تأكلون، واكسوهم مما تكتسون». يا ابن أخي ذهاب مُتاع الدنيا أحب إليّ من أن يأخذ من متاع الآخرة. قلت: أي أبتاه من هذا الرجل؟ قال: أبو اليسر [كعب] بن عمرو.

738.[Ubadah bin Walid said that he came out with his father Ubadah bin al-Samit ﷺ and he was a young man at that time. They met an elderly Shaikh who had a mantle over him and Maafi garments. His slave too had a mantle and Maafai.

The narrator (Ubadah bin Walid) said," My uncle! In this way, you would have had a pair of good quality garments and he would have had one striped mantle".

The man turned to Ubadah bin al-Samit and asked," Is he your son?" He said," yes" Ubadah bin Walid said that the Shaikh stroked his head and said," May Allah bless you! I bear testimony that I heard the messenger of Allah ﷺ say that we must feed the slaves the same thing that we eat and clothe them that which we wear. O son of my brother! It is more dear to me that I lose the possessions of this world than I lose anything of the hereafter".

Ubadah bin Walid asked his father who the Shaikh was and he said." He is Abu al-Yasr Kab bin Amr".]

٣٠٩ - باب دالّة أهل الإسلام بعضهم على بعض

309.Chapter: Intimate relations of Muslims with one another

٧٣٩ - حدَّثنا عبدة قال: حدثنا بقية قال: حدثنا محمد بن زياد قال: أدركت السلف، وإنهم ليكونون في المنزل الواحد بأهاليهم، فربما نزل على بعضهم الضيف، وقِدرُ أحدهم على النار، فيأخذها صاحبُ الضيف لضيفه، فيفقد القِدْرَ صاحبها. فيقول: من أخذ القدر؟ فيقول صاحبُ الضيف: نحن أخذناها لضيفنا. فيقول صاحبُ القدر: بارك الله لكم فيها (أو كلمة نحوها). قال بقية، وقال محمد: والخبز إذا خبزوا مثل ذلك، وليس بينهم لا جدر القصب. (قال بقية: وأدركت أنا ذلك: محمد بن زياد وأصحابه.

739.[Muhammad bin Ziyad ﷺ said that he found that the predecessors (that is, the companions and their successors) lived together with their families. When a guest of one of them arrived and he found the cooking pot of another on the stove, he would take it serve his guest from it. When the owner of the cooking pot found it missing, he would enquire and the man who had taken it would tell him that he took it for his guest. There upon the

owner would exclaim." May Allah bless it for you," or he would make a similar exclamation.

And, Muhammad ﷺ said, when bread was baked (the one with the guest would take all of it). Their homes were separated by walls made of bamboo".

A narration of the Hadith, Baqiyyah, said," I too found (my teacher) Muhammad bin Ziyad and his colleagues observe this practice.]

EXPLANATION: It is not lawful to use the property of another without his consent. However, If there is mutual co-operation to a very intimate degree and meals are shared with one another whole-heartedly and no one minds another person sharing it then it is allowed to take the property of such companions. The condition does attach that the owner of the property, which is taken, does not mind it in the least but parts with it happily.

٣١٠ ـ باب إكرام الضيف وخدمته إياه بنفسه

310.Chapter: Serving the guest oneself

٧٤٠ ـ **حدَّثَنَا** مسدَّد قال: حدثنا عبد الله بن داود: عن فضيل بن غزوان، عن أبي حازم، عن أبي هريرة: أن رجلاً أتى النبي ﷺ، فبعث إلى نسائه، فقلن: ما معنا إلا الماء. فقال رسول الله ﷺ: «من يضمُّ (أو يضيف) هذا؟» فقال رجل من الأنصار: أنا. فانطلق به إلى امرأته فقال: أكرمي ضيف رسول الله ﷺ. فقالت: ما عندنا إلا قوت الصبيان. فقال: هيِّئي طعامك، وأصلحي سراجك، ونوِّمي صبيانك إذا أرادوا عَشاء. فهيأت طعامها، وأصلحت سراجها، ونوّمت صبيانها. ثم قامت كأنها تصلح سراجها فأطفأته، وجعلا يريانه أنهما يأكلان. وباتا طاوِيَين. فلما أصبح غدا إلى رسول الله ﷺ، فقال ﷺ: «لقد ضحك الله (أو عجب) من فعالكما» وأنزل الله: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾ [الحشر: 9].

740.[Sayyidina Abu Hurayrah¤ Ë | said that a man came to the messenger of Allah ﷺ. He sent message to his homes that they should send him if they had anything (to entertain his guest). They all sent back a reply that they had nothing but water. The messenger of Allah ﷺ asked (his companions)," Who will entertain this guest?" One of the Ansar volunteered to serve the guest. This companion ﷺ took him and said to his wife," Honour the guest of the messenger of Allah." She responded that they only had the food of their children and nothing more. He said to her," Prepare to serve and set the lantern and send the children to sleep".

When they decided to have their meal, she laid the food on the cloth and set the lantern after putting her children to sleep. She then stood pretending to set right the lantern but, in the process, she extinguished it. Both husband and wife sat down leaving an impression on their guest that they were partaking the meal with him. Both of them passed the night in hunger.

In the morning, that companion ﷺ went to the prophet ﷺ who said to him," Allah is pleased with your deed and revealed to me this verse:

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾ [الحشر: 9].

«They prefer them over themselves even though poverty was their lot. And whosoever is saved from the avarice of his own soul, so these- they are the prosperers. (al-Hashr,59:9)][(1)] (Bukhari)

EXPLANATION: There might arise a doubt children were put to sleep hungry although they were more deserving and hungry. The answer to this is that they had already had something to eat and were not starved. Nevertheless, food was kept aside for them because children often demand obstinately to be given something to eat although they may have eaten something already. Their meal was served to the guest of the messenger of Allah ﷺ. The children were put to sleep and the couple remained hungry, this behaviour pleased Allah, the mighty, the gracious and he praised it in his book.

There might arise another doubt that both husband and wife sat down with the guest although the woman Should have observed the veil. The fact, however, is that the command to observe the veil was given later and this incident was an earlier happening.

٣١١ ـ باب جائزة الضيف

311.Chapter: Sumptuous meal for the guest

٧٤١ ـ **حدَّثنا** عبد الله بن يوسف قال: حدثنا الليث قال: حدثني سعيد المقبري، عن أبي شريح العدوي قال: سمعت أذناي، وأبصرت عيناي، حين تكلم النبي ﷺ فقال: «من كان يؤمن بالله واليوم الآخر، فليكرم جاره، ومن كان يؤمن بالله واليوم الآخر، فليكرم ضيفه جائزته». قال: وما جائزته يا رسول الله؟ قال: «يوم وليلة والضيافة ثلاثة أيام. فما كان وراء ذلك فهو صدقة عليه. ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليَصمُت».

741.[Sayyidina Abu Shurayh at Adawi ﷺ said that his ears heard eyes observed that The messenger of Allah ﷺ was saying," he who believes in Allah and the last day should honour his neighbor. He who believes in Allah an the last day should take great care of the Jaizah* his guest." (Jaizah is a provision for a guest that is superior to one's everyday meal.) The narrator asked," what is his Jaizah[(2)], O messenger of Allah?" The prophet ﷺ said," his

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(1) [٧٤٠] أخرجه المصنف في الصحيح ٥/ ٤٢.

(2) Jaizah a special hospitality or provision for a guest.

Jaizah, extends over one day and one night while (general) hospitality extends over three days. And beyond that t(that is after three days) is counted as Sadaqah (meaning, whatever the host spends after three days on his guest will be under the head of Sadaqah because hospitality ends at three days). And he who believes in Allah and the last day should speaks a good word or keep silent."][1] (Bukhari, Muslim, Ahmad)

EXPLANATION: The prophet ﷺ has given Hadith.

(1) Honour the neighbour.

(2) Honour the guest.

(3) Speak a good word or keep silent.

The prophet ﷺ could have said "Do it this waw," but he said instead, "He who believes in Allah and the last day must do it this way." His purpose in adopting this method was to emphasise that these things were the remarkable peculiarities of the faithful and the believers. He whose heart is blessed with faith and belief will take care of the rights of his neighbours and honour and respect his guest, and he will speak a good, pious word or he will remain silent, without speech. A man does not become a believer merely by laying claim to belief. It is necessary to adopt the characteristics of faith and its etiquettes too.

Honouring The Neighbour

The Ahadith have placed great emphasis on giving the rights of neighbours. One of the Ahadith tells us that the prophet ﷺ said," Jibril عليه السلام came to me and spoke to me about the rights of neighbours to such an extent that I began to think he might make him, an heir in his neighbour's legacy." (Mish Kat)

Another Hadith reproduces the saying of the messenger of Allah ﷺ " By Allah, he is not a believer. By Allah, he is not a believer".

(When he had repeated these words three times,) someone asked," Messenger of Allah, who?" He said," He whose neighbour is not safe from his mischief." (Muslim)

The prophet ﷺ has also said that he is not a believer who eats to full stomach while his neighbour, next to him, is hungry (Bayhaqi).

A man said," Messenger of Allah, how may I know whether I am good or bad?" the messenger of Allah ﷺ said to him," When your neighbours call you

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(1) [٧٤١] أخرجه المصنف في الصحيح ٨/ ١٣ - ٣٩. ومسلم في الصحيح (كتاب الإيمان) ٧٤ إلى ٧٧، وأحمد في المسند ١/ ٢٠ - ٢/ ١٧٤ : ٤٦٣ - ٣/ ٧٦ و٣٣٩ - ٤/ ٣١ و١١٩ - ٥/ ٢٤ و٢٦١، ٤١٢ - ٦/ ٦٩ و٤١٢ و٣٤٨ و٣٤٩.

good, you are indeed good and when they say that you are bad then indeed you are wicked." (Ibn Majah)

Sayyidina Abu Hurayrah ﷺ said that someone said to the messenger of Allah ﷺ," O messenger of Allah, it is known about a certain woman that she is often engaged in supererogatory prayers and fasting and gives much Sadaqah but causes pain to her neighbours by her tongue.The Prophet ﷺ Messenger of Allah, it is known about a certain woman that she offers very few optional prayers and observes very few optional fasts and does not give a significant Sadaqah but only gives a few pieces of cheese as Sadaqah but she does not torment her neighbours with her tongue." The prophet ﷺ said," She will go to paradise." (Bayhaqi)

Honouring Guests

The next command in the Hadith is that we must respect our guests. The Hadith also tells us that a good meal should be served one day and one night and hospitality extends over three days. After that (if the guest stays), the host's hospitality will be Sadaqah. Apart from meals, the host must serve him, help him and not let anything happen against his temperament. It is also Sunnah to accompany the guest unto the door when he bids farewell and goes back (Mish Kat).

Guarding The Tongue

The Hadith gives a third command and that is to guard the tongue. A believer must utter good words with his tongue for example, recital of the Quran, Istighfar (or seeking forgiveness of Allah, invoking blessings on the prophet ﷺ commanding the approved and forbidding the disapproved), if he cannot do that then he must keep quiet and not utter nonsense and meaningless words with his tongue. A Hadith quoted the holy prophet ﷺ as saying:

كل كلام ابن آدم عليه لا له إلا أمرٌ بمعروف أو نهيٌ عن منكر أو ذكر الله.

"Everything that a man speaks is a burden on him. It is not of any advantage to him, except that he advocates that which is reputable and forbids that which is disallowed, or engages in remembering Allah".

Yet another Hadith tells us that the messenger of Allah ﷺ said, "Surely, more than he stumbles with his feet, a man stumbles with his tongue". (Bayhaqi).

٣١٢ ـ باب الضيافة ثلاثة أيام

312.Chapter: Hospitality is for three days

٧٤٢ ـ حدَّثَنا موسى بن إسماعيل قال: حدثنا أبان بن يزيد قال: حدثنا يحيى هو

ابن أبي كثير، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: «الضيافة ثلاثة أيام، فما كان بعد ذلك فهو صدقة».

742.[Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said," Hospitality extends over three days and what is beyond that (more than three days) is Sadaqah.][(1)] (Daramie).

٣١٣ ـ باب لا يقيم عنده حتى يحرجه

313.Chapter: Should not stay so long that the host gets tired

٧٤٣ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن سعيد المقبري، عن أبي شريح الكعبي، أن رسول الله ﷺ قال: «من كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليصمت. ومن كان يؤمن بالله واليوم الآخر، فليكرم ضيفه جائزته: يوم وليلة. والضيافة ثلاثة أيام. فما بعد ذلك فهو صدقة. ولا يحلُّ له أن يثوي عنده حتى يحرجه».

743.[Sayyidina Abu Shurayh al-kabi al-Adawi ﷺ has reported that the Messenger of Allah ﷺ said," He who believes in Allah and the last day should speak a good, decent conversation otherwise remain silent. And he who believes in Allah and the last day should honour his guest whose Jaizah is the length of a day and a right (it is a provision for the guest better than one's own meals). And hospitality extends for three days and whatever is beyond that (more than three days) is Sadaqah. it is not proper for a guest to tax his host by overstaying (so that he is tired of him).][(2)] (Bukhari, Muslim. Tirmizi).

٣١٤ ـ باب إذا أصبح بفِنائه

314.Chapter: If the guest stays on till morning.

٧٤٤ ـ حدَّثَنَا أبو نعيم قال: حدثنا سفيان، عن منصور، عن الشعبي، عن المقدام أبي كريمة [الشامي] قال: قال النبي ﷺ: «ليلة الضيف حقٌّ واجب على كل مسلم. فمن أصبح بفِنائه فهو دين عليه، فإن شاء اقتضاه، وإن شاء تركه».

744.[Sayyidina al-Miqdam Abu karimah al-Samee ﷺ has reported the prophet ﷺ as saying," If a guest arrives then it is Wajib on every Muslim to serve him the night's meal. And, if a guest stays at his house until morning then the morning meal is a debt on him which the guest may receive or forsake."][(3)] (Tahawi).

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(1) [٧٤٢] أخرجه الدارمي في سنة ٢/ ٩٨.

(2) [٧٤٣] أخرجه المصنف في الصحيح ٨/ ١٣ و٣٩ و١٢، ومسلم في الصحيح (كتاب الإيمان) ٧٤ و(كتاب اللقطة ١٤) والترمذي في السنن ١٩٦٧ و٢٥٠٠.

(3) [٧٤٤] انظر: مشكل الآثار للطحاوي ٤/ ٣٩.

EXPLANATION: In other words if a guest comes for the night to anyone then he must serve him the meal of the night as an obligation. If he stays until morning then the breakfst is also served to him before biding him a farewell but if he departs without the morning meal then it is a different thing.

٣١٥ ـ باب إذا أصبح الضيف محروماً

315.Chapter: If he receives no hospitality

٧٤٥ ـ **حدَّثَنا** عبد الله بن صالح قال: حدثني الليث، عن يزيد بن أبي حبيب عن أبي الخير، عن عقبة بن عامر قال: قلت: يا رسول الله، إنك [تبعثنا] فننزل بقوم فلا يقرونا، فما ترى في ذلك؟ فقال لنا: «إن نزلتم بقوم أمر لكم بما ينبغي للضيف فاقبلوا. فإن لم يفعلوا فخذوا منهم حقّ الضيف الذي ينبغي لهم».

745.[Sayyidina Uqbah bin Aamir ﷺ said that he said to the prophet ﷺ, " O Messenger of Allah, what do you say about a situation when you send us to a people who do not give us hospitality." He said," If you go to a people and they present you what a guest needs then accept it. But if they do not serve you then take from them the right of a guest that they ought to have given".]

EXPLANATION: Some Ulama have contended that this command was valid in the earlier days of Islam when there was much poverty. It is abrogated later on. Hence, now no guest may take anyone's property without his permission. Some other Ulama have said that the Hadith is applicable in times of extreme difficulty or compulsion. When a man is facing starvation and night die of hunger then he may eat something belonging to others for some time to the extent necessary to keep him alive. Afterwards, he may get it legalized or compensate for it.

٣١٦ ـ باب خدمة الرجل الضيفَ بنفسه

316.Chapter: Serving the guest by own hands

٧٤٦ ـ **حدَّثَنا** يحيى بن بكير قال: حدثنا يعقوب بن عبد الرحمن، عن أبي حازم قال: سمعت سهل بن سعد، أن أبا أُسيد الساعدي دعا النبي ﷺ في عرسه، وكانت امرأته خادمهم يومئذ، وهي العروس. فقالت [أو قال]: أتدرون ما أنقعت لرسول الله ﷺ؟ أنقعت له تمرات من اللّيل في تور.

746.[Sahl bin saad said that Sayyidina Abu Saeed al-Saidee ﷺ invited the prophet ﷺ to his wedding feast. His wife herself attended to household chores in those days although she was a new bride. She said to her husband," Do you know what I have prepared for the Messenger of Allah? I have soaked dates for him in a vessel with some water."][1] (Bukhari).

(1) [٧٤٦] أخرجه المصنف في الصحيح.

EXPLANATION: It was the habit of the Arabs to soak date in water over night. In the morning, They drink the water; they called this Taqee or Abeez. It is allowed to drink Abeez before it becomes an intoxicating drink.

٣١٧ ـ باب من قدم إلى ضيفه طعاماً فقام يصلي

317.Chapter: The host who serves the guest a meal and himself Stands in prayer

٧٤٧ ـ **حدَّثَنَا** أبو معمر قال: حدثنا عبد الوارث قال: حدثني الجُريري قال: حدثنا أبو العلاء بن عبد الله، عن نعيم بن قعنب قال: أتيتُ أبا ذر فلم أوافقه، فقلت لامرأته: أين أبو ذر؟ قالت: يمتهن، سيأتيك الآن. فجلست له، فجاء ومعه بعيران، قد قطر أحدهما في عجز الآخر، في عنق كل واحد منهما قربة. فوضعهما، ثم جاء فقلت: يا أبا ذر، ما من رجل كنت ألقاه كان أحب إليَّ لُقيّاً منك، ولا أبغض إليَّ لُقِيّاً منك. قال: لله أبوك، وما يجمع هذا؟ قال: إني كنت وأدْتُ موءودةً في الجاهلية، أرهب إن لقيتك أن تقول: لا توبة لك، لا مخرج، وكنت أرجو أن تقول: لك توبة ومخرج. قال: أفي الجاهلية أصبت؟ قلت: نعم. قال: عفا الله عما سلف. وقال لامرأته: آتينا بطعام. فأبت، ثم أمرها فأبت، حتى ارتفعت أصواتهما. قال: إيه، فإنكن لا تَعدَّوْن ما قال رسول الله ﷺ. قلت: وما قال رسول الله فيهن؟ قال: «إن المرأة [خُلِقَت من] ضِلَع، وإنك إن تريد أن تُقيمَها تكسرها، وإن تداريها فإن فيها أوَداً وبلغة». فولت، فجاءت بثريدة كأنها قطاة فقال: كل، ولا أهولنك، فإني صائم، ثم قام يصلي، فجعل يهذّب الركوع، ثم انفتل فأكل، فقلت: إنا لله، ما كنت أخاف أن تكذبني. قال: لله أبوك، ما كذبتُ منذ لقيتني. قلت: ألم تخبرني أنك صائم؟ قال: بلى، إني صمت من هذا الشهر ثلاثة أيام، فكتب لي أجره وحل لي الطعام.

747.[Nuaym bin Qanab said that he went to (the house of) Abu Zarr ﷺ But, he was not there. So he asked his wife, "where is Abu Zarr?" She said that he was occupied in household tasks and would come back shortly. Nuaym sat down waiting for him.

He came back and had two camels with him both of them were tied together at their tails. Each of them had a water-skin on its neck. Abu Zarr ﷺ took the water skins down (from their necks and placed them on the ground. He then came to Nuaym who said to him," O Abu Zarr, no one is more dear to me that you whom I would love to meet and there is no man whom I would hate to meet more than you".

Abu Zarr ﷺ said," May Allah be good to you! How can these two things combine in anyone"?

He said," In the days of ignorance, I had buried a girl alive. So, I was afraid

that if I meet you, would tell me that my repentance would not be accepted and there was not way out for me from (the consequences of) the sin. And (at the same time,) I expected you would say that my repentance May be accepted and there was a way out of the sin".

He asked," Did you do that in the Jahiliyah?" And Nuaym confirmed that he had done it. Abu Zarr ﷺ said," Allah has forgiven the sins committed earlier (before the Islamic times)".

He then said to his wife," Bring us the meal." But she refused to do so. He then commanded her but she again refused to bring it and their voices were soon raised. Abu Zarr ﷺ said," You will not go beyond what the Messenger of Allah ﷺ has said".

Nuaym asked," What has the Messenger of Allah, said about them?" Abu Zarr ﷺ said," The Messenger of Allah has said that a woman is created from a crooked rib and if you attempt to straighten it you will break it but if you leave her alone you will enjoy her while the crookedness remains in her".

His wife then turned her back to them and went away and brought tharced as though she matched the bird Qatah (in swiftness). He then said," you go ahead, eat the food. And do not worry (about eating alone). For I am fasting," he stood up to offer prayers and hurried to the bowing posture. After he had finished his prayer, he began to eat. Nuaym exclaimed, إنا لله (we belong to Allah...) I had given no thought to it that you would lie to me. (You said just now that you were fasting and you have come to eat)".

He said," May Allah do good to you! Ever since I have met you, I have not spoken a lie." Nuaym said, "Did you not tell me that you were fasting?" He said," yes! I have kept three fasts in this month so that the reward for it is written down for me while it is lawful for me to eat too!][1].

(Kanz al-Ummat, Ibn Abu Shaybah: Musuunaf)

EXPLANATION: If anyone fasts on three days in a month then he gets a reward for fasting all through the month. Sayydina Abu Zarr ﷺ pointed out to this fact when he said that he had fasted for three days and was, therefore, among those who fast but are also allowed to eat.

٣١٨ ـ باب نفقة الرجل على أهله

318.Chapter: Spending on one's family

٧٤٨ ـ **حدَّثَنا** حجاج قال: حدثنا حماد بن زيد، عن أيوب، عن أبي قلابة، عن أبي أسماء، عن ثوبان، عن النبي ﷺ قال: «أفضل دينار ينفقه الرجل دينارٌ أنفقه على عياله، ودينار أنفقه على أصحابه في سبيل الله، ودينار أنفقه على دابته في سبيل الله».

(1) [٧٤٧] انظر: كنز العمال للمتقي الهندي ٤٤٨٥٩ ومصنف ابن أبي شيبة ٥/٧٦.

قال أبو قلابة: وبدأ بالعيال، وأي رجل أعظم أجراً من رجل ينفق على عيال صغار حتى يغنيهم الله عز وجل.

748.[Sayyidina Thauban ﷺ has narrated that the prophet ﷺ said," The best dinar is the one that a man spends on his family and it is the dinar that he spends in the cause of Allah on his companions (or people) and it is the dinar that he spends in the way of Allah on his animals".

Abu Qalabah said that he must begin with his family (because the Hadith begins in this way). And, which man can fetch a greater reward than one who spends on his minor children until Allah makes them independent?][1] (Muslim, Ibn Majah, Ahmad)

٧٤٩ ـ حدَّثَنَا حجاج قال: حدثنا شعبة قال: أخبرني عديّ بن ثابت قال: سمعت عبد الله بن يزيد يحدّث، عن أبي مسعود البدري، عن النبي ﷺ قال: «من أنفق نفقة على أهله، وهو يحتسبها، كانت له صدقة».

749.[It is reported by Abu Masood al-badr ﷺ that the prophet ﷺ said," He who spends on his family and expects a reward (should know that) it is a Sadaqah for him." (It means that to spend on a family is a good deed and there is a reward for that.)]

٧٥٠ ـ حدَّثَنَا هشام بن عمار قال: حدثنا الوليد قال: حدثنا أبو رافع إسماعيل بن رافع قال: حدثنا محمد بن المنكدر، عن جابر قال: قال رجل: يا رسول الله عندي دينار، قال: «أنفقه على نفسك» قال: عندي آخر، فقال: «أنفقه على خادمك ـ أو قال ـ على ولدك»، قال: عندي آخر، قال: «ضعه في سبيل الله، وهو أخسُّها».

750.[It is reported by Sayyidina Jabir ﷺ that a man said," Messenger of Allah, I have a dinar." He said," Spend it on yourself." He said again that he had another dinar and the prophet ﷺ said, spend it on your servant" or he said," Spend it on your children".

The man again revealed another dinar with him and the prophet ﷺ said," spend it in the way of Allah while that all is inferior (meaning that there is a lesser reward than the first two heads).][2] (Bayhaqi, Humaydi, Shafee, al-Haythri)

٧٥١ ـ حدَّثَنَا محمد بن يوسف قال: حدثنا سفيان، عن مزاحم بن زُفر عن

(1) [٧٤٨] أخرجه مسلم في الصحيح (كتاب الزكاة) ٣٨، وابن ماجه في السنن ٢٧٦٠، وأحمد في المسند ٥/٢٧٧، ٢٨٤.

(2) [٧٥٠] أخرجه البيهقي في مصابيح السنة ٧/٤٦٦، والحميدي في مسند ١١٧٦، والبيهقي في شرح السنة، والشافعي في مسنده، والهيثمي في موارد الظمآن.

مجاهد، عن أبي هريرة، عن النبي ﷺ قال: «أربعة دنانير: ديناراً أعطيته مسكيناً، وديناراً أعطيته في رقبة، وديناراً أنفقته في سبيل الله، وديناراً أنفقته على أهلك، أفضلها الذي أنفقته على أهلك».

751.[Sayyidina Abu Hurayrah ﷺ has narrated that the prophet ﷺ said," There are four dinars. One of them you give to a needy person, a dinar that you spend to release a slave, a dinar that you spend in the way of Allah and a dinar that you spend on your family. The best of the dinars is what you spend on your family."][(1)] (Kanz al-Ummat)

٣١٩ ـ باب يؤجر في كل شيء حتى اللقمة يرفعها إلى في امرأته

319.Chapter: There is a reward for everything, even placing a morsel in the mouth of your wife

٧٥٢ ـ **حدَّثَنَا** أبو اليمان قال: حدثنا شعيب، عن الزهري قال: حدثني عامر بن سعد، عن سعد بن أبي وقاص، أنه أخبره أن النبي ﷺ قال لسعد: «إنك لن تنفق نفقة تبتغي بها وجه الله عز وجل إلا أجرت بها، حتى ما تجعل في فم امرأتك».

752.[Saad bin Abu Waqqas ﷺ said that the prophet ﷺ said to him," What you spend for the pleasure of Allah, you will get a reward for that so much so that whatever you put in the mouth of your wife you will get a reward for that too."][(2)] (Bukhari)

EXPLANATION: We learn from this Ahadith that to spend on one's family is a deed that fetches reward. In fact, it is more rewarding than spending on any other account.

٣٢٠ ـ باب الدعاء إذا بقي ثلث الليل

320.Chapter: Supplication when a third of the night remains

٧٥٣ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن ابن شهاب، عن أبي عبد الله الأغر، عن أبي هريرة، أن رسول الله ﷺ قال: «ينزل ربنا تبارك وتعالى في كل ليلة إلى السماء الدنيا، حين يبقى ثلث الليل الآخر فيقول: من يدعوني فأستجيب له؟ من يسألني فأعطيه؟ من يستغفرني فأغفر له؟».

753.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said." When one-thirds of the night remains, our lord, the Exalted, descends every night to the lowest heaven and says, who supplicates me that I may answer him? Who asks of me that I may give to him? Who seeks my

(1) [٧٥١] انظر: شرح السنة للبغوي ٦/ ١٨٤، كنز العمال للمتقي الهندي ١٦٢٣٤.
(2) [٧٥٢] أخرجه المصنف في الصحيح ١/ ٢٢ ـ ٢/ ١٠٣ ـ ٨/ ٩٩.

forgiveness that I may forgive him?"][1] (Abu Dawood, Tirmizi, Ahmad)

٣٢١ ـ باب قول الرجل فلان جعد أسود، أو طويل قصير، يريد الصفة ولا يريد الغيبة

321.Chapter: Describing someone as curly haired, black or tall, short hoping to describe without backbiting him

٧٥٤ ـ **حدَّثنا** عبد العزيز بن عبد الله قال: حدثنا إبراهيم بن سعد، عن صالح بن كيسان، عن ابن شهاب قال: أخبرني ابن أخي أبي رهم كلثوم بن الحصن الغفاري، أنه سمع أبا رهم ـ وكان من أصحاب رسول الله ﷺ الذين بايعوه تحت الشجرة ـ يقول: غزوتُ مع رسول الله ﷺ غزوة تبوك [فنمت] ليلة بالأخضر فصرت قريباً منه، فألقي علينا النعاس، فطفقت أستيقظ وقد دنت راحلتي من راحلته، فيفزعني دنوها، خشية أن تصيب رجله في الغرز. فطفقت أؤخر راحلتي حتى غلبتني عيني بعض الليل، فزاحمتْ راحلتي راحلةَ رسول الله ﷺ ورجله في الغرز فأصبت رجله، فلم أستيقظ إلا بقوله: «حَسِّ» فقلت: يا رسول الله، استغفر لي. فقال رسول الله ﷺ: «سر». فطفق رسول الله ﷺ يسألني عن من تخلف من بني غفار. [فأُخبره] فقال وهو يسألني: «ما فعل النفر الحمر الطوال الثِّطاط؟» قال: فحدثته بتخلفهم. قال: «فما فعل السود الجعاد القصار الذين لهم نَعَم بشبكة شدَخ؟» فتذكرتهم في بني غفار، فلم أذكرهم حتى ذكرت أنهم رهط من أسلم، فقلت: يا رسول الله، أولئك من أسلم، قال: «فما يمنع أحد أولئك ـ حين يتخلف ـ أن يحمل على بعير من إبله امرءاً نشيطاً في سبيل الله؟ فإن أعز أهلي عليَّ أن يتخلف [عني المهاجرون] من قريش والأنصار غفار وأسلم».

754.[Ibn Shihab said that the son of the brother of Abu Rahm kalthum bin al-husayn al-Ghifari reported to him that Abu Rahm ﷺ a companion of the messenger of Allah ﷺ who had sworn allegiance under the tree(at Hudaybiyah) said to him (what follows): I had participated in the Ghazwah Tabook with the messenger of Allah ﷺ. I stood (during the journey) at al-Akhdar and (then) I came near to the prophet ﷺ. We were drowsy and I kept awakening myself while my beast was riding next to the prophet's ﷺ beast. I was constantly worried lest my beast go too near the prophet's riding beast and hit his foot, which was in the stirrup. I kept pulling back my beast until sleep overtook me in some part of the night. My beast came too close to the prophet's beast. His foot was in the stirrup and part of my beast hit his foot. I was asleep and my eyes opened up when heard the prophet ﷺ call out Huss!

(1) [٧٥٣] أخرجه أبو داود في السنن (كتاب التطوع) ب٢٢، (كتاب السنة) ب١٢٠، والترمذي في السنن ٣٤٩٨، وأحمد في المسند ٢/ ٢٦٤.

(The Arabs utter this when in pain like ouch!) I said to him," O messenger, ask Allah to forgive me." He said," Proceed ahead!" so, we kept moving and he began asking me about the tribe of Banu Ghifar who logged behind and did not participate in Ghazwah Tabook. He questioned me about them, describing" them, " the red-complexioned tall people whose faces had no beard but had just a few hair on their chins, what happened to them?" I informed him that they did not come. Then he asked," where are those people who are black with curly hair and short-statured-their animals stay at Shabaktah Shadakh?" I understood that they were of Banu Ghifar. I did not mention them to the prophet ﷺ until I realized later that they were of the tribe of Banu Aslam and I said to him," Messenger of Allah they are a tribe of Banu Aslam." He said," what prevents these people to send a brave, alert man on a camel of their several camels in the path of Allah, because, in my sight, it seems most unpleasant that of those connected to me of the Muhajir among the Quraysh stay away (from jihad) and the Ansar, and Banu Ghifar and Banu Aslam lag behind (From taking part in jihad)][1] (Tabarni, Ibn kathir).

٧٥٥ ـ حدَّثَنَا موسى قال: حدثنا حماد بن سلمة، عن محمد بن عمرو، عن أبي سلمة، عن عائشة رضي الله عنها قالت: استأذن رجل على النبي ﷺ فقال: «بئس أخو العشيرة»، فلما دخل انبسط إليه، فقلت له، فقال: «إن الله لا يحب الفاحش المتفحش».

755.[Sayyidah Ayeshah رضي الله عنها has said that a man asked the prophet ﷺ for permission and he remarked that he was wicked man of his tribe. But, when he came in, the prophet ﷺ met him with an open heart. She said to him," How is it that you first described him as a wicked man but then met him very cordially?" He said," Allah does no like indecent speech and the indecent man.][2] (Bukhari, Ahmad, Abu Dawood).

٧٥٦ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان قال: حدثني عبد الرحمن، عن القاسم، عن عائشة رضي الله عنها قالت: استأذنت رسول الله ﷺ سودةُ ليلة جَمْع ـ وكانت امرأة ثقيلة ثَبِطة ـ فأذن لها.

756.[Sayyidah Ayshah رضي الله عنها said that on the night of Muzdalifah, Sayyidah Saudah رضي الله عنها requested the Messenger of Allah ﷺ to allow her to go (to mina)."She was a heavy-bodied woman with slow movement." The prophet

(1) [٧٥٤] أخرجه الطبراني في المعجم الكبير ٩/ ١٨٣، وابن كثير في البداية والنهاية ٥/ ١٩، انظر: تذكرة الموضوعات لابن الطبراني.

(2) [٧٥٥] أخرجه المصنف في الصحيح ٨/ ١٥، ٣٨، وأحمد في المسند ٦/ ١٥٨، وأبو داود في السنن ٤٧٩١.

ﷺ allowed her to go.][1] (Bukhari, Muslim, Ibn Maja).

EXPLANATION: We know from these Ahadith that if there is no intention to backbite but someone is being introduced then there is nothing wrong in describing him. We may say, for instance, that he is such-complexioned, of such a height and body, etc.

٣٢٢ ـ باب من لم يرَ بحكاية الخبر بأساً

322.Chapter: Recalling someone's past experience

٧٥٧ ـ **حدَّثَنَا** مسدد قال: حدثنا حماد بن زيد، عن عاصم بن بهدلة، عن أبي وائل، عن ابن مسعود قال: لما قسَّم رسول الله ﷺ غنائم حنين بالجِعِرّانة ازدحموا عليه، فقال رسول الله ﷺ: «إن عبداً من عباد الله بعثه الله إلى قوم فكذبوه وشجوه، فكان يمسح الدم عن جبهته ويقول: اللهم اغفر لقومي فإنهم لا يعلمون» قال عبد الله بن مسعود: فكأني أنظر إلى رسول الله ﷺ يحكي الرجل يمسح عن جبهته.

757.[Sayyidina Ibn Masood ﷺ said that when the Messenger of Allah ﷺ distributed the spoils of Hunayn at jiranah, the people crowded him. So, he said, of the slaves of Allah, he sent one to a people. They denied, belied and injured him. He cleaned blood from his forehead and made a supplication to Allah in these words,"o Allah! Forgive my people, for they know not".

Sayyidina Abdullah bin Masood ﷺ said," It is as though I see the Messenger of Allah ﷺ he narrated the event and wipes his face with his hands."][2] (Ahmad).

EXPLANATION: It is correct, from the point of view of this Hadith, to narrate an event and make gestures at the same time. The prophet ﷺ moved his hand over his face while describing the event.

٣٢٣ ـ باب من ستر مسلماً

323.Chapter: He who conceals a Muslim's secret

٧٥٨ ـ **حدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: حدثنا إبراهيم بن نشيط، عن كعب بن علقمة، عن أبي الهيثم، قال: جاء قوم إلى عقبة بن عامر فقالوا: إن لنا جيراناً يشربون ويفعلون، أفنرفعهم إلى الإمام؟ قال: لا؛ سمعت رسول الله ﷺ يقول: «من رأى من مسلم عورة فسترها، كان كمن أحيا موءودة من قبرها».

758.[Abu al-Haytham said that a people came to Uqbah bin Aamir ﷺ and said to him." We have neighbours who drink (wine) and do (this and that). Shall we present their case before the imam?" He said," I have heard the Messenger of

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(1) [٧٥٦] أخرجه المصنف في الصحيح، ومسلم وابن ماجه.

(2) [٧٥٧] أخرجه أحمد في المسند ١/ ٤٤١.

Allah ﷺ say that if anyone observes a Muslim's shortcomings and conceals it (not disclosing it to anyone else, earns a reward and), he is as one who revives a girl (buried alive) from her grave".][1] (Abu Dawood, Ahmad).

٣٢٤ ـ باب قول الرجل: هلك الناس

324.Chapter: A man's saying, " The people have perished".

٧٥٩ ـ **حدَّثَنا** إسماعيل قال: حدثني مالك، عن سهيل بن أبي صالح، عن أبيه، عن أبي هريرة: أن رسول الله ﷺ قال: «إذا سمعتَ الرجل يقول هلك الناس، فهو أهلكُهم».

759.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said," When you hear anyone say that the people have perished then this man is the most perished of the lot."][2] (Ahmad).

EXPLANATION: It means that a man who tells other people that they have perished believes himself to be pure and righteous. This is a way of thinking high of himself and he is the most perished of all of them.

٣٢٥ ـ باب لا يقل للمنافق سيد

325.Chapter: A hypocrite is not called a Sayyid

٧٦٠ ـ **حدَّثَنا** علي بن عبد الله قال: حدثنا معاذ بن هشام قال: حدثني أبي، عن قتادة، عن عبد الله بن بريدة، عن أبيه قال: قال رسول الله ﷺ: «لا تقولوا للمنافق: سيد، فإنه إن يَكُ سيدكم، فقد أسخطتم ربكم عز وجل».

760.[Sayyidina Abdullah bin Buraydah ﷺ has reported on the authority of his father that the Messenger of Allah ﷺ said," Do not call a Munafiq (hypocrite) a Sayyid. If he is your Sayyid (chief, leader) then (because of making him your chief and calling him Sayyid,) you have displeased Allah, the Mighty, the Gracious."][3] (Abu Dawood, Ahmad).

EXPLANATION: A hypocrite is a disbeliever at heart and cannot be the Sayyid, of the believers. Hence it is disallowed to call him one. The Hadith cautions us that if we call him that or do that (make him one) then we will displease Allah. Thus, as is apparent, if a hypocrite cannot be called a Sayyid then how can an unbeliever and a polytheist or idolater be called one while they are disbelievers in their hearts and openly too?

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(1) [٧٥٨] أخرجه أبو داود في السنن ٤٨٩١، وأحمد في المسند ٤/ ١٤٧.

(2) [٧٥٩] أخرجه أحمد في المسند ٢/ ٤٦٥.

(3) [٧٦٠] أخرجه أبو داود في الأدب ب٨٢، وأحمد في المسند ٥/ ٣٤٦.

٣٢٦ ـ باب ما يقول الرجل إذا زُكِّي

326.Chapter: What should one say if he is praised.

٧٦١ ـ **حدَّثَنَا** مخلد بن مالك قال: حدثنا حجاج بن محمد قال: أخبرنا ابن المبارك، عن بكر بن عبد الله المزني، عن عدي بن أرطأة قال: كان الرجل من أصحاب النبي ﷺ إذا زُكِّي قال: اللهم لا تؤاخذني بما يقولون، واغفر لي ما لا يعلمون.

761.[Adiy bin arta ﷺ said that when anyone of the companions ﷺ of the prophet ﷺ was praised he would say:

اللّهم لا تؤاخذني بما يقولون، واغفر لي ما لا يعلمون.

"O Allah, do not seize me for what they say (about me). And forgive me (my sins) that which they do not know".][1]

EXPLANATION: When anyone is praised, his head swells with pride and he thinks high of himself and tends to stay aloof from other people. If he is pleased with praise, he imagines that what is said about him is correct and the pride that comes to him is a sin. This is why a supplication is made requesting Allah not to take him to task for what other people say about him and what right have caused pride in him. When people praise anyone, he must remember his sins because generally sins are not committed before other people. They know about a man's knowledge and prowess but do not know about his sins. If other people praise a man and he takes stock of his sins then his pride is broken instantly and, because of realisation of sins, he must seek forgiveness. Hence, the request (and forgive me that which they do not know).

٧٦٢ ـ **حدَّثَنَا** أبو عاصم، عن الأوزاعي، عن يحيى بن كثير، عن أبي قلابة أن أبا عبد الله قال لأبي مسعود ـ أو أبو مسعود قال لأبي عبد الله ـ ما سمعت النبي ﷺ في «زعم» قال: «بئس مطية الرجل».

762.[Sayyidina Abu Qalabah has reported that either Abu Abdullah asked Abu Masood or Abu Masood asked Abu Abdullah," What have you heard from the prophet ﷺ about زعـــم Zaam (imagination, fancy)?" The other said (that the prophet ﷺ said)," It is an evil mourt".][2] (Abu Dawood, Ahmad)

٧٦٣ ـ **حدَّثَنَا** يحيى بن موسى قال: حدثنا عمر بن يونس اليمامي قال: حدثنا

(1) [٧٦١] أخرجه البيهقي في شعب الإيمان ولفظه إذا مدح الرجل في وجهه وزاد: واجعلني خيراً مما يظنون.

(2) [٧٦٢] أبو قلابة وفي رواية نعيم عن أبي قلابة قال: حدثنا أبو عبد الله قال..... الحديث وأبو قلابة لم يسمع من حذيفة فالظاهر أن أبا عبد الله غير حذيفة وقال أبو داود. أخرجه أبو داود في السنن ٤٩٧٢، وأحمد في المسند ٤/ ١١٩ ـ ٥/ ٤٠١.

يحيى بن عبد العزيز، عن يحيى بن أبي كثير، عن أبي قلابة، عن أبي المهلب، أن عبد الله بن عامر قال: يا أبا مسعود، ما سمعتَ رسول الله ﷺ يقول في «زعموا»؟ قال: سمعته يقول: «بئس مطية الرجل»، وسمعته يقول: «لعنُ المؤمن كقتله».

763.[Sayyidina bin Aamir said" O Abu Masood, what have you heard from the Messenger of Allah, about Zaamoo?" he said that he had heard the messenger of Allah ﷺ say," It is an evil riding beast of man." He also heard the prophet ﷺ say," To curse a believer is tantamount to killing him".][1]

EXPLANATION: The word Zaam is a third person singular, masculine, verb in the past tense. Zaamoo is the third person plural, masculine verb in the past tense. It means to assert that which one imagines. Many people have the habit of ascribing statements to other people or of claiming to have heard something. These things are false, meaningless scandals and accusations. These people do not speak the truth and they do not actually hear what they ascribe to others but they merely spread rumours. Their irresponsible habit involves them in many sins. A man might suppose himself innocent of passing on anything as his own and he might fool himself that the circulates what he has heard but in this way he perpetrates many prohibited and unlawful things. The Messenger of Allah ﷺ has described this habit as man's bad mount. He believes that he has put words into mouths of other people and he would succeed and not be taken task but his riding will cast him into thorny bushes and it will involve him in anxiety after his death.

٣٢٧ - باب لا يقول لشيء لا يعلمه: الله يعلمه

327.Chapter: A man should not say something he does not know - "Allah knows it"

٧٦٤ - حدَّثَنَا علي بن عبد الله قال: حدثنا سفيان قال: قال عمرو، عن ابن عباس: لا يقولنَّ أحدُكم لشيء لا يعلمه: الله يعلمه، والله يعلم غير ذلك، فيعلّم الله ما لا يعلم، فذاك عند الله عظيم.

764.[Sayyidina Ibn Abbas ؓ said," let no one of you say about something that he does not know that Allah knows. For, Allah (not only) knows that but he also knows all other things. Now, if anyone says that Allah knows, then he means to include in Allah's knowledge such a thing about which it is not known if it is truly so. If it is not truly so and anyone says that Allah knows it to be so then it is a lie invented against Allah. That is a great sin in the sight of Allah"]

(1) [٧٦٣] انظر: المصادر في الحديث السابق رقم ٣٦٣.

٣٢٨ ـ باب قوس قُزَح

328.Chapter: Rainbow

٧٦٥ ـ **حدَّثَنَا** الحسن بن عمر قال: حدثنا عبد الوارث، عن علي بن زيد قال: حدثني يوسف بن مهران، عن ابن عباس قال: المجرَّة باب من أبواب السماء، وأما قوس قُزَح فأمان من الغرق بعد قوم نوح عليه السلام.

765.[Sayyidina Ibn Abbas ﷺ said that Majarrah is one of the gates of heaven and the rainbow is a security against drowning since after the people of Sayydina Nuh ﷺ.]

٣٢٩ ـ باب المجرَّة

329.Chapter: What is Majarrah?

٧٦٦ ـ **حدَّثَنَا** الحميدي قال: حدثنا سفيان، عن ابن أبي حسين وغيره، عن أبي الطفيل، سأل ابنُ الكوّاء عليّاً عن المجرَّة قال: هو شَرْجُ السماء، ومنها فتحت السماء بماء منهمر.

766. Ibn al-kawwa asked Sayyidina Ali ﷺ what Majarrah was and he said," It is a gate of the heavens. It is the door from which torrential rain poured down (to drown the people of Sayyidina Nuh ﷺ.

٧٦٧ ـ **حدَّثَنَا** عارم قال: حدثنا أبو عوانة، عن أبي بشر، عن سعيد بن جبير، عن ابن عباس: القوس أمان لأهل الأرض من الغرق، والمجرَّة باب من السماء الذي تنشق منه.

767.[Sayyidina Ibn Abbas ﷺ said," The rainbow Is a security for the earthlings against drowning and Majarrah is the gate of the heaven from where it (the heaven) will rend as under".]

EXPLANATION: The flood that had engulfed the people of Sayyidina Nuh ﷺ was fed with not only waters of the springs on earth but also a heavy downpour from the heaven. We are told in Surah al-Qamar:

﴿فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا﴾ [القمر: 11-12]

{Then we opened the gates of heaven with water pouring out. And we made he earth to gust forth springs} (54:11-12)

When they had drowned, Allah stopped the rain from the heaven and commanded the earth to swallow its water (Surah Hud). It is after this event that a rainbow is visible after rain stops falling. The rainbow is a security for the people of earth against drowning, it is sign that there is safety once it is seen.

٣٣٠ ـ باب من كره أن يقال: اللهم اجعلني في مستقر رحمتك

330.Chapter: Do not pray for a halt in the place of mercy

٧٦٨ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا أبو الحارث الكرماني قال: سمعت رجلاً قال لأبي رجاء: أقرأ عليك السلام وأسأل الله أن يجمع بيني وبينك في مستقر رحمته. قال: وهل يستطيع أحد ذلك؟ قال: فما مستقر رحمته؟ قال: الجنة. قال: لم تصب. قال: فما مستقر رحمته؟ قال: ربُّ العالمين.

768.[Abu al-Harith al-Kirmani said that he heard a man say to Abu raja," I say As-salam 'Alaykum to you and beseech Allah to join us in the place of his mercy." Abu Raja said, "Does anyone have that strength? What is the place of mercy? That a man said, it is paradise." Abu Raja said, "You are not correct," so that man asked," What is it then? Abu raja said," He is the lord of the worlds".]

EXPLANATION: In other words, one should pray for gathering together in paradise, not in the place of mercy (Musteqar Rahmah) because Rahmah (mercy) is an attribute of Allah. His attributes pertain to his person and there is no sense in asking for gathering together in his attribute.

٣٣١ ـ باب لا تسبّوا الدهر

331.Chapter: Do not revile time

٧٦٩ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن أبي الزناد، عن الأعرج عن أبي هريرة أن النبي ﷺ قال: «لا يقولن أحدكم: يا خيبة الدهر، فإن الله هو الدهر».

769.[It is reported by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ said," None of you must say يـا خـيـبـة الـدهـر (Alas, the worsening of times!) because Allah himself is (the alternator of) time][1] (Ahmad)

٧٧٠ ـ **حدَّثَنَا** محمد بن عبيد الله قال: حدثنا حاتم بن إسماعيل، عن أبي بكر بن يحيى الأنصاري، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «لا يقل أحدكم: يا خيبة الدهر، قال الله عز وجل: أنا الدهر، أرسل الليل والنهار، فإذا شئتُ قبضتهما. ولا يقولن للعنب: الكرم، فإن الكرم الرجل المسلم».

770.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ said," Let none of you say يا خيبة الدهر (o, the worsening of time). Allah has said: I am (the alternator of) time. I send night and day, and when I wish, I will seize them. And do not call grapes Karm because Karm is a Muslim man."][2] (Muslim, Ahmad)

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(1) [٧٦٩] أخرجه أحمد في المسند ٢/ ٢٥٩ و٢٧٢ و٣٩٤ و٣٩٥ و٤٩١ و٤٩٩ ـ ٥/ ٢٩٩ و٣١١.

(2) [٧٧٠] أخرجه مسلم في الصحيح (كتاب الأدب) ٦ :٨، وأحمد في المسند ٢/ ٢٧٢.

EXPLANATION: It is the habit of people that they speak ill of time. Time is the name of day and night and Allah alternates the day and night. What is wrong with time? It is the people who themselves misbehave but they accuse time. This is why a warning is given.

The Arabs call grapes Karm (in Arabic). The prophet ﷺ disallowed that and he said that a Muslim man must be called Karm. Another Hadith tells us that Karm is the epithet of a Muslim man.(Muslim) hence, this superior epithet should not be applied to grapes.

٣٣٢ ـ باب لا يُحِدُّ الرجل إلى أخيه النظرَ إذا ولّى

332.Chapter: Let no one stare at his brother when he goes back

٧٧١ ـ **حدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: حدثنا حماد بن زيد عن ليث، عن مجاهد قال: يكره أن يحدَّ الرجل إلى أخيه النظر، أو يتبعه بصره إذا ولّى، أو يسأله: من أين جئت، وأين تذهب؟.

771.[Sayyidina Mujahid said that it is undesirable and detested that a man stare at his brother or look sharply at his back when he goes away or ask him," Where have you come from and where would you go?]

EXPLANATION: One should not do anything that disturbs a guest and he wonders why he is being stared at. He must not unnecessarily ask him where he comes from and where he goes. Of course, he may ask these questions if the questions are for the benefit of the traveller.

٣٣٣ ـ باب قول الرجل: ويلك

333.Chapter: A man's saying ' way'lak'

٧٧٢ ـ **حدَّثَنَا** موسى قال: حدثنا همام، عن قتادة، عن أنس، أن النبي ﷺ رأى رجلاً يسوق بَدَنة فقال: «اركبها» فقال: إنها بدنة. قال: «اركبها» قال: إنها بدنة، قال: «اركبها» قال: فإنها بدنة، قال: «اركبها، ويلك».

772.[It is narrated by Sayyidina Anas رضي الله عنه that the prophet ﷺ saw a man who was driving a camel of sacrifice along. He said to him," Ride it," but the man said," This is an animal of sacrifice." The prophet ﷺ asked him again to ride it but he said that is an animal of sacrifice. The prophet ﷺ once again said to him." Ride it! "He repeated his answer. "This is an animal of sacrifice." The prophet ﷺ exclaimed." Way'lak! Ride it!"][1] (Bukhari, Muslim, Abu

(1) [٧٧٢] أخرجه المصنف في الصحيح ٤/ ٨ و٨/ ٤٦، ومسلم في الصحيح (كتاب الحج) ٣٧١، وأبو داود في السنن (كتاب المناسك) ب١٨، والترمذي في السنن ٩١١، والنسائي في السنن (كتاب الحج) ٧٣، وابن ماجه في السنن ٣١٠٣ و٣١٠٤، وأحمد في المسند ٢/ ٢٥٤، ٤٧٤، ٤٨١ و٤٨٧ و٥٠٥ ـ ٣/ ١٧٣ و٢٠٢.

Dawood, Tirmizi Nasai, Ibn Majah.Ahmad).

EXPLANATION: The Arabic word Wa'yl means destruction. Sometimes, this word comes on the tongue without an intention to curse anyone but as a reproof and reproach. One of he companions ﷺ was on his way to perform the pilgrimage and he had a camel. He intended to sacrifice it as a rite of hajj. He was walking on foot and was in pain. The prophet ﷺ advised him to ride on the animal. But he did not consider it proper to ride on it because it was an animal of sacrifice and he told the prophet ﷺ what he thought the Prophet ﷺ again asked him to ride on the animal. He thought that the prophet ﷺ might not have heard him so he repeated that it was an animal of sacrifice. But was again advised by the prophet ﷺ that he should ride on it. Once again, He said that it was an animal of sacrifice. The prophet ﷺ did not like to repeat his advice again and again and he told him finally اركبها ويلك "woe to you, ride on it!" This was not an expression of evil wish but a word of displeasure.

The ruling, of course, is that the animal of sacrifice must not be mounted but if one is under compulsion then he may ride on it. However, he must ride it gently and not cause harm to the animal and if he gets another animal then the must ride that one (and get down from the one that will be sacrificed). (Muslim)

٧٧٣ ـ **حدَّثنا** إبراهيم بن المنذر قال: حدثنا أبو علقمة عبد الله بن محمد بن عبد الله بن أبي فروة، حدثني المسور بن رفاعة القرظيُّ قال: سمعت ابن عباس، ورجل يسأله، فقال: إني أكلت خبزاً ولحماً [فهل أتوضأ]؟ فقال: ويحك أتتوضأ من الطيبات؟.

773.[Al-Miswar bin Rifaah al-Qurazi has said that he heard Sayyidina Ibn Abbas ﷺ said to a man who asked him if he should perform (a fresh) ablution because he had eaten bread and meat," Wa'y hak (woe to you!) Does a man need to perform ablution after eating the pure things"?]

EXPLANATION: Imam Bukhar ﷺ has placed this Hadith in the same chapter because word Wa'y hak has nearly the same connotation as wa'ylak.

٧٧٤ ـ **حدَّثنا** علي قال: حدثنا سفيان قال: حدثني أبو الزبير، عن جابر قال: كان رسول الله ﷺ يوم حنين بالجعرانة، والتبر في حجر بلال وهو يقسم، فجاءه رجل فقال: اعدل، فإنك لا تعدل! فقال: «ويلك، فمن يعدل إذا لم أعدل؟»، قال عمر: دعني يا رسول الله أضرب عنقَ هذا المنافق. فقال: «إن هذا مع أصحاب له (أو في أصحاب له) يقرأون القرآن لا يجاوز تراقيهم. يمرقون من الدين كما يمرق السهم من الرميَّة».

774.[Sayyidina Jabir ﷺ said that the messenger of Allah ﷺ was at jiranah during the Ghazwah Hunayn. Sayyidina Bilal ﷺ had pieces of gold in his lap (which was received as the spoils of war). The prophet ﷺ was distributing it. A

man came forward and said," be fair in distributing it because you are not doing justice." The prophet ﷺ said." wa'ylak. (Woe to you!) Who then will dispense justice if I do not do." Sayyidina Umar رضي الله عنه said, "o messenger of Allah! Give me permission to sever the neck of the hypocrite." The prophet ﷺ said," he is with his colleagues who recite the Quran but their recital does not go beyond their cavicle. (it remains in their throats and is not accepted by Allah because they do not recite with sincerity) they will go away from religion just as the arrow pierces through its target".][(1)] (Ibn Abu Aasim, Ibn Hajar, al-Bukhari in Tareekh Sunan Saeed bin Mansoor.

EXPLANATION: This Hadith is also found in Saheeh Muslim (v-1p-340) with a slight difference of words. Imam Bukhari رحمه الله has presented this Hadith in this chapter to support the validity of the use of the word wa'ylak. There is like lihood of a doubt arising from this Hadith rudeness to the prophet ﷺ may amount to infidelity. By saying to the prophet ﷺ," you are not dispensing justice," This man displayed extreme rudeness and there cannot be an act of greater infidelity. On hearing him, Sayyidina Umar رضي الله عنه asked to be allowed to put an end to his life. We get a clarification in the version of Saheeh Muslim: [The prophet ﷺsaid in response to Sayyidina Umar رضي الله عنه request to be allowed to slay the hypocrite," I do not like that it should be popular among people that I slay my companions. Those people will not know the truth while this thing would be circulated among them. And, they will be driven away from Islam."] Hence, he tolerated his accusation as he normally tolerated the accusations of the hypocrites.

The prophetﷺ also said that they would recite the Quran but it would not go beyond their throats. In this way, he predicted the coming of such people who will claim to profess Islam and will recite the Quran but hey will not recite the Quran to please Allah. Besides, they will hold disbelieving ideas and they will come out of the folds of Islam as an arrow comes out of its target. They arrow will have no trace of blood on it. These people came to the surface in the times of Sayyidina Aliرضي الله عنه and he waged war against them.

The deeds of the sect that claim to be followers of Islam and recite the Quran but hold Unislamic ideas hence (their deeds) are not approved by Allah. Whatever they do of the pious deeds are all rejected.

٧٧٥ ـ حدَّثَنَا سهل بن بكار قال: حدثنا الأسود بن شيبان، عن خالد بن شُمير، عن بشير بن نهيك، عن بشير بن معبد السدوسي (وكان اسمه زحم بن معبد) فهاجر إلى النبي ﷺ فقال: «ما اسمك؟» قال: زحم، قال: «بل أنت بشير»، قال: بينما أنا

(1) [٧٧٤] انظر: السنة لابن أبي العاصم ٢/ ٢٥٩، وفتح الباري لابن حجر ١٢/ ٢٩٩، والبخاري في التاريخ ٩/ ٣٠ وسنن سعيد بن منصور ٢٩٠٢.

أمشي مع رسول الله ﷺ إذ مر بقبور المشركين، فقال: «لقد سبق هؤلاء خيرٌ كثير» ثلاثاً. فمر بقبور المسلمين فقال: «لقد أدرك هؤلاء خيراً كثيراً» ثلاثاً. فحانت من النبي ﷺ نظرة فرأى رجلاً يمشي في القبور وعليه نعلان، فقال: «يا صاحب السِّبْتِيَّتَيْن، ألق سبْتِيَّتَيْك». فنظر الرجل، لما رأى النبي ﷺ خلع نعليه، فرمى بهما.

775.[It is reported by Sayyidina Bashir bin Mabad al-Sadusayy ﷺ whose name was Zahm bin Mabad that he emigrated to the prophetﷺ. He asked him," what is your name?" He said" Zahm. "The prophet ﷺ said, "Rather, you are Bashir." He said further that once he was accompanying the Messenger of Allah ﷺ when he happened to pass by the graves of the polytheists and he said" These are the people who have lost much good," he said that three times. He then passed by graves of Muslims and remarked." These are the people who did find much-good," and he said that thrice. Then, the prophetﷺ suddenly saw a man walking through the graves with his shoes on and said to him,"O, the one with the shoes! Wa'y hak (alas, for you)! Remove your shoes." This man saw the prophet ﷺ and he took of his shoes and threw them away.][1] (Ahmad, Hakim,)

EXPLANATION: This Hadith also has the word wa,yhak and that is why Imam Bukhari has brought it here. The prophet ﷺ changed the name Zahm, the reason for which we shall see in Hadith # 831, InshaAllah.

٣٣٤ ـ باب البناء

324.Chapter: Building a house.

٧٧٦ ـ **حدَّثنا** إبراهيم بن المنذر قال: حدثنا محمد بن أبي فديك، عن محمد بن هلال، أنه رأى حُجَرَ أزواج النبي ﷺ من جريد، مستورة بمسوح الشعر، فسألته عن بيت عائشة فقال: كان بابه من وجهة الشام. فقلت: مصراعاً كان أو مصراعين؟ قال: كان باباً واحداً. قلت: من أي شيء كان؟ قال: من عرعر أو ساج.

776.[It is narrated by Muhammad bin Abu Fudayk on the authority of Muhammad bin Hilal that he saw that the houses of the wives of the prophetﷺ were made of branches of palm trees, tied with hair and covered with sack cloth.

He then asked him about the house of Sayyidah Ayeshah ﷺ and he said that its door was towards Syria. He asked whether it had one door or two doors and he answered that it had just one door. He asked of what material the door was made and he said that it was made of Ar-ar or Saaj (juniper or teak)]

(1) [٧٧٥] أخرجه أحمد في المسند ٥/ ٨٤ ـ ١١٢، والحاكم في المستدرك ٤/ ٢٧٥ ـ ٢٧٦.

٧٧٧ ـ حدَّثَنَا إبراهيم بن المنذر قال: حدثنا ابن أبي فديك، عن عبد الله بن أبي يحيى، عن سعيد بن أبي هند، عن أبي هريرة قال: قال رسول الله ﷺ: «لا تقوم الساعة حتى يبني الناس بيوتاً يوشونها وشي المراحيل». قال إبراهيم: يعني الثياب المخططة.

777.[Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said," The last hour will not take place before people build their houses like Maraheel Ibrahim, a narrator in line of transmission, said," Maraheel, means striped cloth".]

EXPLANATION: The first Hadith reveals to us the simplicity of the homes of the noble wives of the Messenger of Allah ﷺ. The second tells us that he revealed that the last hour will not take place until people decorate their homes as indeed they are doing these days.

٣٣٥ ـ باب قول الرجل: لا وأبيك

335.Chapter: Saying la wa abeeka

٧٧٨ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا محمد بن فضيل بن غزوان، عن عمارة، عن أبي زرعة، عن أبي هريرة: جاء رجل إلى رسول الله ﷺ فقال: يا رسول الله، أي الصدقة أفضل أجراً؟ قال: «أما وأبيك لتنبأنه. أن تصدَّق وأنت صحيح شحيح تخشى الفقر، وتأمل الغنى ولا تمهل حتى إذا بلغتِ الحلقومَ قلت: لفلان كذا، ولفلان كذا، وقد كان لفلان».

778.[Sayyidina Abu Hurayrah ﷺ has reported that someone came to the Messenger of Allah ﷺ and asked him what kind of Sadaqah was best as for as reward was concerned. He said أمـا وابـيك (by your father!) you will surely be informed of it." (He then said," the most excellent Sadaqah) is that you give Sadaqah while you are healthy and not inclined to spend fearing poverty and hoping to become rich. Spend while you are healthy and defer not to (the time) when the soul is up to the throat and you say That so much should be given to such-and-such and so much to that. (What is the point in saying that when it already belongs to him the moment the soul departs from the body your money belongs to other people).][1] (Muslim, Ahmad)

EXPLANATION: The expression وآبـيك is a form of oath. It means ' by your father!' it is not allowed to swear on anyone else besides Allah. Accordingly, the exponents say about such words in Ahadith that they are merely idiomatic ways of conversation and are not to be taken in their literal sense. Imam Bukhari ﷺ also hopes to prove that by bringing this Hadith.

(1) [٧٧٨] أخرجه مسلم في الصحيح (كتاب الزكاة) ٩٣ ـ وأحمد في المسند ٢/ ٢٣١.

٣٣٦ ـ باب إذا طلب فليطلب طلباً يسيراً ولا يمدحه

46. Chapter: 336.Chapter: In requesting someone for anything do not exaggerate or praise it

٧٧٩ ـ **حدَّثنَا** أبو نعيم قال: حدثني الأعمش، عن أبي إسحاق، عن أبي الأحوص عن عبد الله قال: إذا طلب أحدكم الحاجة فليطلبها يسيراً، فإنما له ما قدر له. ولا يأتي أحدكم صاحبه فيمدحه، فيقطع ظهره.

779.[Sayyidina Abdullah ﷺ said." When one of you requests someone for his need then he should not exaggerate in asking because he will only get what he is destined to get. And, he should not go to anyone and laud him (for, if he does that) then (it is as if) he cuts off his back.]

EXPLANATION: In this way, he gets him to think high of himself and swell with pride. He must not ask him for something again and again, pestering him all the time.

٧٨٠ ـ **حدَّثنَا** مسدَّد قال: حدثنا إسماعيل، عن أيوب، عن أبي المليح بن أسامة، عن أبي عزة يسار بن عبد الله الهذلي، عن النبي ﷺ قال: «إن الله إذا أراد قبض عبد بأرض، جعل له بها ـ أو فيها ـ حاجة».

780.[It is reported by Abu Uzzah Yasar bin Abdullah al-Hazily ﷺ |that the prophet ﷺ said." When Allah intends that a slave should die at a particular place he creates a reason for him (to go to that place) there (and there the angels take out his soul.])[1]

٣٣٧ ـ باب قول الرجل: لا بُلَّ شانئك

337.Chapter: A man's saying, 'labulla Shaniaka'

٧٨١ ـ **حدَّثنَا** موسى قال: حدثنا الصعِق قال: سمعت أبا حمزة قال: أخبرني أبو عبد العزيز قال: أمسى عندنا أبو هريرة، فنظر إلى نجم على حياله فقال: والذي نفس أبي هريرة بيده! ليودَّنَّ أقوام وَلَوا إمارات في الدنيا وأعمالاً أنهم كانوا متعلقين عند ذلك النجم ولم يلوا تلك الإمارات ولا تلك الأعمال. ثم أقبل عليَّ فقال: لا بُلَّ شانئك أكلُّ هذا ساغ لأهل المشرق في مشرقهم؟ قلت: نعم والله. [قال]: لقد قبح الله ومكر، فوالذي نفس أبي هريرة بيده ليسوقنَّهم حمراً غضاباً، كأنما وجوههم المجانُّ المطرقة، حتى يُلحقوا ذا الزرع بزرعه وذا الضرع بضرعه.

781.[Abu Abdul Aziz said that Sayyidina Abu Hurayrah ﷺ was with them

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(1) [٧٨٠]انظر: منحة المعبود للساعاتي ٧٣٩، البخاري في التاريخ ٨/ ٤١٩، الأسماء والصفات للبيهقي ١٥٤.

in the evening. He observed a star and said," By him who has the life of Abu Hurayrah in His hands, those who are made Ameer in the world and are responsible for government affairs will surely wish (on the day of Resurrection) that they heal been suspended to the star and not made ameer or responsible for state affairs." He then turned towards Abu Abdul Aziz and said "Labulla Shaniaka' (words of wish) and went on to say," all this is happening for the people of east in their east (those people accept the responsibilities very easily and happily) yes, by Allah, it is so! May Allah perish them and may he by his secret scheme debase them. And by him in whose power lies the life of Abu Hurayrah, such people will drive them away who will have red complexion, very terrible (appearance), as though their faces are like hammered shields. They will send back the cultivator to his field and the shepherd back tohis milking animals.](1)

EXPLANATION: East of Madinah lies Iraq and there are other countries beyond to the east. Sayyidina Abu Hurayrah ﷺ spoke about these countries sayings that the government of facials of Iraq and other small and large countries, or those who will take charge in future, will be expelled by a people who will be red-faced and fearful-looking. Their countenances will like hammered shields. Leather shields were made for use in war and layers upon layers of leather were hammered together before the shields were ready. These are the shields, which their faces are compared. The faces of these men will be tattered and their noses will not be raised but flat. There will not be a marked difference in the level of their eyes and nose. These features were described as hammered shields.

These words of Sayyidina Abu Hurayrah ﷺ were proved correct when the tartars emerged from mountainous areas and killed the Iraqis and expelled them. Their features matched the description given by him. Imam Bukhari ﷺ had entitled the chapter on calling, لا بـل شـانـئـك (la bulla Shaniuka). It is reveled in Hadith that Sayyidina Abu Hurayrah ﷺ used this expression for his student and the chapter heading and Hadith are co-related, yet what is the meaning of the expression? It is a supplication against the enemy of the speaker and it means," May Allah deprive your enemy of wealth and life."

٣٣٨ ـ باب لا يقول الرجل: الله وفلان

338.Chapter: A man must not say 'Allah and so-and-so

٧٨٢ ـ **حدَّثَنا** مطر بن الفضل قال: حدثنا حجاج، قال ابن جريج: سمعت مغيثاً يزعم أن ابن عمر سأله عن مولاه فقال: الله وفلان. قال ابن عمر: لا تقل كذلك، لا

(1) [٧٨١] أبو عبد العزيز مجهول من الثالثة.

تجعل مع الله أحداً، ولكن قل: فلان بعد الله.

783.[Ibn Jurayj said that he heard from Mugeeth bin Umar that Sayyidina Ibn Umar ﷺ asked him about his master and he said, "Allah and so-and-so." Sayyidina Ibn Umar ﷺ said, "Do not use that expression. Do not associate anyone with Allah but say that so-and-so is after Allah".]

٣٣٩ ـ باب قول الرجل: ما شاء الله وشئت

339.Chapter: A man's saying, what Allah wishes and you wish

٧٨٣ ـ حدَّثَنَا أبو نعيم قال: حدثنا سفيان، عن الأجلح، عن يزيد بن الأصم، عن ابن عباس: قال رجل للنبي ﷺ: ما شاء الله وشئت. قال: «جعلت لله نداً، ما شاء الله وحده».

783.[Sayyidina Ibn Abbas ﷺ said that a man said to the prophet - ﷺ - مـا شـاء الـلـه وشـئـت أنـت (what Allah wills and what you will). He said, "You have associated another with Allah.(you must say,) مـا شـاء الـلـه وحـده (what Allah wills alone)".]

EXPLANATION: We know from these Ahadith that the creatures should not be mentioned in such a way that they are placed at the same level as Allah even in an ambiguous way.

The first Hadith disallows us to say that there is Allah and so-and-so but instructs us to say that so-and-so is after Allah.

The next Hadith disallows us to say "What Allah wills and you will" nothing happens if anyone wills it. It is only at Allah's will that anything happens, hence, we must only say," Only that happens what Allah wills" we must not mention anyone besides him as willing anything to happen.

٣٤٠ ـ باب الغناء واللهو

340.Chapter: Songs and play.

٧٨٤ ـ حدَّثَنَا عبد الله بن صالح قال: حدثنا عبد العزيز بن أبي سلمة، عن عبد الله بن دينار قال: خرجت مع عبد الله بن عمر إلى السوق، فمر على جارية صغيرة تغني، فقال: إن الشيطان لو ترك أحداً لترك هذه.

784.[Sayyidina Abdullah bin Dinar said that he went towards the market with Sayyidina Abdullah bin Umar ﷺ and they came across a young girl who was singing a song. He said," If the devil leaves alone anyone (from doing what he prompts) then he we would have left her alone".][(1)] (Bazzar and Tabarani)

٧٨٥ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا يحيى بن محمد أبو عمرو البصري قال:

(1) [٧٨٤] أخرجه البزار والطبراني.

سمعت عمراً مولى المطلب قال: سمعت أنس بن مالك يقول: قال رسول الله ﷺ: «لست من دَد ولا الدَّدُ مني بشيء». يعني: ليس الباطل مني بشيء.

785.[Sayyidina Anas bin Maalik ﷺ said," that the Messenger of Allah ﷺ said," I am not one to engage in meaningless pursuit and play and I have no connection with meaningless pursuit and play," meaning" I have nothing to do with falsehood."

٧٨٦ ـ **حدَّثَنَا** حفص بن عمر قال: أخبرنا خالد بن عبد الله قال: أخبرنا عطاء بن السائب، عن سعيد بن جبير، عن ابن عباس: ﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾ [لقمان: 6] **قال: الغناء وأشباهه.**

786.[Sayyidina Ibn Abbas ﷺ explained the verse:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾ [لقمان: ٦].

{And of mankind is he who buys frivolous discourse} (Luqman, 31:6). He said," it means singing songs and whatever is related to it."][1] (Jabir)

٧٨٧ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا الفَزاريُّ وأبو معاوية قالا: أخبرنا قنان بن عبد الله النهميّ، عن عبد الرحمن بن عوسجة، عن البراء بن عازب، قال: قال رسول الله ﷺ: «أفشوا السلام تسلموا. والأشرة شر» قال أبو معاوية: والأشرة العبث.

787.[It is narrated by Sayyidina Bara bin al-Aazib ﷺ that the Messenger of Allah ﷺ said." Spread salaam (the way of greeting). You people should greet one another with salaam, and vain talk is an evil thing"

Abu Muawiyah said that al-Ashar is Abatha, which is a conversation that has no worldly or religious advantage.][2] (Ahmad)

٧٨٨ ـ **حدَّثَنَا** عصام قال: حدثنا حريز، عن سلمان بن سمير الإلهاني، عن فضالة بن عبيد، وكان يجمع من المجامع، فبلغه أن أقواماً يلعبون بالكوبة، فقام غضباناً ينهى عنها أشد النهي، ثم قال: ألا إن اللاعب بها ليأكل قمرها، كآكل لحم الخنزير، ومتوضىء بالدم (يعني بالكوبة: النرد).

788.[Sayyidina Fadlah bin Ubayd ﷺ was sitting with a group of people. He learnt that a people were playing chess and he became angry at that and got up. He forbid it strictly and said," Beware, surely who plays it so that he may earn its fruit is like a person who eats flesh of swine and who performs ablution with its blood".

EXPLANATION: These Ahadith tell us of the evils of singing, meaningless pursuits and play. Song is something that pleases the devil and he feels

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(1) [٧٨٦] أخرجه الطبري.

(2) [٧٨٧] أخرجه أحمد في المسند ٤/ ٢٨٦.

happy when he hears someone singing and music being played. It is, therefore, seen that wherever there is satanic work it is necessarily accompanied by singing and music, even if it is in the name of religion. The devil could not find anyone so he got the young girl to sing, as we have seen in Hadith # 784.

The Hadith # 788 deplores the playing of Kubah which is used for chess and drafts and also for the drum that is played while singing. One of the narrators has given one of the meanings of Kubah as nard. These Ahadith forbid all types of play, but children must not be stopped from playing games which do not cause them to neglect religion or knowledge of religion and which do not cause them to give up religious practice or open a way to sin and indecency.

٣٤١ ـ باب الهَدْي والسَّمْت الحسَن

341.Chapter: Good habits and good manners

٧٨٩ ـ حدَّثَنَا عبد الله بن الأسود قال: حدثنا عبد الواحد بن زياد قال: حدثنا الحارث بن حَصيرة قال: حدثنا زيد بن وهب قال: سمعت ابن مسعود يقول: إنكم في زمان كثير فقهاؤه، قليل خُطباؤه، قليل سُؤّاله، كثير مُعطوه، العمل فيه قائد للهوى. وسيأتي من بعدكم زمان قليل فقهاؤه، كثير خطباؤه، كثير سُؤّاله، قليل مُعطوه، الهوى فيه قائد للعمل. اعلموا أن حسن الهَدْي ـ في آخر الزمان ـ خيرٌ من بعض العمل.

789.[Sayyidina Ibn Masood ﷺ said, "you are in a time when there are many jurists and few sermonizers, few who ask questions and many who can give the answers. In these times, deed is the leader (supreme) while sensual desires are dependant on it. A time will come after you when the jurists will be few and the sermonizers many. Those who ask questions will be in large numbers but those who answer, few, desires will reign supreme while deeds will be subjugated to desires (and people will behave in accordance with their desires). Know that in the last days good manners will be better than some deeds (because they cover much goodness and benefit other people too while deed is an individual affair which benefits only the doer)".][1] (Muwatta Imam Malik)

٧٩٠ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا خالد بن عبد الله، عن الجُريري، عن أبي الطفيل، قال: قلت [لأبي الطفيل]: رأيت النبي ﷺ؟ قال: نعم، ولا أعلم على ظهر الأرض رجلاً حياً رأى النبي ﷺ غيري. قال: كان أبيض، مليح الوجه.

وعن يزيد بن هارون، عن الجريري قال: كنت أنا وأبو الطفيل (عامر بن واثلة

(1) [٧٨٩] الحارث بن حصيرة الأزدري، أبو النعمان الكوفي، صدوق يخطىء رمي بالرفض، من السادسة، وله ذكر في مقدمة مسلم. أخرجه مالك في الموطأ في الصلاة.

الكناني) نطوف بالبيت، قال أبو الطفيل: ما بقي أحد رأى النبي ﷺ غيري. قلت: ورأيته؟ قال: نعم. قلت: كيف كان؟ قال: كان أبيض، مليحاً مقصداً.

790.[It is stated by Jurayri that he asked Abu al-Tufayl ﷺ "Did you see the holy prophet ﷺ?" He said, "yes, and I do not know of anyone alive on earth today who might have seen him." He added," He was fair-complexioned with beautiful features".

Jurayri is reported through another line of transmission to have said," I and Abu al-Tufayl ﷺ were circumambulating the Kabah. He said to me that there was no one else alive who might have seen the prophet ﷺ and I asked him if he had seen the prophetﷺ. He confirmed that he had. I asked him to describe his features and he said that the prophetﷺ was fair in colour, beautiful looking and of medium height."][1] (Abu Dawood, Ahmad)

٧٩١ - **حدَّثَنا** فروة قال: حدثنا عبيدة بن حميد، عن قابوس، عن أبيه، عن ابن عباس، عن النبي ﷺ قال: «الهَدْيُ الصالح، والسَّمْت الصالح والاقتصاد، جزءٌ من خمسة وعشرين جزءاً من النبوّة».

791 (A).[Sayyidina Ibn Abbas ﷺ has reported that the prophetﷺ said," adopting character, good habits and moderation(in spending) is one portion of the twenty-five portions of prophet hood.]

- **حدَّثَنا** أحمد بن يونس قال: حدثنا زهير قال: حدثنا قابوس، أن أباه حدثه، عن ابن عباس، عن النبي ﷺ قال: «إن الهدْي الصالح والسَّمت الصالح، والاقتصاد، جزء من سبعين جزءاً من النبوّة».

791 (B). [It is reported by Sayyidina Ibn Abbas ﷺ that the prophet ﷺ said, surely, to adopt good character, pious habits and moderation (in spending) is one portion of the seventy portions of prophet hood".]

EXPLANATION: These Ahadith all tell us that good character, good habits and moderation in spending are meritorious characteristics in anyone. The statement in Hadith # 790 that the prophet ﷺ was of medium height is the estimation of Sayyidina Abu al-Tufayl ﷺ . Because the companions ﷺ could not see him for a length of time at once, therefore, they differ in describing some of his features. Sayyidina Anas ﷺ is quoted in Shamai tirmizi ليس بالطويل البائن ولا بالقصير

[He was not so tall in height that we may call him very tall nor was he short in height.] Sayyidina Hind bin Halah ﷺ said اطول من المربوع واقصر من المشزم he was a person slightly of more than medium-height, and shorter than one who is very tall.]

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(1) [٧٩٠] أخرجه أبو داود في السنن (كتاب الفضائل) ٩٩، وأحمد في المسند ٥/ ٤٥٤.

We know thus that he was somewhat tall in height.

٣٤٢ - باب ويأتيك بالأخبار من لم تزوِّد

342.Chapter: He will inform you whom you have not given anything

٧٩٢ - **حدَّثنا** محمد بن الصباح قال: حدثنا الوليد بن أبي ثور، عن سماك، عن عكرمة قال: سألتُ عائشة رضي الله عنها: هل سمعت رسول الله ﷺ يتمثل شعراً قط؟ فقالت: أحياناً إذا دخل بيته يقول: «ويأتيك بالأخبار من لم تُزَوِّدِ».

792.[It is reported by Sayyidina Ikramah that he asked Sayyidah Ayeshah رضي الله عنها if she had heard the Messenger of Allah ﷺ recite anyone's poetry. She said that sometimes when he came into the house, he recited this (poetry).

ويأتيك بالأخبار من لم تزود.

(he will come to you with news whom you have not given anything)][1] (Ibn Abu Shaybah, Majmaat Zawaid, Kanz al-Umma)

٧٩٣ - **حدَّثنا** أبو نعيم قال: حدثنا سفيان، عن ليث، عن طاوس، عن ابن عباس قال: إنها كلمة نبي: ويأتيك بالأخبار من لم تزوِّدِ.

793.[Sayyidina Ibn Abbas رضي الله عنه said that this was an expression of the prophet ﷺ[2] (And he will bring to you news whom you have given nothing.)]

ويأتيك بالأخبار من لم تزود.

EXPLANATION: It is a custom in this world that whether a man worries to know about worldly condition or not much news will reach him without his effort or intention. A man may simply walk his path but his ears might catch two people discussing affairs and know about the situation. A man does not ask anyone anything yet he receives information. The open in the Hadith is the last line of the verse of a poetry which is found in a Qaseedah, (lyric poem) of Tarfah bin Abd and it is included in Sabah Muaragah[3]. The whole verse is:

ستبدي لك الأيام ما كنت جاهلاً ويأتيك بالأخبار ما لم تزود.

The Messenger of Allah ﷺ liked the last line and he recited it sometimes. The saying of Sayyidina Ibn Abbas رضي الله عنه that it was an expression of the prophet ﷺ means that he recited it.

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(1) [٧٩٢] الوليد بن عبد الله بن أبي ثور الهمداني الكوفي وقد نسب إلى جده، ضعيف من الثامنة مات سنة اثنتين وسبعين. انظر مصنف ابن أبي شيبة ٨/ ٥٠٦ مجمع الزوائد للهيثمي.

(2) [٧٩٣] انظر: الحديث رقم ٧٩٢.

(3) Seven suspended odes suspended on the walls of Ka'abah.

We learn from this that it is proper to recite the poem of a poet in order to convey a lesson to someone.

٣٤٣ ـ باب ما يكره من التمني

343.Chapter: undesirable expectation or hopes

٧٩٤ ـ **حدَّثَنَا** مسدّد قال: حدثنا أبو عوانة، عن عمر بن أبي سلمة، عن أبيه، عن أبي هريرة، أن رسول الله ﷺ قال: «إذا تمنى أحدُكم فلينظرْ ما يتمنَّى، فإنه لا يدري ما يُعطى».

794.[Sayyidina Abu Hurayrah ﷺ has reported the Messenger of Allah ﷺ as saying, " when anyone of you makes a wish he must make sure what he asks for because he does not know what he will be given. " (It is possible that he gets exactly what he wishes to get and it may not be according to his position.)

٣٤٤ ـ باب لا تسموا العنب الكرم

344.Chapter: Do not call grapes by the name Karm.

٧٩٥ ـ **حدَّثَنَا** آدم قال: حدثنا شعبة، عن سماك، عن علقمة بن وائل [عن أبيه]، عن النبي ﷺ قال: «لا يقولنَّ أحدكم: الكرم. وقولوا: الحَبَلَة» يعني العنب.

795.[It is narrated by Sayyidina Alqamah bin wail on the authority of his father that the prophet ﷺ said," Let no one of you ever call Karm but say Habalah (for grapes)." In Arabic grapes are also called Habalah.][1] (Abu Dawood)

EXPLANATION: We have seen this Hadith at # 770. It has been explained there.

٣٤٥ ـ باب قول الرجل: ويحك

345.Chapter: A man's saying wayhak

٧٩٦ ـ **حدَّثَنَا** أحمد بن خالد قال: حدثنا محمد بن إسحاق، عن عمه موسى بن يسار، عن أبي هريرة: مرَّ النبي ﷺ برجل يسوق بَدَنة فقال: «اركبها» فقال: يا رسول الله إنها بدنة. فقال: «اركبها» قال: إنها بدنة. قال في الثالثة أو في الرابعة: «ويحك! اركبها».

796.[Sayyidina Abu Hurayrah ﷺ said that the prophet ﷺ came across a man who was driving forward his camel of sacrifice. He said to him, "Ride on it!" But the man said, " Messenger of Allah! This is a camel of sacrifice".

The prophet ﷺ again said to him. "Ride on it!", and again he pleaded that it was a camel of sacrifice, the prophet ﷺ told him a third time or the fourth. Wayhak (it is sad of you), ride on it!"][2]

EXPLANATION: We have seen this Hadith at # 772 with the difference that the word there is wa'ylak meaning 'woe to you.' the word Wayhak, here,

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(1) [٧٩٥] أخرجه أبو داود في السنن ٤٩٧٤.

(2) [٧٩٦] أنظر: المصادر في الحديث رقم ٧٧٢.

means, 'it's sad of you.' the necessary explanation is found there.

٣٤٦ ـ باب قول الرجل: يا هنتاه

346.Chapter: A man's saying Ya- Hantah

٧٩٧ ـ **حدَّثَنَا** عبد الرحمن بن شريك قال: حدثني أبي، عن عبد الله بن محمد بن عقيل، عن إبراهيم بن محمد، عن عمران بن طلحة، عن أمه حمنة بنت جحش، قالت: قال النبي ﷺ: «ما هي؟ يا هنتاه».

797.[Sayyidina Hamnah bint Jahsh ﷺ said that she heard the prophet ﷺ say," what is it, Ya (o) Hantah?"][1]

٧٩٨ ـ **حدَّثَنَا** قتيبة قال: حدثنا جرير، عن الأعمش، عن حبيب بن صهبان الأسدي: رأيت عماراً صلى المكتوبة ثم قال لرجل إلى جنبه: يا هناه! ثم قام.

798.[It is narrated by Sayyidina Habib bin Sahban al-Asadi that he saw Sayyidina Ammar ﷺ offer a fard prayer, then say to a man next to him." Ya Hunah (o you!) And again stand up.][2] (Nasai)

EXPLANATION: The word ya is a word of calling out, "o" while هـنـتـاه is Hantah or Hanatah, sometimes the last letter is pronounced hu. It means "o so-and-so," It is also pronounced ya huna, (Fath al-bari v-8, p-66)

٧٩٩ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا سفيان، عن إبراهيم بن ميسرة، عن عمرو بن الشريد، عن أبيه قال: أردفني النبي ﷺ فقال: «هل معك من شعر أمية بن أبي الصلت؟» قلت: نعم. فأنشدته بيتاً. فقال: «هيه»، حتى أنشدته مائة بيت.

799.[It is reported by Amr bin al-Shareed on the authority of his father that he was riding behind the Messenger of Allah ﷺ. He asked him if he knew any of Umayyah bin Abu al-salt's poetry. He replied that he did and the prophet ﷺ asked him to let him hear it. So, he recited a verse but he asked him to recite more until he had recited a hundred.][3] (Muslim)

EXPLANATION: This Hadith is also found in Saheeh Muslim. This version tells us that he went on reciting the poetry of Umayyah while the prophet ﷺ kept repeating Heeh. It means, "Add more!" The prophet kept saying that and he continued to recite the poetry.

Iman Bukhari means to say that it is correct to say heeh and ask the

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(1) [٧٩٧] عبد الرحمٰن بن شريك بن عبد الله النخعي، الكوفي، صدوق يخطىء من العاشرة، مات سنة سبع وعشرين. عبد الله بن محمد بن عقيل بن أبي طالب الهاشمي، أبو محمد المدني أمه زينب بنت علي صدوق في حديثه لين ويقال تغير بآخره من الرابعة مات بعد الأربعين. انظر: بدائع المنن للساعاتي ١١٧ ومسند الشافعي ٣١٠.

(2) [٧٩٨] أخرجه النسائي في الصلاة.

(3) [٧٩٩] أخرجه مسلم في الصحيح (كتاب الشعر) ١، وأحمد في المسند ٤/ ٣٩٠.

addressee to repeat what he says. The linguists say that this word was ايـه (eh) originally but the hamzah" changed to ha.

Umayyah bin Abu al-Salt was a poet who was not a Muslim but spoke of virtuous things in his poetry. The Messenger of Allah ﷺ therefore heard his poetry. He said about the poet that it was very near that he became a Muslim. (Saheeh Muslim v-2 p-239)

٣٤٧ ـ باب قول الرجل: إني كسلان

347.Chapter: A man's saying, "I am lazy"

٨٠٠ ـ حدَّثَنَا محمد بن بشار قال: حدثنا أبو داود قال: حدثنا شعبة، عن يزيد بن خمير قال: سمعت عبد الله بن موسى قال: قالت عائشة: لا تَدَعْ قيام الليل، فإن النبي ﷺ كان لا يذرُه. وكان إذا مرض أو كسل صلى قاعداً.

800.[Abdullah bin Abu Moosa said that Sayyidah Ayshah رضي الله عنها said," Do not neglect the Tahajjud prayer because the prophet ﷺ never neglected it. If he was ill or weary, he offered it sitting down".][1] (Abu Dawood, Ahmad)

٣٤٨ ـ باب من تعوَّذ من الكسل

348.Chapter: Seeking refuge from sloth.

٨٠١ ـ حدَّثَنَا خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثني عمرو بن أبي عمرو قال: سمعت أنس بن مالك يقول: كان النبي ﷺ يكثر أن يقول: «اللهم إني أعوذ بك من الهمّ والحزَن، والعجز والكسل، والجبن والبخل، وضَلَع الدَّين وغَلَبة الرجال».

801.[Sayyidina Anas bin Maalik رضي الله عنه said that the prophet ﷺ often made this supplication:

اللّهم إني أعوذ بك من الهم والحزن، والعجز والكسل والجبن والبخل، وضلع الدين وغلبة الرجال.

"O Allah, I seek refuge in you from anxiety and grief from inability and sloth, from faint heartedness and niggardliness, and from the burden of debt and the Domination of men."][2] (Bukhari, Nasai, tirmizi, Abu Dawood, Ahmad, Hakim)

٣٤٩ ـ باب قول الرجل: نفسي لك الفداء

349.Chapter: A man saying: "My life is ransomed to you"

٨٠٢ ـ حدَّثَنَا علي بن عبد الله قال: حدثنا سفيان، عن ابن جُدْعان قال: سمعتُ

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(1) [٨٠٠] أخرجه أبو داود في السنن (كتاب التطوع) ب١٨، وأحمد في المسند ٦/ ٢٤٩.

(2) [٨٠١] أخرجه المصنف ٤/ ٢٣ ـ ٧/ ٩٩ ـ ٨/ ٩٧ و٩٨، والنسائي في السنن ٨/ ٢٥٧ و٢٥٨، والترمذي في السنن ٣٤٨٤ ـ ٣٥٠٣، وأبو داود في السنن ١٥٤١ و١٥٤٦، وأحمد في المسند ٣/ ١٥٩ و٢٢٠ و٢٢٦ و٢٤٠، والحاكم في المستدرك ١/ ٥٣٣.

أنس بن مالك يقول: كان أبو طلحة يجثو بين يدي رسول الله ﷺ وينثر كنانته ويقول: وجهي لوجهك الوقاء ونفسي لنفسك الفداء.

802.[Sayyidina Anas bin Maalik ﷺ said that Abu Talhah ﷺ would genu flect before the prophetﷺ sitting on his buttocks with legs bent behind. Scatter his quiver, and say to him:

وجهي لوجهك الوقاء ونفسي لنفسك الفداء.

"My face is a shield for your face and my life is ransomed to you".]

EXPLANATION: This narrative relates to the Battle of Uhud. When the idolaters had surrounded him, Sayyidina Abu Talhahﷺ shot arrows at the enemy and protected the prophetﷺ. (Jama' al-Fawad)

٨٠٣ ـ **حدَّثنا** معاذ بن فضالة، عن هشام عن حماد، عن زيد بن وهب، عن أبي ذر قال: انطلق النبي ﷺ نحو البَقِيع، وانطلقتُ أتلوه، فالتفتَ فرآني فقال: «يا أبا ذر!» فقلت: لبيكَ يا رسولَ الله وسَعْدَيك، وأنا فداؤك. فقال: «إن المكثرين هم المقلون يوم القيامة، إلا من قال هكذا وهكذا في حق» قلتُ: الله ورسوله أعلم. فقال: «هكذا» ثلاثاً. ثم عرض لنا أُحُد فقال: «يا أبا ذر» فقلت: لبيكَ رسول الله وسَعدَيك، وأنا فِداؤك. قال: «ما يسرني أن أُحُداً لآل محمد ذهباً، فيمسي عندهم دينار ـ أو قال ـ مثقال» ثم عرض لنا واد، فاسْتَنتل، فظننتُ أن له حاجة، فجلست على شفير. وأبطأ عليّ. قال: فخشيت عليه، ثم سمعته كأنه يناجي رجلاً، ثم خرج إليَّ وحده فقلت: يا رسول الله! من الرجلُ الذي كنتَ تناجي؟ فقال: «أوَ سمعته؟» قلت: نعم. قال: «فإنه جبريل، أتاني فبشرني أنه من مات من أمتي لا يشرك بالله شيئاً دخل الجنة»، قلت: وإن زنى وإن سرق؟ قال: «نعم».

803.[Sayyidina Abu Zarr ﷺ said that the Holy prophet ﷺ went towards Bagee and he followed him. He turned towards Abu Zarrﷺ and seeing him said, "O Abu Zarr!" he said, "Here am I, O Messenger of Allah. I am present and ready to do as you say and willing to sacrifice myself for you".

The prophetﷺ said," Surely the rich will be poor on the Day of Resurrection except those who had spent like this and like that concerning truth." Abu Zarr ﷺ said," Only Allah and his messenger know more." The narrator said that the prophet ﷺ pressed his lips and said thrice ﷺ "This!" (Meaning spent this way).

Then they came before the (mountain) Uhud and the prophetﷺ said, " O Abu Zarr!" and he said as before," Here am I Messenger of Allah! And I am ready to do as you say and sacrifice myself for you." he said" It does not please me that the mount Uhud turn into gold for the family of Muhammad and there remains with them one dinar in the evening," or he said, "even

Mithqal (a small weight) remains with them.

Then they came to valley and the prophet ﷺ advanced forward leaving Abu Zarr behind. Abu Zarr رضي الله عنه thought that he night have gone to answer natures call and sat down at the edge. The prophet ﷺ was long in returning and Abu Zarr رضي الله عنه was anxious on that account (lest an enemy was there) but he heard as though the prophet ﷺ was speaking to someone in private and he returned alone. He asked," Messenger of Allah. Were you speaking secretly with someone? He said," Did you hear it," and Abu Zarr رضي الله عنه confirmed that he had heard. The prophetﷺ said," Jibril was there. He had come to give me glad tidings that anyone of my Ummah who dies not having associated anyone with Allah will go to paradise." Abu Zarr asked, "even if he has committed adultery and theft (he will go to paradise)." The prophetﷺ said," Yes (even then he will go to paradise)".(1)

EXPLANATION: Twice the words وانـــا فـــداؤك (and I am ready to sacrifice myself for you) are found in this Hadith. This is who imam Bukhari has placed it in this chapter. The Hadith concludes with the tidings that one would go to paradise if he does not ascribe a partner to Allah even if he commits adultery and theft. This means that because of his belief he will go to paradise sooner or later. If he has repented then he may be sent straightaway to paradise in the beginning but if he has not repented then he will endure punishment before being admitted to paradise.

٣٥٠ ـ باب قول الرجل: فداك أبي وأمي

350.Chapter: A man's saying: "May my parents be sacrificed to you".

٨٠٤ ـ **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن سعد بن إبراهيم قال: حدثني عبد الله بن شداد قال: سمعت علياً رضي الله عنه يقول: ما رأيت النبي ﷺ يفدي رجلاً بعد سعد، سمعته يقول: «ارم، فداك أبي وأمي».

804.[Sayyidina Ali رضي الله عنه said that the Messenger of Allah ﷺ had said to Sayyidina Saadرضي الله عنه:

ارم فداك أبي وأمي.

"Shoot an arrow! May my parents be ransomed to you!"

Sayyidina Aliرضي الله عنه said," I did not hear them say that to anyone after that."](2) (Bukhari, Muslim)

(1) [٨٠٣] أخرجه المصنف في الصحيح ٨/١١٦، ومسلم في الصحيح (كتاب الزكاة) ٣٣.

(2) [٨٠٤] أخرجه المصنف في الصحيح ٤/٤٧ ـ ٥/١٢٤ ـ ٨/٥٢، ومسلم في الصحيح (كتاب فضائل الصحابة) ٤١ و٤٢.

EXPLANATION: The Messenger of Allah ﷺ had spoken these words during the battle of Uhud. It is stated in Saheeh Bukhari (p580) that Sayyidina Sad رضي الله عنه said," The Messenger of Allah ﷺ took out a quiver (of arrows) before me and said:

ارم فداك أبي وأمي.

(Shoot arrows! My parents be ransomed to you!")

Sayyidina Ali رضي الله عنه had not heard the Messenger of Allah ﷺ say فداك ابي وأمي for anyone besides Sad رضي الله عنه . Imam Bukhari has narrated this Hadith in al-Adab al-Mufrad with a slight difference in words.

٨٠٥ ـ حدَّثَنَا علي بن الحسن قال: أخبرنا الحسين قال: حدثنا عبد الله بن بريدة، عن أبيه: خرج النبي ﷺ إلى المسجد ـ وأبو موسى يقرأ ـ فقال: «من هذا؟» فقلت: أنا بُرَيْدة، جعلت فداك. قال: «قد أعطي هذا مِزماراً من مزامير آل داود».

805.[Sayyidina Abdullah bin Buraydah has reported on the authority of his father that the prophet ﷺ came to the mosque while Abu Moosa رضي الله عنه was reciting the Quran. The prophet ﷺ asked." Who are you?" he said," I am Buraydah. I sacrifice myself for you." he then said (in praise of Abu Moosa al-Ashari's رضي الله عنه voice)." He is given a share of Dawood's عليه السلام beautiful voice".][1]

EXPLANATION: This Hadith is also found in Saheeh Muslim (v-1 p- 268). We have translated it according to the explanation of imam Nawawi, the exponent of Saheeh Muslim.

٣٥١ ـ باب قول الرجل: «يا بني» لمن أبوه لم يدرك الإسلام

351.Chapter: A man calling يا بُنَيَّ(Ya Bunayya) to one whose father is not a Muslim

٨٠٦ ـ حدَّثَنَا بشر بن الحكم قال: حدثنا محبوب بن محرز الكوفي قال: حدثنا الصعب بن حكيم، عن أبيه، عن جده قال: أتيت عمر بن الخطاب رضي الله عنه فجعل يقول: يا ابن أخي! ثم سألني فانتسبت له، فعرف أن أبي لم يدرك الإسلام. فجعل يقول: يا بني، يا بني.

806.[Sab bin Hakeem has reported on the authority of his father and grandfather that he came to Sayyidina Umar bin al-Khattab رضي الله عنه . He said repeatedly يـا ابـن أخـي ("o son of my brother!") and then asked him about his family tree. He told him about it and he understood that his father had died before Islam. Hence, he said, instead of يا ابن اخي يا بني ("O my son!") Again.][2] (Ibn Abu Shaybah)

(1) [٨٠٥] انظر: فتح الباري لابن حجر ١١/ ٣٥.

(2) [٨٠٦] أخرجه ابن أبي شيبة في المصنف، والمصنف في تاريخه الكبير في الصعب بن حكيم رقم ٣٩٩٠ـ ٢/ ٣٢٤.

٨٠٧ ـ **حدَّثَنَا** محمد قال: حدثنا عبد الله قال: أخبرنا جرير بن حازم، عن سلم العلوي قال: سمعت أنساً يقول: كنت خادماً للنبي ﷺ، قال: فكنت أدخل بغير استئذان، فجئت يوماً فقال: «كما أنت يا بني فإنه قد حدث بعدك أمر: لا تدخلن إلا بإذن».

807.[Sayyidina Anas ﷺ said that he was the servant of the prophetﷺ and (being of young age) entered his house without permission. One day he presented himself and the prophetﷺ said to him," Wait O my son! After you had gone, a fresh command has come down. Now do not enter the house without permission." (The fresh command refers to the command of the evil.

EXPLANATION: The command to observe the veil was revealed to the prophet ﷺ and Sayyidina Anas ﷺ also grew of age. Hence, he was disallowed to enter the house without permission.

٨٠٨ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني عبد العزيز بن أبي سلمة، عن ابن أبي صعصعة، عن أبيه، أن أبا سعيد الخدري قال له: يا بني.

808.[It is reported by Ibn Abu Sasaah that his father said that Sayyidina Abu Saeed al-khudriﷺ called him يا بني (o my son!)][(1)] (Bukhari)

EXPLANATION: The words يا بني mean, "o my son" we know from the three preceding Ahadith that even though someone may not be the real son, one can call him" my son." Indeed, nephews and students are also called in this way.

٣٥٢ ـ باب لا يقل: خبثتْ نفسي

352.Chapter: Do not say, "My soul has turned evil"

٨٠٩ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا سفيان، عن هشام، عن أبيه، عن عائشة رضي الله عنها، عن النبي ﷺ قال: «لا يقولن أحدكم: خبثت نفسي، ولكن ليقل: لَقِسَت نفسي».

809. [It is narrated by Sayyidah Ayshah ﷺ that the prophet ﷺ said," Let no one of you say, 'my soul has turned evil,' but he may say, 'my soul has become shameless.'][(2)] (Bukhari, Muslim, Abu Dawood, Ahmad)

٨١٠ ـ **حدَّثَنَا** عبد الله قال: حدثني الليث قال: حدثني يونس، عن ابن شهاب، عن أبي أمامة بن سهل بن حنيف، عن أبيه، عن رسول الله ﷺ قال: «لا يقولنَّ أحدكم خبثت نفسي، وليقل: لقستْ نفسي». قال محمد: أسنده عقيل.

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(1) [٨٠٨] أخرجه المصنف في الصحيح في فضل ﴿قل هو الله أحد﴾ بطريقين.

(2) [٨٠٩] أخرجه المصنف في الصحي ٨/ ٥١، ومسلم في الصحيح (كتاب الألفاظ) ب٦، رقم ١٦، وأبو داود في السنن (كتاب الأدب) ب٨٣، وأحمد في المسند ٦/ ٥١، ٩، ٢ ـ ٢٣١.

810.[Abu Umamah bin Sahl bin Hunayf reported that his father said that the Messenger of Allah ﷺ said," None of you must ever say that his soul has become evil but he may say that his soul has turned hard.][1] (Abu Dawood)

EXPLANATION: The linguists say that the Arabic words لـقـسـت (Laqisat) and خـبـثـت Khabuthat) are synonymous but Khabuthat is much detestable. Therefore, it is not preferred for the individual. If anyone feels bad or nauseating or has any other unpraiseworthy feeling then he must say about himself لقست نفسى not خبثت نفسى

٣٥٣ - باب كنية أبي الحكم

353.Chapter: The Kuniyah, Abu al-Hakam

٨١١ - **حدَّثَنَا** أحمد بن يعقوب قال: حدثنا يزيد بن المقدام بن شريح بن هانىء الحارثي، عن أبيه المقدام، عن شريح بن هانىء قال: حدثني هانىء بن يزيد أنه لما وفد إلى النبي ﷺ مع قومه، فسمعهم النبي ﷺ وهم يكنونه بأبي الحكم، فدعاه النبي ﷺ فقال: «إن الله هو الحَكم، وإليه الحُكم. فلم تكنيت بأبي الحكم؟» قال: لا؛ ولكن قومي إذا اختلفوا في شيء أتوني فحكمت بينهم؛ فرضي كلا الفريقين. قال: «ما أحسن هذا»، ثم قال: «ما لك من الولد؟» قلت: لي شريح وعبد الله ومسلم بنو هانىء. قال: «فمن أكبرهم؟» قلت: شريح. قال: «فأنت أبو شريح» ودعا له ولولده. وسمع النبي ﷺ يسمون رجلاً منهم عبد الحجر، فقال النبي ﷺ: «ما اسمك»؟ قال: عبد الحجر، قال: «لا أنت عبد الله».

811.[Sayyidina Hani bin Yazeed ﷺ said that when he went with a deputation to the Messenger of Allah ﷺ. He heard the members of the deputation call him Abu al-Hakam. So, he called him closer to him and said," Surely, Allah alone is al-Hakam (the Judge) and to him judgment belongs (only his judgment is reliable). Why do you have the Kunyah al-Hakam?" he said," It is not so but when my people differ on anything they come to me and I decide between them, and both parties are satisfied with my decision".

The prophet ﷺ remarked how good that was, and asked him, "How many children do you have?" He said that he had three sons, Shurayh, Muslim and Abdullah who are called Bani Hani. The prophet ﷺ asked, "Who is the eldest?" He said, Shurayh." So, the prophet ﷺ said, "Thus, you are Abu Shurayh," and he made a supplication for him and his sons..

The prophet ﷺ also heard that one of the men (in the deputation) was Abdul Hajar. He asked him what his name was and he said, Abdul Hajar." The prophet ﷺ said," No, you are Abdullah.

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(1) [٨١٠]أخرجه أبو داود في السنن ٤٩٧٨.

قال شريح: وإن هانئاً لما حضر رجوعه إلى بلاده، أتى النبي ﷺ فقال: أخبرني بأي شيء يوجب لي الجنة؟ قال: «عليك بحسن الكلام وبذل الطعام».

Shurayh said that when (his father) Hani wished to take of the prophet, ﷺ and was returning to his homeland, he went to him and asked,' "On what basis does paradise become (a) sure (place for) a man." He said,' Take to good speech and feeding people.][1]

EXPLANATION: The Quran tells us:

إن الحكم لله.

{the judgment is Allah's alone} Al-Anam, 6:57

That is a why the prophet ﷺdid not like the Kunyah of Abu al-Hakam. There is an element of polytheism in it.

٣٥٤ - باب كان النبي ﷺ يعجبه الاسم الحسن

354. Chapter: The Prophet ﷺ liked good names

٨١٢ - **حدَّثَنَا** محمد بن المثنى قال: حدثنا سلم بن قتيبة قال: حدثنا حمل بن بشير بن أبي حدرد قال: حدثني عمي، عن أبي حدرد قال: قال النبي ﷺ: «من يسوق إبلنا هذه؟» أو قال: «من يبلغ إبلنا هذه؟» قال رجل: أنا. فقال: «ما اسمك؟» قال: فلان. قال: «اجلس». ثم قام آخر فقال: «ما اسمك؟» فقال: فلان. فقال: «اجلس». ثم قام آخر فقال: «ما اسمك؟» قال: ناجية، قال: «أنت لها؛ فسقها».

812. [Sayyidina Abu Hadrad ﷺ said that the Prophet ﷺ asked, "Who will drive our camels here?", he said, Who will deliver these camesl of ours?" One man got up and said, " I will." He asked," What is your name ?" He said, So-and-so." The Prophet ﷺ said, "Sit down".

Another man got up and said, "I will." He said, "What is your name?" He siad," So-and-so." The third man got up and the Prophet ﷺ asked him his name. He said, "Najiyah" (one who is slavaged). The Prophet ﷺ said, "You are for it so drive the camels to that place.]"[2] (Hakim)

EXPLANATION: The Prophet ﷺ wised to give the responsiblity to someone to take the camels he did not like the name of two men who volunteered to take the camels there. when sayyidina Najiyah ﷺ offered to take the camels there, the Prophet said that he was suited for the work and he may take the camels there. we know, therefore, that we must give our chihldren good names. we will see more about it in Hadith #81b.

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(1) [٨١١] أخرجه الحاكم في المستدرك ١/ ٢٣، والنسائي في السنن ٨/ ٢٢٦، وأبو داود في السنن ٤٩٥٥.
(2) [٨١٢] أخرجه الحاكم في المستدرك ٤/ ٢٧٦.

٣٥٥ ـ باب السرعة في المشي

355. Chapter: Walking swiftly

٨١٣ ـ **حدَّثَنَا** إسحاق قال: أخبرنا جرير، عن قابوس، عن أبيه، عن ابن عباس قال: أقبل نبيُّ الله ﷺ مسرعاً ونحن قعود حتى أفزعنا سرعته إلينا. فلما انتهى إلينا سلّم ثم قال: «قد أقبلت إليكم مسرعاً لأخبركم بليلة القدر، فنسيتها فيما بيني وبينكم، فالتمسوها في العشر الأواخر».

813.[Sayyidna Ibn Abbas ﷺ said that the Prophet came to them swiftly while they were sitting. They were worried at his swiftness. He came to them and greeted them. He said, "I came to you quickly that I May tell you when Laylah at Qadr is. But while coming to you, I forgot it. (I cannot now deterine it.) Hence, you Must now look for it in the last ten days of Ramdan".]

EXPLANATION: We learn from narratives that two men started quarreling between themselves and that is why the Prophet ﷺ forgot the date of Laylah al Qadar. (the Night of Power).

٣٥٦ ـ باب أحب الأسماء إلى الله عز وجل

356. Chapter: The name that is dearest to Allah

٨١٤ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا أحمد قال: حدثنا هشام بن سعيد قال: أخبرنا محمد بن مهاجر قال: حدثني عقيل بن شبيب، عن أبي وهب [الجُشَمي] ـ وكانت له صحبة ـ عن النبي ﷺ قال: «تسموا بأسماء الأنبياء، وأحب الأسماء إلى الله عز وجل عبد الله وعبد الرحمن، وأصدقها حارث وهمام، وأقبحها حرب ومرة».

814.[It is narrated by Sayyidina Abu Wahb ﷺ who had the honour of the company of the Prophet ﷺ that the Prophet ﷺ said, "Keep the name of the Prophets ﷺ. The dearest name in the sight of Allah are Abdullah and Adour Rahman. And the truest of name are Harith and Hamman while the worst of all names are Harb and Murrah:][1] (Abu Dawood)

٨١٥ ـ **حدَّثَنَا** صدقة قال: حدثنا ابن عيينة قال: حدثنا ابن المنكدر، عن جابر قال: ولد لرجل منا غلام فسماه القاسم. فقلنا: لا نكنيك أبا القاسم ولا كرامة. فأخبر النبي ﷺ، فقال: «سم ابنك عبد الرحمن».

815.[Sayyuduba Jabir ﷺ has said that a son was born to one of them and he named him Qasim. They said to him that they would not give him Abu al-Qasim as his kunyah because that was not a good thing. (This was the

(1) [٨١٤] عقيل بن شبيب، وقيل سعيد، مجهول من الرابعة. طلق بن حبيب العنزي، بصري، صدوق عابد، رمي بالإرجاء من الثالثة، مات بعد التسعين. أخرجه أبو داود في السنن ٤٩٥٠.

kunyah, of the Prophet ﷺ.) The Prophet ﷺ was told of it and he said, "Give your son the name Abdur Rahman.] [1] (Bukhari)

٣٥٧ ـ باب تحويل الاسم إلى الاسم

357 Chapter: Changing a name with another

٨١٦ ـ **حدَّثنا** سعيد بن أبي مريم قال: حدثنا أبو غسان قال: حدثني أبو حازم، عن سهل قال: أُتِيَ بالمنذر بن أبي أُسَيد إلى النبي ﷺ حين ولد، فوضعه على فخذه ـ وأبو أسيد جالس ـ فلهي النبيُّ ﷺ بشيء بين يديه، وأمر أبو أسيد بابنه فاحتمل من فخذ النبي ﷺ، فاستفاق النبيُّ ﷺ، فقال: «أين الصبي؟» فقال أبو أسيد: قلبناه يا رسول الله! قال: «ما اسمه؟» قال: فلان. قال: «لا؛ لكن اسمه المنذر». فسماه يومئذ المنذر. (لا، لكن اسمه المنذر).

816.[Sayyidina Sahl ﷺ said that when Munzir bin Abu Usayd was born he was brought to the Prophet and placed on his laps.The Prophet ﷺ attention was diverted by other tasks on hand and he did not remember the child. Abu Usayd therefore, took away the child from his lap. When he remembered him, he asked where the child was and Abu Usayd said,"Messenger of Allah, he was sent back home." He asked, "What is his name?" He told so -and -so The prophet ﷺ said, "No! But his name is Munzir." From that day, he was named Munzir[2].] (Bukhari & Muslim)

٣٥٨ ـ باب أبغض الأسماء إلى الله عز وجل

358. Chapter:The names most detested by Allah

٨١٧ ـ **حدَّثنا** أبو اليمان قال: حدثنا شعيب بن أبي حمزة قال: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة قال: قال رسول الله ﷺ: «أخنى الأسماء عند الله رجل تسمى ملك الأملاك».

817. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The vilest name in the sight of Allah is that anyone should be called Malik al-Amlak (king of Kings.]")

EXPLANATION: This name is detested because Allah alone is the king of all kings. It is unlawful to call the creatures by this name. Many people call their kings of ex-kings Shah in-Shah, and that is strictly disallowed.

٣٥٩ ـ باب من دعا آخر بتصغير اسمه

359. Chapter: He who is called with a lovable affixed name

٨١٨ ـ **حدَّثنا** موسى قال: حدثنا القاسم بن الفضل، عن سعيد بن المهلب، عن

(1) [٨١٥] أخرجه المصنف في الصحيح ٨/ ٥٢، ٥٣.

(2) [٨١٦] أخرجه المصنف في الصحيح ٨/ ٥٣، ومسلم في الصحيح (كتاب الأدب) ٢٩.

طلق بن حبيب قال: كنت أشدَّ الناس تكذيباً بالشفاعة، فسألت جابراً فقال: يا طُليق سمعت النبي ﷺ يقول: «يخرجون من النار بعد دخول» ونحن نقرأ الذي تقرأ.

818.[Talq bin Habib said that he was the staunchest of rejectors of (the fact of) intercession (on the Day of Reckoning). He asked Sayyidina Jabir ﷺ about it and he said, "O Tulayq ! I have heard the Prophet ﷺ say that people will be taken out of Hell after having been sent ot it. And we recite the same (Surah) that which you recite.]

EXPLANATION: Some people can tend that intercession will not benefit anyone on the Day of Resurrection. They base their contention on certain verses of the Quran which make it clear that not one will be allowed to intercede for the disbelievers. Talaq bin Habib also thought along those lines. He asked Sayyidina Jabir ﷺ about it and he quoted the Prophet ﷺas saying that many people wil be allowed to came out of it (on the recommendation of the Prophet âö. He also told Talq, "You read the same Quran that we read as you do keeping the sayings of the Messenger of Allah in mind. The great personality to whom the Quran was revealed has confirmed that intercession for the Believers will be accepted. And it makes no difference if anyone denies the validity of intercession." Sayyidina Jabir ﷺ did not call him Talq but said Tulayq a diminuitive of Talq. The Arabs use this form to show some are small.

٣٦٠ ـ باب يدعى الرجل بأحب الأسماء إليه

360. Chapter: A man must be called by the name dear to him

٨١٩ ـ **حدَّثَنَا** محمد بن أبي بكر المقدمي قال: حدثنا محمد بن عثمان القرشي قال: حدثنا ذيال بن عبيد بن حنظلة قال: حدثني جدي حنظلة بن حِذْيَم قال: كان النبي ﷺ يعجبه أن يدعى الرجل بأحب إسمائه إليه، وأحب كناه.

819.[Sayyidina Hanzalah bin Hizyam ﷺ said that the Holy Prophet ﷺ liked that a man should be called by a name dear to him and kunyah dear to him.]

٣٦١ ـ باب تحويل اسم عاصية

361. Chapter: Changing the name Aasiyah

٨٢٠ ـ **حدَّثَنَا** صدقة بن الفضل قال: حدثنا يحيى بن سعيد القطان، عن عبيد الله، عن نافع، عن ابن عمر، أن النبي ﷺ غيَّر اسم عاصية وقال: «أنت جميلة».

820. [Sayyidina Ibn Abbas ﷺ Said that the Prophet ﷺ changed the name Aasiyah and said to her, "You are Jamilah."][1] (Abu Dawood, Ahmed)

(1) [٨٢٠]أخرجه أبو داود في الصحيح ٤٩٥٢، وأحمد في المسند ١٨/٢.

EXPLANATION: Aasiyah means sinful. Therefore, the Prophet ﷺ changed it and gave her a new name, Jamilah. Many people add as suffix to their names, sinful, Aasi or ithm. This is not correct in th light of this Hadith.

٨٢١ ـ **حَدَّثَنَا** علي بن عبد الله وسعيد بن محمد قالا: حدثنا يعقوب بن إبراهيم قال: حدثنا أبي، عن محمد بن إسحاق قال: حدثني محمد بن عمرو بن عطاء، أنه دخل على زينب بنت أبي سلمة، فسألته عن اسم أخت له عنده، قال: فقلت اسمها بَرَّة، قالت: غيِّر اسمها، فإن النبي ﷺ نكح زينب بنت جحش واسمها برة فَغَيَّر اسمها زينب ـ ودخل على أم سلمة حين تزوجها ـ واسمي بَرَّة ـ فسمعها تدعوني برة، فقال: «لا تزكوا أنفسكم، فإن الله هو أعلم بالبرة منكن والفاجرة. سميها زينب». فقالت: فهي زينب. فقلت لها: أسمي. فقالت: غيره إلى ما غيَّر إليه رسول الله ﷺ فسمها زينب.

821.[It is related by Muhammad bin Ishaq that Muhammad bin Amt bin Ata told him that he went to Zaynab bint Abu Salamah. She asked him what the name of his sister accompanyinng him was. He said that her name was Barrah. She said to him, "Change her name because when the Prophet ﷺ married Zaynab bint Jahsh she had the name Barrah. He changed her name to Zaynab".

"Also, he went to Umm Salamah when he married her and my name was Barrah (and I am her daughter). He heard her call me Barrah. He said, 'Do not ascribe piety to yourselves because Allah knows well who among you is pious and who is wicked. Call her Zaynab.' So, Umm Salamah said, 'Right! She is Zaynab from today.'"

Muhammad bin Aut then said to her, "Well, you suggest a name for my sister." she said, "Keep the very name that the Messenger of Allah ﷺ had kept in place of Barrah." (meaning Zaynab.)][1] (Fath al- Bari)

٣٦٢ ـ باب الصرم

362. Chapter: The name Sarm

٨٢٢ ـ **حَدَّثَنَا** إبراهيم بن المنذر قال: حدثنا زيد بن حباب قال: حدثني [عمر بن عثمان] بن عبد الرحمن بن سعيد المخزومي قال: حدثني جدي [عن أبيه] ـ وكان اسمه الصرم، فسماه النبي ﷺ سعيداً ـ قال: رأيت عثمان رضي الله عنه متكئاً في المسجد.

822.[Zayd bin Habbab said that Abu Abdur Rahman al-Makhzoom told him that his name was Sarm. The Prophet ﷺ changed his name to Saeed. He said that his grandfather told him that he saw Sayyidina Uthman ﷺ sitting in the mosque with his back reclined.][2] (Hakim)

(1) [٨٢١] انظر: فتح الباري لابن حجر ١٠/٥٧٦.
(2) [٨٢٢] أخرجه الحاكم وقال صحيح الإسناد وليس فيه أنه رأى عثمان متكئاً.

EXPLANATION: The Arabic word صرم (Sarm) means: to cut off, to break off with, to be harsh, to be sharp. Believers must live together in a loving and compassionate way. Hence, the Prophet ﷺ disallowed naming oneself or anyone else with a name that suggested severing of ties.

٨٢٣ ـ **حدَّثَنا** أبو نعيم، عن إسرائيل، عن إسحاق، عن هانىء بن هانىء، عن علي رضي الله عنه قال: لما ولد الحسن رضي الله عنه سميته حرباً، فجاء النبي ﷺ فقال: «أروني ابني، ما سميتموه؟» قلنا: حرباً. قال: «بل هو حسن». فلما ولد الحسين رضي الله عنه سميته حرباً، فجاء النبي ﷺ فقال: «أروني ابني، ما سميتموه؟» قلنا: حرباً. قال: «بل هو حسين». فلما ولد الثالث سميته حرباً، فجاء النبي ﷺ فقال: «أروني ابني، ما سميتموه؟» قلنا: حرباً، قال: «بل هو مُحسِّن»، ثم قال: «إني سميتهم بأسماء ولد هارون: شبر وشبير ومشبر».

823. [Sayyidina Ali ﷺ said, "when Hassan was born, I named him Harb. The Propehetö came and said, 'Show me my son! what name have you given to him?' I told him that I had named him Harb and he said that he was Hassan. Then, later Hussayn was born and I gave him the name Harb. The Prophet ﷺ visited us and asked to be shown his son, saying, 'what is his name?' I informed him that I had named him Harb. 'Rather', he said, "he is Husayn.'

When my third son was born, I named him Harb. The prophet ﷺ visited us and said, 'show me my son. what have you named him?' On being told that he was Harb, he said, 'No, but he is Muhassan.'

He said afterwards, 'I have given (all three of) them the name of the sons of Haroon ﷺ His sons were named Shabir, Shubayr and Mushabbar.'" (Hassan, Hussayn and Muhassan are synonyms of these words.)[1] (Ahmed, Hakim)

٣٦٣ ـ باب غراب

363. Chapter: The name Ghurab

٨٢٤ ـ **حدَّثَنا** محمد بن سنان قال: حدثنا عبد الله بن الحارث بن أبزَى قال: حدثتني أمي رائطة بنت مسلم، عن أبيها قال: شهدت مع النبي ﷺ حُنيناً فقال لي: «ما اسمك؟» قلت: غراب، قال: «لا؛ بل اسمك مسلم».

824.[Rea'itah bint Muslim had reported on the authority of her father that he participated in the Battle of Hunayn with the Noble Propet ﷺ. He asked him what his name was and he replied that he was Ghurab. The Prophet ﷺ

(1) [٨٢٣] هاني بن هاني المهمداني، الكوفي، مستور من الدرجة الثانية. أخرجه أحمد في المسند ١/ ٩٨ ـ ١١٨، والحاكم في المستدرك ٣/ ١٦٥، ١٨٠.

said, "No! Rather, your name is Muslim."][1] (Majma' al-Zawa'id by Haythmi)

EXPLANATION: The word Ghurab means Crow, in the Arabic language. Hence, the Prophet ﷺ disliked the name.

٣٦٤ ـ باب شهاب

364 Chapter: The name Shahab

٨٢٥ ـ حدَّثَنَا عمرو بن مرزوق قال: حدثنا عمران القطان، عن قتادة، عن زرارة بن أوفى، عن سعد بن هشام، عن عائشة رضي الله عنها: ذكر عند رسول الله ﷺ رجل يقال له شهاب، فقال رسول الله ﷺ: «بل أنت هشام».

825.[Sayyidah Ayshah رضي الله عنها said that a man was mentioned in the presence of the Messeneger of Allah ﷺ. This man was called Shahab. The Prophet ﷺ said, "Rather, you are Hisham"[2]. (The man who was mentioned was presentin the assembly.)] (Tabaqat al-kubra)

EXPLANATION: Shahab means flames of fire. That is why the Prophet ﷺ disapproved this name.

٣٦٥ ـ باب العاص

365 Chapter: The name of Aas

٨٢٦ ـ حدَّثَنَا مسدَّد قال: حدثنا يحيى بن سعيد، عن زكريا قال: حدثني عامر، عن عبد الله بن مطيع قال: سمعت مطيعاً يقول: سمعت النبي ﷺ يقول يوم فتح مكة: «لا يُقتل قرشي صبراً بعد اليوم إلى يوم القيامة» فلم يدرك الإسلام أحد من عصاة قريش غير مطيع، كان اسمه العاص فسماه النبي ﷺ مطيعاً.

826.[It is reported by Abdullah bin Mutee' that he heard his father Mutee' رضي الله عنه say that he heard the Prophet ﷺ say on the day of the conquest of Makkah, "No member Of Quraysh will be killed in custody after this day on to the Day of Resurrection. of the disobedient members of Quraysh none (save Mutee') accepted Islam. His name was Aas, so the Prophet ﷺ named him Mutee'.][3] (Darami, Tahawi)

EXPLANATION: Aas means a sinner. The Prophet ﷺ disapproved this name and he changed it to Mute' meaning obedient. The Hadith also says that no Quraysh will ever be killed until the Qiyamah. sabrun, (translated in 'custody' but the Urdu translation gives it meaning 'to cut anyone's neck after asking him to stand up.')

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(1) [٨٢٤] رائطة بنت مسلم لم ترو إلا عن أبيها ولم يرو عنه سواها، وكذا لم يرو عنها سوى ابنها. انظر: مجمع الزوائد للهيثمي ٥٢.

(2) [٨٢٥] انظر: الطبقات الكبرى لابن سعد ٧/ ١٧.

(3) [٨٢٦] أخرجه الدارمي بطريق زكريا في الديات، والطحاوي في مشكل الآثار.

٣٦٦ ـ باب من دعا صاحبه، فيختصر وينقص من اسمه شيئاً

366. Chapter: Who call his friend with shortened or slashed name

٨٢٧ ـ حدَّثَنا أبو اليمان قال: حدثنا شعيب، عن الزهري قال: حدثني أبو سلمة عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: «يا عائش! هذا جبريل يقرأ عليك السلام» قالت: [فقلتُ]: وعليه السلام ورحمة الله [وبركاته]. قالت: وهو يرى ما لا أرى.

827.[Sayyidah Ayshah ﵂ said that the Prophet ﷺ called her, "O Aysha! this is Jibara'il. He coveys Salam to you." She said, "And on him be peace and the mercy of Allah." Sayyidah Ayshah ﵂ said that the Prophet ﷺ could see what she did not see (meaning that he did see Jibrail ﵇ while she could not see him.)(1) (Bukhari, Muslim)

٨٢٨ ـ حدَّثَنا محمد بن عقبة قال: حدثنا محمد بن إبراهيم اليشكري البصري قال: حدثتني جدتي أم كلثوم بنت ثمامة أنها قدمت حاجّة، فإن أخاها المخارق بن ثمامة قال: ادخلي على عائشة وسليها عن عثمان بن عفان، فإن الناس قد أكثروا فيه عندنا. قالت: فدخلت عليها، فقلت: بعض بنيك يقرئك السلام ويسألك عن عثمان بن عفان؟ قالت: وعليه السلام ورحمة الله. قالت: أما أنا فأشهد على أني رأيت عثمان في هذا البيت في ليلة قائظة، ونبي الله ﷺ وجبريل يوحي إليه، والنبي ﷺ يضرب كفَّ ـ أو كتف ـ ابن عفان بيده: «اكتب، عُثمَ». فما كان الله ينزل تلك المنزلة من نبيه ﷺ إلا رجلاً عليه كريماً. فمن سبَّ ابن عفان فعليه لعنة الله.

828. Muhammad bin Ibrahim al-Yashkari has reported on the authority of his (paternal) grand mother. When she came to perform pilgrimage, her brother Makhariq bin Shamamah said to her, "Visit Sayyidah Ayshah ﵂ because most of our people speak ill of her".

She went to Sayyidah Ayshah ﵂ and said to her, "Some of your sons convey their Salam to you and ask for your opinoin about Sayyidina Uthman bin Affan ﵁ Sayyidah Ayshah ﵂ said,"And peace and the mercy of Allah be on them." She added, "I bear witness that I saw Uthman in his house on a very hot nigth and the Prophet ﷺ was here, Jibaril ﵇ brought revelation to him and the Prophet ﷺ was patting the palm or shoulders of Uthman ﵁ saying the while, 'Write down Uthman!'" Thus who can enjoy such a high rank in the sight of the Holy Prophet ﷺ except one who is respectable in his extimation. Therefore, if anyone speaks ill of the son of Affan then the curse

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(1) [٨٢٧] أخرجه المصنف في الصحيح ٤/ ١٣٦، ٥/ ٣٦ ـ ٨/ ٦٨، ومسلم في الصحيح (كتاب فضائل الصحابة) ٩١، والترمذي في السنن ٣٨٨١ والنسائي في السنن ٧/ ١٧٠.

of Allah be on him."][1] (Majma' al-Zawaid)

EXPLANATION: The first Hadith recalls for us that he Prophet ﷺ said "Aysh!" to Sayyidah Ayshah رضي الله عنها (the second) اكتب عثم (write down Uthm!) to Sayyidina Uthman رضي الله عنه. We get through this Hadith th validity of shortening a name out of love.

Imam Bukhari has quoted these Ahadith in this chapter to prove that a person may be called by a shortened name.

٣٦٧ ـ باب زحم

367. Chapter: The name, Zahm

٨٢٩ ـ حدَّثَنا سليمان بن حرب قال: حدثنا الأسود بن شيبان قال: حدثنا خالد بن شُمير قال: حدثني بشير بن نهيك [ثنا بشير] قال: أتى [النبيَّ] ﷺ فقال: «ما اسمك؟» قال: زحم، قال: «بل أنت بشير». فبينما أنا أماشي النبي ﷺ فقال: «يا ابن الخصاصية! ما أصبحت تنقم على الله؟ أصبحت تماشي رسول الله ﷺ»، قلت: بأبي أنت وأمي، ما أنقم على الله شيئاً، كل خير قد أصبت. فأتى على قبور المشركين فقال: «لقد سبق هؤلاء خيراً كثيراً» ثم أتى على قبور المسلمين فقال: «لقد أدرك هؤلاء خيراً كثيراً». فإذا رجل عليه سبتيتان يمشي بين القبور، فقال: «يا صاحب السِّبْتِيَّتَيْنِ! ألق سِبْتِيَّتَيْكَ» فخلع نعليه.

829.[It is stated by Bashair bin Nahayk that Sayyidina Bashir bin Ma'bad رضي الله عنه visited the Prophet ﷺ. He asked him what his name was and he answered, "Zahm". The Prophet ﷺ said, "No! Rather, you are Bashir".

Then, while he was walking with the Prophet ﷺ, he said "O son of al-Khasasiyah! Is it that you are dissatisfied with a judgement of Allah? (And) you are walking with Allah's Messenger?" He said, "May my parents be ransomed to you! I am not dissatified with any decree of Allah. I have received everything good (hence have no reason to be dissatisfied)".

He then passed by the grave of the idolators and remarked, "These people missed a very large (share of) goodness." (If they had believed, they would have gone to paradise.) He then visited the graves of the Muslims and said, "They earned a large (share of) goodness." He then observed a man walking through the graves with his shoes on and said, "O the one with shoes! Take off your shoes!" So, he took off his shoes.][2]

EXPLANATIOIN: We have seen this Hadith at # 775. Bashir bin Ma'bad رضي الله عنه was a companion.

Bashir bin Nuhayk was his student, and a Tabi'ee. Khasas: yah was the

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(1) [٨٢٨] انظر: مجمع الزوائد للهيثمي ٩/ ٨٦.

(2) [٨٢٩] راجع تخريج الحديث رقم ٧٧٥.

name of the mother of Bashir bin Ma'bad ﷺ (as stated by Ibn abd al-Barr in al-Istiab). His name was Zahm which suggests overcrowding. There is an allusion to a quarrelsome man in the word, and a competitor or opponent is also called مـزاحـم (Mazahim). The Messenger of Allah ﷺ did not like this name. A Believer is not one to behave in a quarrelsome way, and he should not approve being called by this name.

٨٣٠ ـ **حدَّثَنَا** سعيد بن منصور قال: حدثنا عبيد الله بن إياد، عن أبيه قال: سمعت ليلى امرأة بشير تحدث، عن بشير بن الخصاصية، وكان اسمه زحم، فسماه النبي ﷺ بشيراً.

830. [It is reported by Ubayd Allah bin Iyad on the authority of his father that he heard Laylah, the wife of Bashir, say, "Bashir's name was Zahm. The Prophet ﷺ gave him the name Bashir." (His mother was Khasasiyah. Hence he was also called Bashir bin khasasiyah.)][1]

٣٦٨ ـ باب برَّة

368. Chapter: The Name, Barah

٨٣١ ـ **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن محمد بن عبد الرحمن مولى آل طلحة، عن كريب، عن ابن عباس، أن اسم جويرية كان برّة فسماها النبي ﷺ جويرية.

831.[Sayyidia Ibn Abdullah ﷺ said that the name of the mohter of the Believers, Sayyidah Juwayriyah ﷺ was Barrah. The Prophet ﷺ changed it to Juwayriyah[2].] (Muslim, Abu Dawood, Abu Awarah, Ibn Hibban, Ahmed)

٨٣٢ ـ **حدَّثَنَا** عمرو بن مرزوق قال: حدثنا شعبة، عن عطاء بن أبي ميمونة، عن أبي رافع، عن أبي هريرة قال: كان اسم ميمونة بَرَّة، فسماها النبي ﷺ ميمونة.

832.[Sayyidina Abu Hurayrah ﷺ said that the name of (the Mother of Believers) Sayyidah Maymoonah ﷺ was Barrah. The Prophet ﷺ gave her the name Maymoonah.] (We have seen this in an earlier Hadith#821 about Sayyidah Zaynab bin Abu Salamah.)

٣٦٩ ـ باب أفلح

369. Chapter: The name Aflah

٨٣٣ ـ **حدَّثَنَا** عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا أبو سفيان، عن جابر، عن النبي ﷺ قال: «إن عشت نهيتُ أمَّتي ـ إن شاء الله ـ أن يسمي أحدهم بركة ونافعاً وأفلح (ولا أدري قال رافع أم لا) يقال: ها هنا بركة؟ فيقال: ليس ها هنا» فقبض النبي ﷺ ولم ينه عن ذلك.

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(1) [٨٣٠] راجع تخريج الحديث رقم ٧٧٥.

(2) [٨٣١] أخرجه مسلم في الأدب، أبو داود في الصلاة، وأبو عوانة في الأسامي وفيه قصة وابن حبان وأحمد.

833.[It is reported by Sayyidina Jabir ﷺ that the Prophet ﷺ said, "If I am alive then Insha Allah I will forbid my ummah from keeping such names as Barakah (blessings), Nafi' (profitable), and Aflah (successful). (The narrator said that he did not know if the Prophet ﷺ mentioned Rafi' elevated, too.)

Then the Prophet ﷺ died before forbidding (these names).

If it is asked: is Barakah here? The answer may be in the negative (and it could be without barakah or blessings and without wrong literal meaning will be derived.)]

٨٣٤ - **حدَّثَنَا** المكي قال: حدثنا ابن جريج، عن أبي الزبير، سمع جابر بن عبد الله يقول: أراد النبي ﷺ أن ينهى أن يسمى بيعلى وببركة ونافع ويسار وأفلح، ونحو ذلك، ثم سكت بعد عنها. فلم يقل شيئاً.

834.[It is stated by Sayyidina Jabir bin Abdullah ﷺ that the Prophet ﷺ intended to disallow the names Ya'la Barakah,Nafi' Yasaar, Aflah and the like. But, afterwards he kept quiet and did not say anything about it)(1).] (Muslim)

EXPLANATION: Sayyidina Jabir ﷺ said that the Prophet ﷺ had intended to forbid anyone to keep the names in the foregiong Hadith but then he chose to be silent on the subject. However, Sayyidina Samurah bin Jundub ﷺ said that the Prophet ﷺ had forbidden these names as is narrated in Saheeh Muslim v-2 p-207. Perhaps, Sayyidina Jabir ﷺ may not have learnt of the Prophet ﷺ having forbidden these names. Perhaps the Prophet ﷺ may have forbidden it as a distasteful thing but not imposed a strict ban. We are able to remove the cotradiction in the narratives. But, Allah knows best.

٣٧٠ - باب رباح

370. Chapter: The name Rabah

٨٣٥ - **حدَّثَنَا** محمد بن المثنى قال: حدثنا عمر بن يونس بن القاسم قال: حدثنا عكرمة، عن سماك أبي زميل قال: حدثنا عبد الله بن عباس قال: حدثني عمر بن الخطاب رضي الله عنه قال: لما اعتزل النبي ﷺ نساءه، فإذا أنا برباح غلام رسول الله ﷺ فناديت: يا رباح، استأذن لي على رسول الله ﷺ.

835.[Sayyidina Abdullah bin Abbas ﷺ said that Sayyidina Umar bin khattab ﷺ said to him,"During the time the Holy Prophet ﷺ kept away from his pure wives, I suddenly happened to meet his slave whose name was Rabah and I called out to him, 'O Rabah get me permission to meet the Messenger of Allah ﷺ.'"]

EXPLANATION: We have permission to keep the name Rabah which means 'one who gians benefit.'

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(1) [٨٣٤] أخرجه مسلم.

٣٧١ - باب أسماء الأنبياء

371 Chapter:Names of the Prophets

٨٣٦ - **حدَّثَنَا** أبو نعيم قال: حدثنا داود بن قيس قال: حدثني موسى بن يسار، سمعت أبا هريرة، عن النبي ﷺ قال: «تسموا باسمي ولا تكنوا بكنيتي فإني أنا أبو القاسم».

836.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Name yourselves with my name but do not give yourselves my kunyah. Indeed, I am Abu al-Qasim."][(1)] (Bukhari, Muslim, Ibn Mahah, Ahmad)

٨٣٧ - **حدَّثَنَا** آدم قال: حدثنا شعبة، عن حميد الطويل، عن أنس بن مالك قال: كان النبي ﷺ في السوق فقال رجل: يا أبا القاسم؟ فالتفت إليه النبي ﷺ فقال: يا رسول الله إنما دعوت هذا. فقال النبي ﷺ: «تسمّوا باسمي ولا تكنوا بكنيتي».

837[Sayyidina Anas bin Malik ﷺ said, "When the Prophet ﷺ was in the Market someone called out 'Ya Aba Qasim' (O Abu Qasim). The Prophet ﷺ turned to wards him an he said, 'Messenger of Allah! It was just this man whom I called.' Then the Prophet ﷺ said, 'call yourselves by my name but not by my kunyah.'"][(2)].

٨٣٨ - **حدَّثَنَا** أبو نعيم قال: حدثنا يحيى بن أبي الهيثم القطان قال: حدثني يوسف بن عبد الله بن سلام قال: سماني النبي ﷺ يوسف، وأقعدني على حجره، ومسح على رأسي.

838.[Yusuf bin Abdur Rahamn bin Salam ﷺ said that the Prophet ﷺ had named him Yusuf, made him sit on his lap and stroked his head.]

٨٣٩ - **حدَّثَنَا** أبو الوليد قال: حدثنا شعبة، عن سليمان ومنصور وفلان، سمعوا سالم بن أبي الجعد، عن جابر بن عبد الله قال: ولد لرجل منا من الأنصار غلام، وأراد أن يسميه محمداً. قال شعبة في حديث منصور: إن الأنصاري قال: حملته على عنقي، فأتيت به النبي ﷺ. وفي حديث سليمان: ولد له غلام، فأراد أن يسميه محمداً، قال: «تسموا باسمي ولا تكنوا بكنيتي، فإني إنما جُعِلت قاسماً أقسم بينكم». وقال حصين: «بعثت قاسماً أقسم بينكم».

839.[Sayyidina Jabir bin Abdullah ﷺ said that a son was born to are of the Ansars and he intended to name him Muhammad. The Ansar siad, "I placed my son on my shoulders and came to the Prophet ﷺ and told him that we

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(1) [٨٣٦] أخرجه المصنف في الصحيح ١/ ٣٨ - ٣/ ٨٦ - ٤/ ١٠٣، ومسلم في الصحيح (كتاب الأدب) ١ و٥ و٧ و٨، وابن ماجه في السنن ٣٧٣٥ و٣٧٣٧، وأحمد في المسند ٢/ ٢٤٨ و٢٦٠ و٢٧٠ و٣٩٢، ٧٥٧ و٤٦١ و٤٧٠ - ٣/ ١١٤ و١٢١ و١٨٩ و٢٩٨ و٣٠١.

(2) [٨٣٧] يرجع إلى المصادر في الحديث رقم ٨٣٦.

intended to name the child Muhammad. The Prophet ﷺ said, 'Name yourselves with my name but do not give my kunyah to anyone. Surely, I have been made Qasim (a distributor) and I have been sent as Qasim and I distribute among you.'"][1]

EXPLANATION: One of the reasons for not allowing Abu alQasim as Kunayh for anyone was that there would

have been confusion as there is an indication in Hadith #837. The man had summoned another person whose kunyah was Abu al-Qasim but the Prophet ﷺ turned toward him. The second thing that this Hadith tells us is, "Allah has made me Qasim and I have been sent as a distributor".

He said, "I distribute the sciences among you and Allah has appointed me for that. Hence, leave Abu al-Qasim for me alone." Afterwards the Prophet ﷺ had permitted the use of the Kunayh Abu al-Qasim as we shall see in Hadith # 843.

٨٤٠ ـ **حدَّثَنَا** محمد بن العلاء قال: حدثنا أبو أسامة عن بريد بن عبد الله بن أبي بردة، عن أبي بردة عن أبي موسى قال: ولد لي غلام، فأتيت به النبيَّ ﷺ فسماه إبراهيم، فحنكه بتمرة ودعا له بالبركة. ودفعه إليّ. وكان أكبر ولد أبي موسى.

840.[Sayyidina Abu Musa رضي الله عنه said, "A son was born to me. I took him to the Prophet ﷺ and he named him Ibrahim. He chewed date and place it in the child's palate and invoked blessings on him. Then he returned the child to me." (This very Ibrahim) was the eldest son of Abu Musa رضي الله عنه][2] (Bukhari and Muslim)

EXPLANATION: We get permission from this Hadith to use the name of Prophet Ibrahim عليه السلام.

٣٧٢ ـ باب حَزْن

372. Chapter: The name Hazn

٨٤١ (أ) ـ **حدَّثَنَا** علي قال: حدثنا عبد الرزاق قال: أخبرنا معمر، عن الزهري، عن سعيد بن المسيب، عن أبيه، عن جده: أنه أتى النبي ﷺ فقال: «ما اسمك؟» قال: حزن. قال: «أنت سهل» قال: لا أغير اسماً سمانيه أبي. (قال ابن المسيب: فما زالت الحزونة فينا بعد).

841(A). [It is reported by Sa'eed bin al-Musayyib رحمه الله on the authority of his father presented himself before the Prophet ﷺ. He asked him, "What is your name?" He said, "Hazn". The Prophet ﷺ said, "No, you are Sahl." But he

(1) [٨٣٩] يرجع إلى المصادر في الحديث رقم ٨٣٦.
(2) [٨٤٠] أخرجه المصنف في الخمس، ومسلم.

asserted, "I will not change a name my father gave me." Ibn al-Musayyib said that reggedness had persisted among them ever, since (because of the rejection)]

٨٤١ (ب) ـ **حَدَّثَنَا** إبراهيم بن موسى قال: حدثنا هشام بن يوسف، أن ابن جريج أخبره قال: أخبرني عبد الحميد بن جبير بن شيبة قال: جلست إلى سعيد بن المسيب فحدثني أن جده حزناً قدم على النبي ﷺ فقال: «ما اسمك؟» قال: اسمي حزن. قال: «بل أنت سهل» قال: ما أنا بمغير اسماً سمانيه أبي.

841 (B). [Abdul Hamid bin Jubayr said that he was sitting with Sa'eed bin al-Musayyiib ﷺ and he told him that his (paternal) grand father Hazm came to the Prophet ﷺ and he asked him what his name was. He replied, "My name is Hazn." The Prophet ﷺ said, "Rather, you are Sahl." sa'eed's grandfather said, "I am not going to change the name given to me by my father"(1).

Ibn al-Musayyib said, "Ever since then ruggedness has persisted in our family (because of the refusal)".]

EXPLANATION: The Arabic word Hazn means 'rugged', 'harsh', 'hard-hearted.' Sahl means 'easy', soft-hearted', when the paternal grand father of Sayyidina Sa'eed bin al-Musayyib ﷺ gave his name as Hazn, the Prophet ﷺ changed it and gave him the name Sahl which contradicted Hazn. But, he did not agree to the change on the plea that he could not change the name given to him by his father. It would have been better for him to agree to the change. The result was that his descendants continued to be to a hard temperament. Firstly, there is often an influence of a name on a person's charachter. Secondly, he refused to accept the name suggested by the Prophet ﷺ as a result to which his offspring inherited the trail of ruggedness.

٣٧٣ ـ باب اسم النبي ﷺ وكنيته

373. Chapter: Naming after the Prophet ﷺ and us ing his kunyah

٨٤٢ ـ **حَدَّثَنَا** محمد بن يوسف قال: حدثنا سفيان، عن الأعمش، عن سالم بن أبي الجعد، عن جابر قال: ولد لرجل منا غلام فسماه القاسم، فقالت الأنصار: لا نكنيك أبا القاسم، ولا نُنْعِمك عيناً. فأتى النبي ﷺ فقال له ما قالت الأنصار، فقال النبي ﷺ: «أحسنَتِ الأنصار، تسموا باسمي ولا تكتنوا بكنيتي، إنما أنا القاسم».

842. [Sayyidina Jabir ﷺ said that a son was born to one of the Ansars. He named the child Qasim (so that he could be called Abu al-Qasim). The

(1) [٨٤١] أخرجه المصنف في الصحيح ٨/ ٥٣ و٥٤، وأبو داود في السنن (كتاب الأدب) ب٦٩.

Ansars told him by the kunyah Abu al-Qasim and would not make him happy in that regard.

That man came to the Holy Prophet ﷺ and narrated to him what the Ansars had told him. The Prophet ﷺ said, "The Ansars have said a good thing. Give my name but do not give kunyah. Surely, I am Qasim".][(1)] (Bukhari, Muslim, Ahmed, Hakim)

٨٤٣ ـ **حدَّثنا** أبو نعيم قال: حدثنا فطر، عن منذر قال: سمعت ابن الحنفية يقول: كانت رخصة لعليّ قال: يا رسول الله! إن ولد لي بعدك أسميه باسمك وأكنيه بكنيتك؟ قال: «نعم».

843.[Ibn al-Hanfiyah said that Sayyidina Ali رضي الله عنه had the permisson of the Prophet ﷺ. (The details are narrated.) He asked, "Messenger of Allah! If a son is born to me after your death, may I name him after you and give him your kunyah?" The Prophet ﷺ said, "Yes".

EXPLANATION: This is why Sayyidina Ali رضي الله عنه named Ibn Hanfiyah the narrator of Hadith, Muhammad. He was his son from his wife a woman of Banu Hanfiyah after the death of Sayyidah Fatimah رضي الله عنها.

٨٤٤ ـ **حدَّثنا** عبد الله بن يوسف قال: حدثنا الليث قال: حدثني ابن عجلان، عن أبيه، عن أبي هريرة قال: نهى رسول الله ﷺ أن نجمع بين اسمه وكنيته. وقال: «أنا أبو القاسم. والله يعطي وأنا أقسم».

844.[Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ had disallowed the combining of his name and kunyah (in any one man). He said "I am Abu al-Qasim. Allah bestows and I distribute that."][(2)] (Hakim)

EXPLANATION: We know form Hadith #843 that the Prophet ﷺ had forbidden the use of his name and kunyah only while he was alive.

٨٤٥ ـ **حدَّثنا** أبو عمر قال: حدثنا شعبة، عن حميد، عن أنس قال: كان النبي ﷺ في السوق، فقال رجل: يا أبا القاسم! فالتفت النبي ﷺ فقال: دعوت هذا، فقال: «سموا باسمي ولا تكنوا بكنيتي».

845.[Sayyidina Anas رضي الله عنه said that the Prophet ﷺ was in th market when someone called out "O Abu al-Qasim!" The Prophet ﷺ turned toward him but he said, "I have called the other man." The Prophet ﷺ said, "Name with my name but do not give my kunyah"][(3)] (Bukhari, Ahmed)

(This Hadith has been narrated before, # 837.)

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(1) [٨٤٢] أخرجه المصنف في الصحيح ٤/ ١٠٣، ومسلم في الصحيح (كتاب الأداب) ٦، وأحمد في المسند ٣/ ٢٩٨، والحاكم في المستدرك ٢٧٧٤.

(2) [٨٤٤] أخرجه الحاكم في المستدرك ٢/ ٦٠٤.

(3) [٨٤٥] أخرجه المصنف في الصحيح ٣/ ٨٦ ـ ٤/ ١٠٣ ـ ٨/ ٥٢، وأحمد في المسند٣/ ١٧٠ و٣٦٩.

٣٧٤ ـ باب هل يكنى المشرك؟

374. Chapter: Is a polytheist called by his kunyah?

٨٤٦ ـ حدَّثَنا عبد الله بن صالح قال: حدثني الليث قال: حدثني عُقيل، عن ابن شهاب، عن عروة بن الزبير، أن أسامة بن زيد أخبره، أن رسول الله ﷺ بلغ مجلساً فيه عبد الله بن أبي ابن سلول وذلك قبل أن يسلم عبد الله بن أبيّ. فقال: لا تؤذنا في مجالسنا. فدخل النبي ﷺ على سعد بن عبادة فقال: «أي سعد! ألا تسمع ما يقول أبو حباب؟» يريد عبد الله بن أبيّ ابن سلول.

846.[Sayyidina Usmah bin Zayd ﷺ that the Messneger of Allah ﷺ went to a gathering in which Abdullah bin Ubayy bin Salul was present. And, that was beforeAbdullah bin Ubayy had embraced Islam (even out wardly). He said, "Do not trouble us in our gatherings".

Then the Prophet ﷺ went to Sayyidina Sa'd bin Ubadah ﷺ He said,"O Sa'd! Did you not hear what Abu Habbab said?" Abu Habbab was the kunyah of Abdullah bin Ubayy.](1) (Bukhari, Muslim,Ahmed)

EXPLANATION: Imam Bukhari has reproduced this Hadith in Saheeh al-Bukhari in Kitab al-Abab, chapter kunyah al-Mushrik. Although, we find it in brief, the Hadith is in great detail in Saheeh al-Bukhari.

The narration there runs somewhat in these words. The Messneger of Allah ﷺ paid a sick visit ot Sa'd bin Ubadah ﷺ . This was before the Battle of Badr. The Prophet ﷺ was accompanied by Usamah bin Zayd ﷺ . He came to gathering in which Abdullah bin Ubayy bin Salul was present and til then he had not believed even outwordly. The gathering was made up of different people, the Muslims, the polytheists and idolators and the Jews. Abdullah bin Rawahah ﷺ was also there. A cloud of dust covered the gathering, the dust began raised by the movement of th Propeht's ﷺ animal. Abdullah bin Ubayy covered his nose with his garment and remarked, "Do not cover us with dust".

The Messenger of Allah ﷺ greeted them with Salam (because the gathering included Muslims). He stayed there a while before inviting them to Allah and recited the Quran to them. Abdullah bin Ubayy said, "If what you say is true then do not trouble us in our gatherings. Relate what you say to anybody who comes to you.

However, Abdullah bin Rawahah ﷺ said, "Messenger of Allah! Do call on us in our gatherings for we love what you say." The Muslims, the polytheists and the Jews began abusing each other and were about to fight it out but the Prophet ﷺ kept silencing them until he pacified them.. He then mounted his

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(1) [٨٤٦] أخرجه المصنف في الصحيح ٧/ ١٥٤ . ٨/ ٥٧ و٧٠، ومسلم في الصحيح (كتاب الجهاد) ١١٦، وأحمد في المسند ٥/ ٢٠٣.

beast and went to Sa'd bin Ubadah ﷺ. He said to him, "O Sa'd, did you not hear what Abu Habbab said?" He narrated to him what the man had said. Sa'd bin Ubdah ﷺ said, "O Messneger of Allah! May my parents be ransomed to you! Forgive and pardon. By Him who revelate the Book to you, Allah has sent you with the Truth. Before you came, the people of this town had agreed to crown Abdullh bin Ubayy as their cheif. Now with your coming an the Truth that Allah has given you, his opportunity is lost. And, this is very hard on him and it caused him to behave as he did. The Messenger of Allah ﷺ heard that and forgave him.

Then the Battle of Badr was fought and the chiefs of the idolators of Makkah were killed and a large number of thier cheifs were taken prisoners. Abdullah bin Ubayy and other polyteists with him said, "Now, this case of Islam has progressed. Let us now become Muslims". Thus, they accepted Islam (but Abdullah bin uybayya accepted it outwardly and he was the chief of the hypocrites).

This Hadith is placed here and in Saheeh al-Bukhari to support the contention that an infidel may be mentioned by his kunyah.

٣٧٥ - باب الكنية للصبي

375. Chapter: Giving kunyah to a child

٨٤٧ - حدَّثَنا موسى بن إسماعيل قال: حدثنا حماد بن سلمة، عن ثابت، عن أنس قال: كان النبيُّ ﷺ يدخل علينا - ولي أخ صغير يكنى أبا عمير، وكان له نُغَر يلعب به فمات - فدخل النبي ﷺ فرآه حزيناً فقال: «ما شأنه؟» قيل له: مات نغره. فقال: «يا أبا عمير، ما فعل النغير؟».

847.[Sayyidina Anas ﷺ said that the Holy Prophet ﷺ used to visit them. He had a younger brother whose kunyah was Abu Umayr and he had a bird with which he played but that bird died. when the Prophet ﷺ visited them he found the boy sad an asked him what happened to the bird. He was told that the bird had died. He said (to the young boy), "O Abu Umayr what has happened to Nughayr?"]

EXPLANATION: Nughayr is a bird and the ulama translate it as red. But the author of Hayat al-Haywan has called it a nightingale. Imam Tirmizi has said that the gist of this Hadith is that the Porphet ﷺ called the young boy with a kunyah. We know thus that it is poper to give kunyah, to a child and to call him by that.

This young boy had caged a bird that died, This saddened him and the Prophet ﷺ knew that the bird had died. Questions have been raised on the basis of this Hadith that a bird was caged and a child played with it and this is tantamount to tormenting th bird while we are disallowed to torment birds and animals. The other Ahadith tell us so. The answer to the question is that

to cage a bird and to play with it does not amount to tormenting it. To make a bird inconvenient and to torment it is quite different and the ulama hold that person is allowed to keep a bird or an animal if he will not iconvenience or torment it. He must look after it and tend to it regularly. It is not allowed to a child that is insensible to keep bird or animals for he might harass and harm them. (Shama'i' l Tirmizi)

٣٧٦ - باب الكنية قبل أن يولد له

376. Chapter: The kunyah even before a child is born

٨٤٨ - حدَّثَنَا أبو نُعيم قال: حدثنا سفيان، عن مغيرة، عن إبراهيم، أن عبد الله كنى علقمة أبا شبل ولم يولد له.

848.[It is reported by Ibrahim(Nakh'ee) ﷺ he said that Sayyidina Abdullah ibn Mas'ood ﷺ had given (his student) Alqamah, the kunyah Abu Shibl even before a child was born to him.][(1)]

٨٤٩ - حدَّثَنَا عارم فقال: حدثنا سليمان الأعمش عن إبراهيم، عن علقمة قال: كناني عبد الله قبل أن يولد لي.

849. Sayyidina Alqamah ﷺ said that Sayyidina Abdullah Ibn Mas'oud ﷺ had given him a Kunyah even before he had any children.

٣٧٧ - باب كنية النساء

377. Chapter: Kunyah of women

٨٥٠ - حدَّثَنَا محمد بن سلام قال: حدثنا أبو معاوية قال: حدثنا هشام بن عروة، عن يحيى بن عباد بن حمزة، عن عائشة رضي الله عنها قالت: أتيت النبي ﷺ فقلت: يا رسول الله، كنيتَ نساءك، فاكنني. فقال: «تكني بابن أختك عبد الله».

850.[Sayyidah Ayeshah ﷺ said that she went ot the Prophet ﷺ and requested him, "O Messenger of Allah, you have given a kunyah to all your wives. Do give me too a kunyah." He said, "Take a kunyah for yourself on the name of Abdullah, the son of your sister".]

٨٥١ - حدَّثَنَا موسى قال: حدثنا وهيب قال: حدثنا هشام، عن عباد بن حمزة بن عبد الله بن الزبير، أن عائشة رضي الله عنها قالت: يا نبي الله، ألا تكَنيني؟ فقال: «اكتني بابنك» يعني عبد الله بن الزبير. فكانت تكنى أم عبد الله.

851. [Sayyidah Ayeshah ﷺ narrated that she said, "O Prophet of Allah! will you not select a kunyah for me?" He said, "Take a kunyah for yourself on the name of your son Abdullah bin Zubayr." Hence she was called Umm

(1) [٨٤٨] أخرجه أبو داود في السنن (كتاب الأدب) ب٨٦.

Abdullah.][1] (Abu Da'wood, Ahmed, Hakim)

EXPLANATION: Abdullah bin Zubayr ﷺ was the son of Sayyidah Asma ﷺ the sister of Sayyidah Ayeshah ﷺ. He was thus her nephew. It was on his name that the Prophet ﷺ suggested a kunyah, for Sayidah Ayeshah ﷺ.

٣٧٨ ـ باب من كنى رجلاً بشيء هو فيه أو بأحدهم

378. Chapter: He who calls a man with a kunyah apart from his children

٨٥٢ ـ **حدَّثنا** خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثني أبو حازم، عن سهل بن سعد: إن كانت أحبَّ أسماء علي رضي الله عنه إليه لأبو تراب، وإن كان ليفرح أن يدعى بها. وما سماه أبا تراب، إلا النبي ﷺ، غاضبَ يوماً فاطمة فخرج فاضطجع إلى الجدار، إلى المسجد، وجاءه النبي ﷺ يتبعه، فقيل: هو ذا مضطجع في الجدار. فجاءه النبي ﷺ وقد امتلأ ظهره تراباً، فجعل النبي ﷺ يمسح التراب عن ظهره ويقول: «اجلس أبا تراب»!.

852.[Sahl bin Sa'd said that the name Abu Turab was the dearest of names to Sayyidina Ali ﷺ. He was happy on being called by this name. The Prophet ﷺ had given him the name Abu Turab.

Once he became displeased with Sayyidah Fatimah ﷺ (over something) and came out (of the house) and lied down next to the wall of the mosque. The Prophet ﷺ was looking out for him and some one disclosed it to him that he was lying down next to the wall. When the Prophet ﷺ came to him, his back was covered with dust.

The Prophet ﷺ said to him while removing dust from his back, "O Abu Turab! (Get up and) sit down!"] (Tabarani)

EXPLANATION: Turab is the Arabic word for dust. He had lied down on the floor, so his face was covered with dust. Thereforre, the Prophet ﷺ remembered him as Abu Turab and this was one of his kunyah thence forth. We thus learn that a kunyah, need not necessarily be based on a son or a daughter but it may refer to anything else.

٣٧٩ ـ باب كيف المشي مع الكبراء وأهل الفضل؟

379. Chapter: How may one walk in company of elders

٨٥٣ ـ **حدَّثنا** أبو معمر قال: حدثنا عبد الوارث قال: حدثنا عبد العزيز عن أنس قال: بينما النبي ﷺ في نخل لنا ـ نخل لأبي طلحة ـ تبرز لحاجته، وبلال يمشي [وراءه، يكرم النبي ﷺ أن يمشي] إلى جنبه. فمر النبي ﷺ بقبر، فقام حتى تم إليه

(1) [٨٥١] أخرجه أبو داود في السنن ٤٩٧٠، وأحمد في المسند ٦/ ١٨٦ و٢٦٠، والحاكم في المستدرك ٤/ ٢٧٨.

بلال، فقال: «ويحك يا بلال، هل تسمع ما أسمع؟» قال: ما أسمع شيئاً. فقال: «صاحب القبر يعذب». فوجد يهودياً.

853.[Sayyidina Anas ﷺ said that while they were with the Prophet ﷺ in the date-palm garden of Abu Talhah ﷺ the Prophet ﷺ went out to answer nature's call. Sayyidina Bilal ﷺ was walking behind him. The Propeht ﷺ came by a grave and stood there so that Sayyidina Bilal ﷺ caught up with him. The prophet ﷺ said, "Wayhak! O Blal, do you hear what I am hearing?" Bilal ﷺ said, "I have heard nothing at all." The Prophet ﷺ said, "The occupant of this grave is being punished." They learnt afterwards that he was a Jew.] (Ahmed)

EXPLANATION: Sayyidina Bilal ﷺ was walking alongwith the Prophet ﷺ but when he moved ahead to answer nature's call, Bilal ﷺ stayed behind. But the Prophet ﷺ paused while walking and Bilal ﷺ came up to him and the forenign question and answer took place. The Prophet ﷺ moved ahead while Bilal ﷺ kept behind and this teaches us that anyone walking with another who has to answer nature's call must stay behind.

٣٨٠ ـ باب طاعة المسنين

380. Chapter: Obeying Elders

٨٥٤ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا سفيان، عن إسماعيل، عن قيس قال: سمعت معاوية يقول لأخ له صغير: أردف الغلام، فأبى. فقال له معاوية: بئس ما أُدِّبت. قال قيس: فسمعت أبا سفيان يقول: دع عنك أخاك.

854. [Qays ﷺ said that he heard Sayyidina Mu'awiyah ﷺ say to his younger brother, "Let this slave sit behind you on the riding beast." But he refused to do so and Sayyidina Mu'awaiyah ﷺ told him that he had received poor training.

Qays said that he heard Abu Sufyan say, "Leave your brother as he is (to himself)".]

EXPLANATION: It is clear from this that we must obey the elders and live together in harmony.

٨٥٥ ـ حدَّثَنَا سعيد بن عُفير قال: حدثني يحيى بن أيوب، عن موسى بن علي، عن أبيه، عن عمرو بن العاص قال: إذا كثر الأخلاء كثر الغرماء. قلت لموسى: وما الغرماء؟ قال: الحقوق.

855.[It is reported by Musa bin Ali on the authority of his father that Sayyidina Amr bin al-Aas ﷺ said, "When there are many friends then there are many ghurama too.

(The narrator ot Hadith) asked Musa what Gharama was and he siad, "Rights".]

EXPLANATION: In other words, if there are more friends then

so many more rights have to be given too.

٣٨١ ـ باب من الشعر حكمة

381. Chapter:Wisdom lies in some poetry

٨٥٦ ـ **حدَّثنا** عبد الله بن محمد قال: حدثنا أبو عامر قال: حدثنا أيوب بن ثابت، عن خالد هو ابن كيسان قال: كنت عند ابن عمر، فوقف عليه [إياس] بن خيثمة قال: ألا أنشدك من شعري يا ابن الفاروق؟ قال: بلى، ولكن لا تنشدني إلا حسناً. فأنشده حتى إذا بلغ شيئاً كرهه ابن عمر قال له: أمسك.

856.[Khalid bin Kaysan said that he was with Sayyidia Ibn Umar ﷺ when Iyas bin Khaythamah came to him. He said, "O son of Farooq, shall I not recite to you some of my poetry?" He said, "Yes. Read it to me. But recite to me the good verses". So, he began reciting poetry until he came to a verse that displeased Sayyidina Ibn Umar ﷺ. At that, he said, "Now stop reciting poetry".]

٨٥٧ ـ **حدَّثنا** عمرو بن مرزوق قال: أخبرنا شعبة، عن قتادة، سمع مطرفاً قال: صحبت عمران بن حصين من الكوفة إلى البصرة فقلَّ منزل ينزله إلا وهو ينشدني شعراً، وقال: إن المَعَاريض لَمندوحة عن الكذب.

857. [It is stated by Mutaraf that he travelled with Imam bin Hussayn ﷺ from Khifah to Busrah. He said that there were very few stops where they alighted and he(Imam) did not recite poetry. He (also) said, "In allusion or pun lies the way to keep away from falsehood."] (1) (Tabarami)

EXPLANATION: The point he wished to make is that if anyone finds himself in a situation which is not consonant with Shari'ah and a ruler or authority compels him to do or say that then he may say it in such a way that the authority feels that his direction is complied with while he did not mean it that way. Supposing someone compels a man to do a wrong then he may say, "If I am able to do it or on getting an opportunity." He must confine himself to these words without saying "I will do it". There are many other examples of this thing.

٨٥٨ ـ **حدَّثنا** أبو اليمان قال: أخبرنا شعيب، عن الزهري قال: أخبرني أبو بكر بن عبد الرحمن، أن مروان بن الحكم أخبره، أن عبد الرحمن بن الأسود بن عبد يغوث أخبره، أن أبيَّ بن كعب أخبره، أن رسول الله ﷺ قال: «إن من الشعر حكمة».

858.[Sayyidina Ubayy bin Ka'b ﷺ said that the Messenger of Allah ﷺ said, "There is wisdom in some poetry."](2) (Abu Dawood, Ahmed)

(1) [٨٥٧] أيوب بن ثابت المكي لين الحديث من السابعة. أخرجه الطبري في تهذيب الآثار والطبراني في الكبير، ورجاله ثقات.

(2) [٨٥٨]مروان بن الحكم بن أبي العاص بن أمية أبو عبد الله الملك المدني، ولي الخلافة في آخر سنة أربع

٨٥٩ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا أبو همام محمد بن الزِّبْرقان قال: حدثنا يونس بن عبيد، عن الحسن، عن الأسود بن سريع، قلت: يا رسول الله، إني مدحت ربي عز وجل بمحامد. قال: «أما إن ربك يحب الحمد» ولم يزده على ذلك.

859.[It is narrated by Aswad bin Saree'ﷺ that he submitted to the Prophet ﷺ, "O Messenger of Allah, I have much praised my lord who is Majestic and Glorious." The Prophet ﷺ said. "Surely, your lord likes praise." And, he did not say more than that.'(1)

٨٦٠ ـ حدَّثَنَا عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: سمعت أبا صالح، عن أبي هريرة قال: قال رسول الله ﷺ: «لأن يمتلىء جوف رجل قيحاً [حتى] يَرِيه، خير من أن يمتلىء شعراً».

860.[It is reported by Sayyidina Abu Hurayrahﷺ that the Messenger of Allah ﷺ said, "It is better for a man's belly to be full of pus which corrodes it than to be full of poetry."] (2)(This refers of bad poetry, evil verses. (Bukhari)

٨٦١ ـ حدَّثَنَا سعيد بن سليمان قال: حدثنا مبارك، عن الحسن، عن الأسود بن سريع قال: كنت شاعراً، فأتيت النبي ﷺ فقلت: ألا أنشدك محامد حمدت بها ربي؟ قال: «إن ربك يحب المحامد» ولم يزدني عليه.

861.[Sayyidina Aswad bin Saree' ﷺ said that he was a poet. He came to the Prophet ﷺ and asked him if he may not recite ot him poetry of praise which he had hymned in praise of his Lord. The prophet ﷺ said, "Surely, your Lord like praise." And he did not tell him anything beyond that.]2 (This Hadith is repeated here) kinship with them. Hassan said, "I will get you out of that without any difficulty."](3)

EXPLANATION: The Messenger of Allah ﷺ meant to say that he too was member of Quraysh. If the poet satirises them, the Prophet ﷺ would be one of them. Hassan bin Thabit ﷺ assured him that he would adopt a menas of poetry which would not clear the Prophet ﷺ and he would do it very easily.

٨٦٢ ـ حدَّثَنَا محمد بن سلام قال: حدثنا عبدة قال: أخبرنا هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها قالت: استأذن حسان بن ثابت رسول الله ﷺ في

وستين مات سنة خمس في رمضان وله ثلاث أو إحدى وستون سنة لا يثبت له صحبة من الثانية. أخرجه أبو داود في السنن ٥٠١٠، وأحمد في المسند ١/ ٢٦٩، ٣٧٣، ٣٠٣، ٣٠٩، ٣١٣، ٣٢٧، ٥/ ١٢٥.

(1) [٨٥٩] أبو همام محمد بن الزبرقان (أبو همام الأهوازي) صدوق، ربما وهم، من الثامنة. أخرجه أحمد في المسند ٣/ ٤٣٥.

(2) [٨٦٠] أخرجه المصنف في الصحيح ٨/ ٤٥.

(3) [٨٦١] يراجع تخريج الحديث رقم ٥٨٩.

هجاء المشركين، فقال رسول الله ﷺ: «فكيف [بنسبي]؟»، فقال: لأسلَّنَّك منهم كما تسل الشعرة من العجين.

٨٦٣ ـ حدَّثنا وعن هشام، عن أبيه قال: ذهبتُ أسبُّ حسان عند عائشة، فقالت: لا تسبه، فإنه كان ينافح (1) عن رسول الله ﷺ.

863.[It is reproted by Hasaham on the authority of his father that he visited Sayyidah Ayeshah رضي الله عنها and criticised Sayyidina Hassan رضي الله عنه . Sayyidiah Ayeshah رضي الله عنها said, "Do not criticise Hassan because he defended the Messenger of Allah ﷺ (through his poetry).][1]

EXPLANATION: We see the validty of reciting and listening to good peotry. It is disallowed to recite evil verses. We also learn that in some poetry there is wisdom. It is laudable to recite such verses and to listen to them.

٣٨٢ ـ باب الشعر حسن كحسن الكلام ومنه قبيح

382 Chapter: Good poerty is like good speech but there is bad poetry too

٨٦٤ ـ حدَّثنا أبو عاصم، عن ابن جريج، عن زياد، عن الزهري عن أبي بكر، عن عبد الرحمن بن الأسود، عن أبيّ بن كعب، عن النبي ﷺ قال: «من الشعر حكمة».

864.[Sayyidina ubayy bin Ka'رضي الله عنه said that the Prophet ﷺ said, "In some poetry there is wisdom."] [2] (Ahmed) (This Hadith is the same as # 858)

٨٦٥ ـ حدَّثنا محمد بن سلام قال: حدثنا إسماعيل بن عياش، عن عبد الرحمن بن زياد بن أنعم، عن عبد الرحمن بن رافع، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: «الشعر بمنزلة الكلام: حسنه كحسن الكلام، وقبيحه كقبيح الكلام».

865.[It is reported by Sayidina Abdullah bin Amrرضي الله عنه that the Messneger of Allah ﷺ said, "Poetry is like speech.Good poetry is like good speech and bad poetry is like bad speech."][3](Ahmed)

٨٦٦ ـ حدَّثنا سعيد بن تليد قال: حدثنا ابن وهب قال: أخبرني جابر بن إسماعيل وغيره، عن عُقيل، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها أنها كانت تقول: الشعر منه حسن ومنه قبيح، خذ بالحسن ودع القبيح. ولقد رويت من شعر كعب بن مالك أشعاراً، منها القصيدة فيها أربعون بيتاً، ودون ذلك.

866.[It is narrated by urwah on the authority of (his aunt) Sayyidah

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(1) [٨٦٢ ـ ٨٦٣] أخرجه ابن أبي شيبة في المصنف ٨/ ٥٠٨ بلفظ (فكيف بقرابتي).

(2) [٨٦٤] أخرجه أحمد في المسند ١/ ٢٦٩.

(3) [٨٦٥] أخرجه أحمد في المسند ٤/ ٨١.

Ayeshah ﵂. She used to say that there is good poetry and bad poetry. Follow the good poetry and let alone the bad poetry.

(She said) she had narrated some poetry of Ka'b bin Malik ﵁ some of which compraised Qasidas made up of forty verses and some were fewer.]

٨٦٧ ـ **حدَّثَنَا** محمد بن الصباح قال: حدثنا شريك، عن المقدام بن شريح، عن أبيه، قال: قلت لعائشة رضي الله عنها: أكان رسول الله ﷺ يتمثل بشيء من الشعر؟ فقالت: كان يتمثل بشيء من شعر عبد الله بن رَواحة: ويأتيك بالأخبار من لم تزود.

867. [Sayyidina Miqdam bin Shurayh has reported on the authority of his father that he asked Sayyidah Ayeshah ﵂ if the Prophet ﷺ read anyone's poetry. She said that he read the verse of Abdullah bin Rawahah.

ويأتيك بالأخبار من لم تزود.

(And he will come to you with news whom you have not given anything of provision.)] [1] Muannaf Abu Shaybah, Maja'al. Zawa'id Kanz al-Ummat

This verse has been explained with Hadith # 793.

٨٦٨ ـ **حدَّثَنَا** موسى قال: حدثنا مبارك قال: حدثنا الحسن: أن الأسود بن سريع حدثه قال: كنت شاعراً، فقلت: يا رسول الله! امتدحت ربي. فقال: «أما إن ربك يحب الحمد» وما استزادني على ذلك.

868.[It is related by Sayyidina Aswab bin Saree' ﵁ that he was a poet. He submitted to the Prophet ﷺ, "Messenger of Allah, I have sang praise of my Lord (in poetry)". He said, "Surely, your Lord likes praises." But, he did not tell him more than that.][2] (Ahmed) .

(We have read this Hadith at # 859 and861.)

٣٨٣ ـ باب من استنشد الشعر

383. Chapter: He who asks for poetry to be recited

٨٦٩ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا عبد الله بن عبد الرحمن بن يعلى قال: سمعت عمرو بن الشريد، عن الشريد قال: استنشدني النبي ﷺ شعر أمية بن أبي الصلت وأنشدته. فأخذ النبي ﷺ يقول: «هيه، هيه». حتى أنشدته مائة قافية، فقال: «إنْ كاد ليسلم».

869.[Sharod ﵁ said that the Prophet ﷺ asked him to read the poetry of Umayyah bin Abu al-Salt. So, he began reciting them while the Prophet ﷺ asked him, "Go on.Go on!" until he had recited a hundred verses. The

(1) [٨٦٧] انظر: مصنف ابن أبي شيبة ٨/ ٥٠٦، مجمع الزوائد للهيثمي ٨/ ١٢٨، كنز العمال للمتقي الهندي ٨٤٥٠.

(2) [٨٦٨] أخرجه أحمد في المسند ٣/ ٤٣٥.

(3) [٨٦٩] انظر: الضعفاء الكبير للعقيلي ١/ ١٤٦.

Prophet ﷺ said, '"This man very nearly became a Muslim."] (1)

EXPLANATION: We have seen this Hadith at # 799 and it is explained there.

٣٨٤ ـ باب من كره الغالب عليه الشعر

384 Chapter: Over indulgence in poetry is bad

٨٧٠ ـ **حدَّثنا** عبيد الله بن موسى قال: أخبرنا حنظلة، عن سالم، عن ابن عمر، عن النبي ﷺ قال: «لأن يمتلىء جوف أحدكم قيحاً خير له من أن يمتلىء شعراً».

870.[It is narrated by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ said, "It is better that a belly of one of you is filled with pus than to be full of poetry."] (2) (Bukhari, Tirmizi, Ibn Majah, Ahmed, Abu dawood)

EXPLANATION: This Hadith is the same as the one at #860. There we were asked to refrain from evil poetry but here we are asked to avoid indulgence in poetry. This is the conclusion rawn by Imam Bukhari رحمه الله

٣٨٤ ـ بات قول الله عزّ وجلّ ﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾﴾

384. Chapter: The words of Allah, The Majestic, the Glorious about poets

٨٧١ ـ **حدَّثنا** إسحاق قال: أخبرنا علي بن الحسين قال: حدثني أبي، عن يزيد النحْوي، عن عكرمة، عن ابن عباس: ﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾ **فنسخ من ذلك واستثنى فقال:** ﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟﴾ إلى قوله: ﴿يَنقَلِبُونَ﴾ [الشعراء: 224ـ227].

871. [Sayyidina Ibn Abbas ﷺ explained the verse of Quran:

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾ **[الشعراء: ٢٢٤ ـ ٢٢٦].**

«And the poets the perverse follow them.Have you not seen how they wander in every valley, and that they say that which they do not} (ash shie'ara, 26:224-226)

He said that its application is abrogated and the Believers and righteous people are exempted.

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾﴾ **[الشعراء: ٢٢٧].**

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(1) [٨٧٠] أخرجه المصنف في الصحيح ٨/ ٤٥، والترمذي في السنن ٢٨٥١ ـ ٢٨٥٢، وابن ماجه في السنن ٣٧٥٩ ـ ٣٧٦٠، وأحمد في المسند ١/ ١٧٥، ١٧٧، ٢/ ٣٩. وأبو داود في السنن (كتاب الأدب) ب٩٤.

{Except those who believe and do righteous deeds and remember Allah much, and defend themelves after being wronged. And those who do wrong will soon know to what eventual place of turning they will turn back.}(26:227)][1] (Abu Dawood)

٣٨٥ ـ باب من قال: «إن من البيان سحراً»

385. Chapter: Who say, There is sorcery in eloquent speech

٨٧٢ ـ **حدَّثَنَا** عارم قال: حدثنا أبو عوانة، عن سماك، عن عكرمة، عن ابن عباس: أن رجلاً ـ أو أعرابياً ـ أتى النبي ﷺ فتكلم بكلام بيّن. فقال النبي ﷺ: «إن من البيان سحراً، وإن من الشعر حكمة».

872.[It is reported by Sayyidina Ibn Abbas ﷺ that a man (or, he said a Badouin) came to the Prophet ﷺ. He spoke very elaborately and eloquently. The Prophet ﷺ said, "In eloquence there is magic sometimes, and in poetry wisdom."] (Abu Dawood, Ahmed)

٨٧٣ ـ **حدَّثَنَا** إبراهيم بن المنذر قال: حدثني معن قال: حدثني عمر بن سلاّم، أن عبد الملك بن مروان دفع ولده إلى الشعبي يُؤدبهم، فقال: علمهمُ الشعر يَمْجُدوا ويُنجِدوا، وأطعمهم اللحم تشتدَّ قلوبهم، وجُزَّ شعورهَم تشتدَّ رقابهم، وجالس بهم عِلْيَةَ الرجال يناقضوهم الكلام.

873. [It is reported by Umar ibn Sallam that Abdul Malik bin Mrwan gave his sons to the care of Imam Sha'bee ﷺ so that he may teach them etiquette. He instructed him to teach them poetry so that they may attain veneration and elevated ranks; to feed them meat so that they may have strong heart; to give them a regular haircut so that their necks may be strong; and let them sit with the nobles so that they learn to debate and have a discouse with them and their knowledge may thus increase thereby.][2]

٣٨٦ ـ باب ما يكره من الشعر

386. Chapter: What is repulsive in poetry

٨٧٤ ـ **حدَّثَنَا** قتيبة قال: حدثنا جرير، عن الأعمش، عن عمرو بن مرّة، عن يوسف بن ماهك، عن عُبيد بن عُمير، عن عائشة رضي الله عنها، عن النبي ﷺ قال: «إن أعظم الناس جرماً إنسان شاعر يهجو القبيلة من أسرها، ورجل [انتفى] من أبيه».

874. [It is reported by Sayyidah Ayeshah ﷺ that theProphet ﷺ said,"In

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(1) [٨٧١] أخرجه أبو داود في الأدب.

(2) [٨٧٣] أخرجه أبو داود في السنن ١١، ٥٠، ٥٠١٢، وأحمد في المسند ١/٢٦٩، ٤٤٥ ـ ٢/١٦، ٣٠٣، ٣/٤٧٠.

terms of sin, the greatest amog men is the poet who satirises an entire tribe (although there are good people too among them). The next is the person who denies his descent frot his father."][1]

EXPLANATION: Sayyidah Ayeshah ﵂ has sounded a warning to the poets who have this habit of deriding a whole community or tribe. They do not distinguish between the pious and the sinful. Their method is blame worthy for there is only this much scope for them that they may satirise an individal provided again that it does not contravene limits of Shari'ah.

As for one who rejects his relationship with his father, he too is among the great sinners.

٣٨٧ ـ باب كثرة الكلام

387 Chapter: Over speaking

٨٧٥ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا أبو عامر العقدي قال: حدثنا زهير، عن زيد بن أسلم قال: سمعت ابن عمر يقول: قدم رجلان من المشرق خطيبان على عهد رسول الله ﷺ، فقاما فتكلما ثم قعدا. وقام ثابت بن قيس خطيب رسول الله ﷺ فتكلم فعجب الناس من كلامهما. فقام رسول الله ﷺ يخطب فقال: «يا أيها الناس، قولوا قولكم، فإنما تشقيق الكلام من الشيطان». ثم قال رسول الله ﷺ: «إن من البيان سحراً».

875.[It is stated by Sayyidina Ibn Umar ﵁ that in the time of the Messenger of Allah ﷺ two men came from the East. They were speakers or sermonisers. Both of them spoke while standing and (after speaking) the Messenger of Allah ﷺ, Thabit bin Qaysh﵁ got up and spoke. The people were surprised with the speech of the two easterners. Then the Messenger of Allah ﷺ stood up and delivered a sermon. He said, "O people! Speak what you have to say because to go on prolonging speech and adding a word against another is from the devil".

The Messenger of Allah ﷺ then said, "Some eloquence is sorcery (that attracts the hearts of men)."][2]

٨٧٦ ـ **حدَّثَنَا** سعيد بن أبي مريم قال: حدثنا محمد بن جعفر قال: أخبرني حميد، أنه سمع أنساً يقول: خطب رجل عند عمر فأكثر الكلام فقال عمر: إن كثرة الكلام في الخطب من شقاشق الشيطان.

876.[Sayyidina Anas ﵁ said that a man delivered a speech before Sayyidina Umar ﵁ and spoke much. "Surely to speak much in sermons

(1) [٨٧٤] انظر: السلسلة الصحيحة للألباني ٧٦٣.

(2) [٨٧٥] انظر: المصادر في الحديث ٨٧٢.

is from the vain talk of the devil".]

٨٧٧ ـ **حدَّثنا** أحمد بن إسحاق قال: حدثنا يحيى بن حماد قال: حدثنا أبو عوانة، عن عاصم بن كليب قال: حدثني سهيل بن ذراع قال: سمعت أبا يزيد ـ أو معن بن يزيد ـ أن النبي ﷺ قال: «اجتمعوا في مساجدكم، وكلما اجتمع قوم فليؤذنوني». فأتانا أول من أتى فجلس، فتكلم متكلم منا ثم قال: إن الحمد لله الذي ليس للحمد دونه مقصد، ولا وراءه منفذ. فغضب فقام، فتلاومنا بيننا، فقلنا: أتانا أول من أتى، فذهب إلى مسجد آخر فجلس فيه فأتيناه فكلمناه. فجاء معنا فقعد في مجلسه أو قريباً من مجلسه، ثم قال: «الحمد لله الذي ما شاء جعل بين يديه، وما شاء جعل خلفه. وإن من البيان سحراً» ثم أمرنا وعلمنا.

877. [It is stated by Sahl bin Zara that he heard from either Abu Yazid or Man bin Yazid ﷺ that the Prophet ﷺ instructed them, Gather together in your mosques and when the people are assembled let me know".

So, they (the narrators) were the first to whom he came and sat down. One of them (began and) spoke, saying, "All praise belongs to Allah. There is no other objective in lauding Him but to run away to except to Him. "This caused the Prophet ﷺ to be angry and he left the place.

These people blamed one another for the Prophet ﷺ had come to them before everyone else but went away on hearing what their or at or said and sat down in another mosque. So, they went to him and spoke to him.

He came back with them and sat down at his place or near to it. He then spoke to them and said, "All praise belongs to Allah who created everything He willed and when He willed and created later on whatever He willed. And surely some eloquence is magic".

And, he gave them certain commands and instructed them (on some subjects).]

EXPLANATION: All these narratives disallow over-speaking. We must be brief in speech. In sermons, particularly, the sermoniser must be careful to practice brevity. It is easier for the listeners to grasp as brief speech, and their interest is kept alive It is not possible for everyony to deduce a long speech.

Sayyidina Ammar ﷺ said that he heard the Messenger of Allah ﷺ say "The brevity of his sermon are a sign of his understanding, so make the prayer long and the sermon short." (Muslim as narrated in Mishkat p 123)

We find in anoter Hadith that the Messenger of Allah ﷺ said:

أمرت أن أتجوز في القول فإن الجواز هو خير.

"I have been commanded to be breif in speech because there is good in brief speech." (Abu Dawood as reported in Mishkat p410)

٣٨٨ ـ باب التمني

388. Chapter: Wishing (for some thing)

٨٧٨ ـ حدَّثَنَا خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثنا يحيى بن سعيد قال: سمعت عبد الله بن عامر بن ربيعة يقول: قالت عائشة: أرق النبي ﷺ ذات ليلة فقال: «ليت رجلاً صالحاً من أصحابي يجيئني فيحرسني الليلة» إذ سمعنا صوت السلاح فقال: «من هذا؟» [قال]: سعد. [فقال سعد]: يا رسول الله جئت أحرسك. فنام النبي ﷺ حتى سمعنا غطيطه.

878.[Sayyidah Ayeshah رضي الله عنها said that one night the Prophet ﷺ sleep was disturbed. He said, "Perhaps, a righteous man among my Companions would come to me tonight and stand guard!"

Suddenly, they heard the sound of weapons. The Prophet ﷺ asked, "Who is there?" He said, "I am Sa'd, O Messenger of Allah. I have come to stand guard for you." The Holy Prophet ﷺ then slept soundly and his snoring could be heard.][(1)] (Bukhari, Muslim,Ahmed)

EXPLANATION: We know from this Hadith that if anyone makes a wish, "Would that he were here to do it !" then that is allowed.

٣٨٩ ـ باب يقال للرجل والشيء والفرس: هو بحر

389. Chapter: To say about a man a thing or a house that he is a sea!

٨٧٩ ـ حدَّثَنَا آدم قال: حدثنا شعبة، عن قتادة قال: سمعت أنس بن مالك يقول: كان فزع بالمدينة، فاستعار النبي ﷺ فرساً لأبي طلحة يقال له: المندوب، فركبه. فلما رجع قال: «ما رأينا من شيء، وإنْ وجدناه لبحراً».

879.[Sayyidina Anas bin Maalik رضي الله عنه said that there was once panic in Madinah (on hearing an unusual sound). So, the Prophet ﷺ took from Sayyidina Abu Talhah رضي الله عنه his horse named Mandoob for a short while. He mounted it and rode towards th source of the sound. When he returned he said, "We did not find anything (unusual to worry about) and we found this (horse like) an ocean".]

EXPLANATION: The horse was very swift and smooth. It seemed as though a boat was sailing on the seas.

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(1) [٨٧٨] أخرجه المصنف في الصحيح ٤/ ٤١ ـ ٩/ ١٠٣، ومسلم في الصحيح (كتاب الفضائل) ب٥ رقم. ٤٠ وأحمد في المسند ٦/ ١٤١.

٣٩٠ ـ باب الضرب على اللحن

390. Chapter: Punishment for wrong recital

٨٨٠ ـ حدَّثَنَا أبو نعيم قال: حدثنا سفيان، عن عبيد الله، عن نافع قال: كان ابن عمر يضرب ولده على اللحن.

880.[Nafi' stated that Sayyidina Ibn Umar beat his children it they delivered a word incorrectly while reading.] (1) (Abu Dawood)

٨٨١ ـ حدَّثَنَا موسى قال: حدثنا حماد بن سلمة، عن كثير أبي محمد، عن عبد الرحمن بن عجلان قال: مر عمر بن الخطاب رضي الله عنه برجلين يرميان، فقال أحدهما للآخر: أَسَبْت، فقال عمر: سوء اللحن أشد من سوء الرمي.

881.[Abdur Rahman bin Ajalan said that Sayyidina Umar bin al Khattab passed by two men who were practicing archery. One of them said to other اسبت, (instead of اصبت, with a seen instead of sad).(2) Sayyidina Umar said to him, "A mistake in pronouncing a word is more serious than in archery."](3) (Ibn Adi).

EXPLANATION: We know from this that a word must be pronounced corrrectly. The meaning of a word could change when a letter is mispronounced with another (for instance, صـ into سـ) or a diatenical mark is misplaced.

٣٩١ ـ باب الرجل يقول: «ليس بشيء» وهو يريد أنه ليس بحق

391. Chapter: A man says ليس بشيء (it is nothing) and means to say ليس بحق (not the truth)

٨٨٢ ـ حدَّثَنَا أحمد بن صالح قال: حدثنا عنبسة بن خالد قال: حدثنا يونس، عن ابن شهاب قال: أخبرني يحيى بن عروة بن الزبير، أنه سمع عروة بن الزبير يقول: قالت عائشة زوج النبي ﷺ: سأل ناس النبي ﷺ عن الكهان فقال لهم: «ليسوا بشيء». فقالوا: يا رسول الله، فإنهم يحدِّثون بالشيء يكون حقاً. فقال النبي ﷺ: «تلك الكلمة [من الحق] يخطفها الشيطان فيقرقرها بأذُنَيْ وليه كقرقرة الدجاجة، فيخلطون فيها بأكثر من مائة كذبة».

882.[Urwah bin al-Zubayr said that Sayyidah Ayeshah said some people asked the Proephet ﷺ about the soothesayers. He said to them, ليسوا بشيء "They are nothing, not reliable".

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(1) [٨٨٠] أخرجه أبو داود عن طريق محمد بن عبيد الطنافسي عن عبيد الله الخ وزاد فقال له رجل: لو أخذناك ما رفعنا عنك العصا.

(2) *Asabtu* meaning I have shot.

(3) [٨٨١] أخرجه ابن عدي: ولفظه: أن سيدنا عمر مرّ على قوم يرمون بالسهام فلم يصيبوا فقال: إنكم لا تعرفون الرمي فقالوا: إنا قوم متعلمين في محل متعلمون فأعرض عنهم وقال: لخطأكم في لسانكم أشدّ عليّ من خطئكم في رميكم: سمعت رسول الله ﷺ يقول: «رحم الله امرء أصلح لسانه».

Those people then pointed out, "Messenger of Allah, the (so the sayers) predict something that turns out to be true." The Prophet ﷺ said, "The devil snatches word and murmurs them into their ears just as the cock crows. The soothsayers then mix up more han a hundred lies with it.]

EXPLANATION: The Messenger of Allah ﷺ said about the soothsayers that they were ليسوا بشيء (they are nothing). This means that they are not true, and their manner of dealing is also not true. Imam Bukhari has corroborated this statment through this Hadith.

The devils used to travel upto the heavens in the days of ignorance and pick up from conversation about affairs of the world. They conveyed to th soothsayers they had eavesdropped. The soothsayers circulated them to the people. Obviously, these things turned out to be true because they were snatched from conversation in the heaven (between those who were assigned the duties). They added a hundred lies from themselves and some of these also turned out to be true. The people, therefore, relied on them and held them in esteem, pampering them with gifts.

When the Messenger of Allah ﷺ was sent, the devils were prevented from going to the heavens by the flames of fire that were thrown on intruders. Sometimes the devils piled one another upto the heavens and the flame did not knock out the topmost who related what he had heard to the one nearest him and so on to the first in the chain who passed it on to the soothsayers. These people adulterate the reports with their lies. (this is found in Miskat al Masbeeh p 393 as from Saheeh Bukhari.) The forgoing Hadith indicates to this fact. The following verse of Surah al-Jinn from the Quran is reproduced.

وأنا لمسنا السماء فوجدناها ملئت حرساً شديداً وشهباً وأنا كنا نقعد منها مقاعد للسمع فمن يستمع الآن يجد له، شهاباً رصداً.

«And that we sought the heaven, but found it filled with strong guards and flaming fires, and that we use to sit on places (high) therein to listen; but anyone who listens now finds a flaming fire in wait for him.} (al-Jinn, 72:8-9)

٣٩٢ ـ باب المعاريض

392. Chapter: Allegorism

٨٨٣ ـ حدَّثنَا آدم قال: حدثنا شعبة، عن ثابت البناني، عن أنس بن مالك قال: كان رسول الله ﷺ في مسير له، فحَدَا الحادي، فقال النبي ﷺ: «ارفق يا أنجشة ـ ويحك ـ بالقوارير».

883.[Sayyidina Anas bi Maalik ؓ said that the Messnger of Allah ﷺ was on a jounery. Someone recited the huda (camesl's song to encourage it). The Prophet ﷺ said to him, "O Anjasha gently! Do not break the qawarer![1] (Way hak, (Bukhari)

(1) [٨٨٣] أخرجه المصنف في الصحيح ٨/ ٥٨.

EXPLANATION: Anjashah, a companion recited the huda (a form of poetry) to encourage the camels. He had a nice voice. The woman were also with the party of travellers. The Prophet ﷺ said, "O Anjashah! Take care of the glasses". He meant to tell him that women were soft hearted and were liable to fall into trail, so he must soften his voice or stop the huda altogether.

We have seen this Hadith at #264. The Prophet ﷺ called the hearts of women 'glasses'. The word was apparently glasses but it alluded to women's hearts.

Imam Bukhari رحمه الله has presented this Hadith, here, as an expample of figurative speech. Words convey a meaning different from what they normally mean. This Hadith is also found in Saheeh Bukhari. It runs: [The Messenger of Allalh ﷺ said:

رويدك يا أنجشه لا تكسر القوارير

"Gently, O Anjashah! Do not break the glasses". (as quoted in Mishkat P 10)

٨٨٤ ـ **حدَّثَنَا** الحسن بن عمر قال: حدثنا معتمر، قال أبي: حدثنا أبو عثمان عن عمر (فيما أرى، شك أبي) أنه قال: حسب امرىء من الكذب أن يحدّث بكل ما سمع.

884.[Sayyidina Umar رضي الله عنه said, "It is enough for a man to be a liar that he passes on everything he hears".

. . . ـ قال: وفيما أرى قال: قال عمر: أما في المعاريض ما يكفي المسلم [من] الكذب؟

Sayyidina Umar رضي الله عنه also said, "It there not prevcention of falsehood for a Muslim in the use of allegorism (or figurative speech)?"][(1)] (Abu Dawood, Hakim)

٨٨٥ ـ **حدَّثَنَا** آدم قال: حدثنا شعبة، عن قتادة عن مطرف بن عبد الله بن الشخير قال: صحبت عمران بن حصين إلى البصرة، فما أتى علينا يوم إلا أنشدنا فيه الشعر وقال: إن في معاريض الكلام لمندوحة عن الكذب.

885. [Mutraf bin Abdullah bin al-Shakhir said that he travelled with Imran bin Hussayn رضي الله عنه to Busrah. There was not a day(during the journey) when he (Imran) did not recite poetry and said, "In figurative speech is a way to avoid falsehood".]

EXPLANATION: This Hadith is the same as the one at #857. Explanation may be seen there.

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(1) [٨٨٤] أخرجه أبو داود في الأدب، الحاكم مرفوعاً وموقوفاً.

٣٩٣ ـ باب إفشاء السر

393. Chapter: Revealing the secret

٨٨٦ ـ **حدَّثنا** عبد الله بن صالح قال: حدثني موسى بن علي، عن أبيه، عن عمرو بن العاص، قال: عجبت من الرجل يفرُّ من القدَر وهو مُواقعه، ويرى القذاة في عين أخيه ويدع الجذع في عينه، ويخرج الضغن من نفس أخيه ويدع الضغن في نفسه. وما وضعتُ سرِّي عند أحد فلمته على إفشائه، وكيف ألومه وقد ضقت به ذرعاً؟.

886. [Sayyidina Amr bin al-Aas ﷺ said, "I am surprised at the man who flees from destiny while it is bound to take place; (at him) who sees as speck in the eye ofhis brother but overlooks a stud in his own eyes; who wishes his brother to clear his heart of malice but allows rancour to grow in his own. And, whenever I confided with someone, I had to blame him for the revelation of my secret. But, it is not correct for me to blame him for if I had to preserve my secret then I ought not to have confided with anyone. How then should I blame him for what I was unable to keep?]

EXPLANAITON: One must not reveal his secrets to another. If anyone discloses his secret to another person, he will, in turn, disclose it to other people. The first man will then blame his but it is of no use to blame him, for, he had found himself unable to keep his own secret. He was finding it difficult to treasure his secret and was inclined to confide in someone. If he gave it out himself, how can he copmain about another person doing the same thing.

Sayyidina Amr bin al-Aas ﷺ also said that poeple do not look at themselves but continues to probe into other lives for defects.

They are quick to espy tiny things in other people but they galnce over huge things in themselves. He said that thing in these words, "See a speck in another eye but not a stud in their own".

These people want others to purify their hearts of hatred and malice but are unwilling to cast them out of their hearts.

These vehicle cannot move forward in this way.

٣٩٤ ـ باب السخرية وقول الله عز وجل: ﴿لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ﴾ [الحجرات: 11]

394. Chapter: Making fun of anyone & Allah's command

٨٨٧ ـ **حدَّثنا** إسماعيل قال: حدثني أخي، عن سليمان بن بلال، عن علقمة بن أبي علقمة، عن أمه، عن عائشة رضي الله عنها قالت: مرّ رجل مصاب على نسوة فتضاحكن به يسخرن، فأصيب بعضهن.

887.[Sayyidah Ayeshah ﷺ said that an afflicted man passed by some women.

They made fun of him and laughed among themselves at him. So, some of them were afflicted with the same thing in which that man was afflicted.][1]

EXPLANATION: If anyone makes of another man who has deforned limbs or speech or walking style then often he himself gets the same defect. This is known from real life.

The verse of the Quran quoted in th chapter heading is:

لا يسخر قوم من قوم

«Let not any people scoff at another people........} (al-Hujurat,49:11)

٣٩٥ ـ باب التُّؤدَة في الأمور

395. Chapter: Dignity in approach

٨٨٨ ـ **حدَّثَنَا** بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا سعد بن سعيد الأنصاري، عن الزهري، عن رجل من بَليّ قال: أتيت رسول الله ﷺ مع أبي، فناجى أبي دوني. قال فقلت لأبي: ما قال لك؟ قال: «إذا أردتَ أمراً فعليك بالتُّؤدَة، حتى يريك الله منه المخرج، أو حتى يجعل الله لك مخرجاً».

888.[It is reported by al-Zuhri from a man of the tribe of Balla. He said that he went to the Messenger of Allah ﷺ with his father. The Prophet ﷺ left him alone and spoke privately with this man's father. He asked his father what th Messenger of Allah ﷺ had said to him and he said that the Prophet instructed him to adopt dignity and seriousness in every affair until Allah shows him a way out of it or (he said) creates a way out of it for him.][2] (Kanz al-Ummat, Ithat al-Sadah)

٨٨٩ ـ وعن الحسن بن عمرو الفقيمي، عن منذر الثوري، عن محمد ابن الحنفية قال: ليس بحكيم مَن لا يعاشر بالمعروف من لا يجد من معاشرته بداً، حتى يجعل الله له فرجاً أو مخرجاً.

889.[Muhammad bin Hanfiyah رحمه الله said, "There are people with whom it is necessory to live in harmony but if anyone does not live with them in a co-operative way then he is not wise. He should tolerate those people with whom he has to live until Allah gets him a way out (of it).] [3] (Bukahari)

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(1) [٨٨٧] أخي، هو عبد الحميد بن عبد الله بن أويس الأصبحي، أبو بكر بن أبي أويس، مشهور بكنيته كأبيه، ثقةً من التاسعة ووقع عند الأزدي أبو بكر الأعشى في إسناد حديث فنسبه إلى الوضع فلم يصب مات سنة اثنتين ومائتين.

(2) [٨٨٨] سعد بن سعيد بن قيس بن عمرو الأنصاري أخو يحيى، صدوق سيء الحفظ، من الرابعة مات سنة إحدى وأربعين. انظر: كنز العمال ٥٦٧٧، إتحاف السادة المتقين للزبيدي ٨/١٦٦.

(3) [٨٨٩] أخرجه المصنف في الصحيح ٣/٢١٦ ـ ٤/٣٥ ـ ٦٣.

٣٩٦ ـ باب من هدّى زقاقاً أو طريقاً

396. Chapter: He who shows the way

٨٩٠ ـ حدَّثَنَا محمد بن سلام قال: حدثنا الفزاري قال: حدثنا قِنان بن عبد الله، عن عبد الرحمن بن عَوْسجة، عن البراء بن عازب، عن النبي ﷺ قال: «من مَنح مَنيحة أو هدَّى زقاقاً ـ أو قال: طريقاً ـ كان له عدل عتاق نسمة».

890. [It is narrated by Sayyidina Bara bin Azib ﷺ that the Holy Prophet ﷺ said, "If anyone gives to someone an animal that he may drink its milk, or shows the road (to one who asks) or guides him to the path then he wil get a reward which is equal to setting a slave free.][1] (Fath al-Bare)

٨٩١ ـ حدَّثَنَا محمد قال: أخبرنا عبد الله بن رجاء قال: أخبرنا عكرمة بن عمار، عن أبي زميل، عن مالك بن مَرْثد، عن أبيه، عن أبي ذر يرفعه (قال: ثم [قال] بعد ذلك: لا أعلمه إلا رفعه) قال: «إفراغك من دلوك في دلو أخيك صدقة، وأمرك بالمعروف ونهيك عن المنكر صدقة، وتبسمك في وجه أخيك صدقة، وإماطتك الحجر والشوك والعظم عن طريق الناس لك صدقة، وهدايتك الرجل في أرض الضالة صدقة».

891.[It is narrated by Sayyidina Abu Zarr ﷺ in a marfoo way (meaning that it is a saying of the Prophet ﷺ). He said, "To pour water from one's bucket into his brother's bucket is a sadaqah. To command righteousness and forbid evil is a sadaqah. To smile on seeing one's brother's face is also a sadaqah. And, to remove a reck, thorn or bone from the thorough fare is also a sadaqah, to place a lost man back on the right track.] [2] (Tirmizi Ibn Hibban)

٣٩٧ ـ باب من كمه أعمى

397. Chapter: To misguide a blind man

٨٩٢ ـ حدَّثَنَا إسماعيل بن أبي أويس قال: حدثني عبد الرحمن بن أبي الزناد، عن عمرو بن أبي عمرو عن عكرمة، عن ابن عباس، أن رسول الله ﷺ قال: «لعن الله من كمه أعمى عن السبيل».

892. [It is reported by Sayyidina Ibn Abbas ﷺ that the Messenger of Allah ﷺ said, "May Allah curse the person who misguides the blind."][3] (Ahmed)

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(1) [٨٩٠] انظر: فتح الباري لابن حجر ١١/١٢.

(2) [٨٩١](محمد) لعله المصنف، وعبد الله بن رجاء من شيوخه وهو الأقرب، ويحتمل أن يكون الذهلي أو محمد بن سلام. وصححه الترمذي وابن حبان.

(3) [٨٩٢] أخرجه أحمد في المسند ١/٣١٧.

٣٩٨ ـ باب البغي

398. Chapter: Rebellion

٨٩٣ ـ **حدَّثَنا** إسماعيل بن أبان قال: حدثنا عبد الحميد بن بهرام قال شهر [ابن حوشب]: حدثني ابن عباس قال: بينما النبي ﷺ بفِناء بيته بمكة جالس، إذ مر به عثمان بن مظعون فكشر إلى النبي ﷺ، فقال له النبي ﷺ: «ألا تجلس؟»، قال: بلى. فجلس النبي ﷺ مستقبله. فبينما هو يحدّثه إذ شخص النبي ﷺ ببصره إلى السماء، فقال: «أتاني رسول الله ﷺ آنفاً وأنت جالس». قال: فما قال لك؟ قال: ﴿إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ﴾ [النحل: 90]، **قال عثمان: فذلك حين استقر الإيمان في قلبي وأحببت محمداً.**

893. [It is narrated by Sayyidina Ibn Abbas ﷺ that while the Prophet ﷺ was sitting in the courtyard of his house in Makkah, uthman bin Maz'oon ﷺ passed by. He looked at the Prophet ﷺ and smiled. He said to him, "Will you not sit with me?" He said, "Surely, I will sit." So the Prophet ﷺ also sat down opposite him when he had seated himself. While Uthman bin Maz'ooon was conversing with him, the Prophet ﷺ fixed his gaze towards the sky and then said, "Just now, while you are seated, a Messneger of Allah (Jibra'i ﷺ) came here". Sayyidina Uthman bin Maz'oon ﷺ asked, "What message did he bring from Allah?" The Prophet ﷺ recited this verse of Surah al- Nahl:

﴿۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠﴾ [النحل: ٩٠].

«Surely Allah enjoins justice and good-doing, and giving to kinsmen; and he forbids indecency, and abomination, and insolence. He exhorts you that you may be admonished.} (al-Nahl, 16:90)

Sayyidina Uthman ﷺ affirmed that it was at that moment that faith was grounded solidly in his heart and he began to love Muhammad ﷺ[1] (Ahmed)

EXPLANATION: This verse of Surah al-Nahl is comprehensive. There is a command in it to do all good deeds and to abstain from all bad deeds. It also forbids, البغو meaning oppression, excess, rebellion and disobedience; the word insolence in the translation represents that.

٣٩٩ ـ باب عقوبة البغي

399. Chapter: Punishment against opperssion

٨٩٤ ـ **حدَّثَنا** عبد الله بن أبي الأسود قال: حدثنا محمد بن عبيد الطنافسي قال: حدثنا محمد بن عبد العزيز، عن أبي بكر بن عبيد الله بن أنس، عن أبيه، عن جده،

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(1) [٨٩٣] أخرجه أحمد في المسند ١/٣١٨.

عن النبي ﷺ قال: «من عال جاريتين حتى تدركا، دخلتُ أنا وهو في الجنة كهاتين» وأشار محمد [بن عبد العزيز] بالسبابة والوسطى.

894.[Muhammad bin Abdul Aziz said that Abu Bakr bin Ubayd Allah bin Anas reported on the authority of his father and grand father that the Prophet ﷺ said, "The man who raises two daughters to adulthood will enter paradise together with me like these fingers are together".

Muhammad bin Abdul Aziz joined together his index finger and middle finger while describing that.] (1) (Kanz al-Ummat)

٨٩٥ - «وبابان يعجلان في الدنيا: البغي وقطيعة الرحم».

895.[Imam Bukahri has then narrated without describing the line of tranmission.

There are two things for which punishment is given in this world:

(1) oppression and excess, and

(2) serving ties of kinship.]

EXPLANATION: Imam Bukhari has not mentionmed the line of transmission of Hadith # 895. On the face of it,it seems to be a part of the first Hadith.

Imam Tirmazi and Abu Dawood have narrated a Hadith of the same meaning with their respective line of transmission. Mishkat has quoted it on P420.

وعن أبي بكرة رضي الله عنه قال: قال رسول الله ﷺ: «ما من ذنب أحرى أن يعجّل الله لصاحبه العقوبة في الدنيا مع ما يدّخر له في الآخرة من البغي وقطيعة الرحم» (رواه الترمذي وأبو داود).

٤٠٠ - باب الحسب

400. Chapter: Nobility

٨٩٦ - **حدَّثنا** شهاب بن معمر العوفي قال: حدثنا حماد بن سلمة عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة، عن النبي ﷺ قال: «إن الكريم ابن الكريم ابن الكريم ابن الكريم يوسف بن يعقوب بن إسحاق بن إبراهيم».

896.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the prophet ﷺ said,"Noble son of Noble son of Noble son was Yusuf son of Yaqoob son of Ishaq son Ibrahim."](2) (Bukhari, Tirmizi, Ahmed, Hakim)

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(1) [٨٩٤] أبو بكر بن عبيد الله بن أنس بن مالك مجهول الحال من الخامسة. انظر: شرح السنة ٦/ ٨٨، كنز العمال ٤٥٣٧٢.

(2) [٨٩٦] أخرجه المصنف في الصحيح ٤/ ٢٢٤، والترمذي في السنن ٣١١٦، وأحمد في المسند ٢/ ٣٣٢ و٤١٦، والحاكم في المستدرك ٢/ ٣٤٦.

EXPLANATION: We learn from this Hadith that heredith nobility is also what comes down from the righteous and pious people.

٨٩٧ ـ **حدَّثَنَا** عبد العزيز بن عبد الله قال: حدثنا عبد العزيز بن محمد، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة: أن رسول الله ﷺ قال: «إن أوليائي يوم القيامة المتقون، وإن كان نسب أقرب من نسب، فلا يأتيني الناس بالأعمال، وتأتون بالدنيا تحملونها على رقابكم، فتقولون: يا محمد! فأقول: هكذا وهكذا؛ لا» وأعرض في كلا عطفيه.

897.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "On the Day of Resurrection, my friends will be the rightous. If anyone is closer to me then another is tems of descent even then people will come to me through their deeds. And you people will come with the world on your necks and cry out, 'O Muhammad, help me!' And I will refuse (to help) in this manner." He gestured nengatively by turning his face both sides.][1]

EXPLANAITON: We know from this Hadith that ancestral nobilty is of no use in the Hereafter. There, deeds will be taken into account and a decision will be made on that basis. The Prophet's saying, "You will come there carrying the world on your necks" is explained in another Hadith, but the subject is based in the Quran. Allah has said:

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ﴾ [آل عِمرَان: 161]

«Whoever betrays his trust shall bring forth on the Day of Resurrection that with regard to which he betrayed}
(Aal Imran, 3:161)

Sayyidina Abu Humayd al-Sa'idee ﷺ said that the Messenger of Allah sent a man to collect sadaqah. when he came back he gave some saying, "This is for you"(Meaning the Bayt al-Maal) "and this was given to me as a present." The Messneger of Allah ﷺ did not like that and said, "Why did he not sit in his father's or his mother's house and see whether it would be given him or not." He then said, "By Him in whose Hand is my soul whoever takes any of it (that which is not lawful for him) will inevitably bring it on the Day of Resurrection carrying it on his neck, be it a camel that rumbles, an ox that bellows or a sheep that bleats. (Mishkat al-Masaheh P 156 from Bukhari & Muslim).

This has been indicated in al-Abad al-Mufrad in brief. As for the saying واعرض في كلا عطفيه it means that the Prophet ﷺ demonstrated practically that when these people would approach him on the Day of Resurrection with the property of other people that they had appropriated on their necks and ask

(1) [٨٩٧] انظر: السلسلة الصحيحة للألباني ٧٦٥، الدر المنثور ٣/ ١٨٣، تفسير القرطبي ١٦/ ٣٤٦، السنة لابن أبي العاصي ١/ ٩٣ ـ ٢/ ٤٨٦.

him for help then he will say "No" turning his face to the rigth and left.

٨٩٨ ـ حدَّثَنَا عبد الرحيم بن المبارك قال: حدثنا يحيى بن سعيد قال: حدثنا عبد الملك قال: حدثنا عطاء، عن ابن عباس قال: لا أرى أحداً يعمل بهذه الآية: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ﴾ [الحجرات: 13]، **فيقول الرجل للرجل: أنا أكرم منك. فليس أحد أكرم من أحد إلا بتقوى الله.**

898.[Sayyidina Ibn Abbas ﷺ said that he did not see anyone act according to this verse:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ﴾ [الحجرات: 13].

«O mankind! surely we have created you from a male and a female, and have made you into natins and tribes that you may know one another. Surely the noblest among you in the sight of Allah is the most pious of you.» (al-Hujurat, 49:13)

The position now is that a man tells another, "I am more honourable than you" (though he is not righteous). The truth is that now one is more honourable than aother without taqwa (piety and righteousness).]

EXPLANATION: It is clear from this verse that honour and nobility is in taqwa a God-fearing attitude. The more righteous a man is and the more he abstains from sin, the more respectable and noble his is in the estimation of Allah. The standard of ancestral nobility coming down generations, no matter how sinful their lives, is a fake measure of nobility. On the Day of Resurrection taqwa will count, lines of descent will not fetch forgiveness.

٨٩٩ ـ حدَّثَنَا أبو نُعيم قال: حدثنا جعفر بن برقان، عن يزيد بن الأصم قال: قال ابن عباس: ما تعدّون الكرم؟ قد بيّن الله الكرم فأكرمُكم عند الله أتقاكم. ما تعدّون الحسب؟ أفضلكم حسباً أحسنكم خلقاً.

899.[Sayyidina Ibn Abbas ﷺ asked "Who do you count as honourable?" Then, he (gave an answer himself and) said, "Allah has described honour and in His sight the most honourable is the most righteous and God-fearing." (He asked after that) "Who do you consider that most noble among you is the best of you in manners".]

EXPLANATION: Sayyidina Ibn Abbas ﷺ has said in this Hadith that nobility lies in good manners. We most ponder over it. Riches and costly garments do not spell nobility.

٤٠١ ـ باب الأرواح جنود مجندة

401. Chapter: The souls are an alert army

٩٠٠ ـ حدَّثَنَا عبد الله قال: حدثنا الليث، عن يحيى بن سعيد، عن عمرة، عن

عائشة رضي الله عنها قالت: سمعت النبي ﷺ يقول: «الأرواح جنودٌ مجندة، فما تعارف منها ائتلف، وما تناكر منها اختلف».

900.[It is resported by Sayyidah Ayshah ﵂ that she heard the Prophet ﷺ saying, "The souls are an army that is gathered. Those of them that are introduced (to one another) become friendly and as for those that are strangers, they develop mutual differences."](1) (Bukhari, Muslim,Abu, Dawood,Ahmed)

٠٠٠ ـ **حدَّثنا** سعيد بن أبي مريم قال: حدثنا يحيى بن أيوب، عن يحيى بن سعيد، عن عمرة بنت عبد الرحمن، عن عائشة رضي الله عنها، عن النبي ﷺ... مثله.

[Sayyidah Ayeshah ﵂ is quoted to have said the same thing by a different chain of narrators.]

٩٠١ ـ **حدَّثنا** عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن سهيل، عن أبيه، عن أبي هريرة قال: قال رسول الله ﷺ: «الأرواح جنود مجنَّدة، فما تعارف منها ائتلف، وما تناكر منها اختلف».

901.[It is repoeted by Sayyidina Abu Hurayrah ﵁ that the

Messenger of Allah ﷺ said, "Souls are an army that is alerted. When they are mutually introduced, they love one anoter but when they are strangers, they differ."](2)

EXPLANATION: The Hadith is explained in two ways. The generally accepted and easily understood meaning is that it refers to the time when souls were created. Souls lived together in their world. Those of them that got to know each other continued their association and mutual love in this world when they came here. However, those souls that could not know one another in their world or developed a mutual distaste for one another demonstrated the same thing when they came to this world. This condition was reflected in their intial meetings in this world but later their love gave way ot hatred and dissociation to mutual affinity, and this depends on circumstances and surroundings and is a different subject.

Some other scholars have explained that mutual love or hatred depends on common understanding of values of good and bad. If they have identical views on the subject then they will develop mutual love and affinity, otherwise they develop a mtual hatred and distaste. This has been described in the words الجنس يميل إلى الجنس (a species is attracted to its kind).

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(1) [٩٠٠] أخرجه المصنف في الصحيح ٤/ ١٦٢، ومسلم في الصحيح (كتاب البر والصلة) ١٥٩، ١٦٠، أبو داود في السنن ٤٨٣٤، وأحمد في المسند ٢/ ٢٩٥ ـ ٥٢٧ ـ ٥٣٩.

(2) [٩٠١] راجع مصادر الحديث السابق.

٤٠٢ ـ باب قول الرجل عند التعجب: سبحان الله!

402. Chapter: A man's saying: Subhan Allah' when surprised

٩٠٢ ـ حدَّثَنَا يحيى بن صالح المصري، عن إسحاق بن يحيى الكلبي قال: حدثنا الزهري قال: أخبرنا أبو سلمة بن عبد الرحمن، أن أبا هريرة قال: سمعت النبي ﷺ يقول: «بينما راع في غنمه، عدا عليه الذئب فأخذ منه شاة فطلبه الراعي، فالتفت إليه الذئب فقال: من لها يوم السَّبُع؟ ليس لها راع غيري»، فقال الناس: سبحان الله! فقال رسول الله ﷺ: «فإني أؤمن بذلك، أنا وأبو بكر وعمر».

902.[Sayyidina Abu Hurayrah ؓ said that he heard the Prophet ﷺ say "While a man was shepherding some sheep of his a wolf attacked one of them and seized it. The shepherd ran after it and the wolf turned to him and said, who will look after you on the day when the beasts of prey will rule supreme, and it has no one to watch over it except me? "The people said Subhan Allah (Glory be to Allah). So, the Messenger of Allah ﷺ said, "I believe it as also do Abu Bakr and Umar."][1] (Bukhari and Muslim)

EXPLANATION: The Hadith declares that Allah has power to enable the animals to speak and have them talk to human beings in their language. The day of the beasts or the day when they will reign supreme refers to a day in this world when there will be no shepherd as no one to watch over the sheep. THere will be beasts of prey and the sheep. The former will have a field day and they would tear and rip up the sheep at their will.

Fath al-Bara (v-7, P-27) tells us that this will happen when people will get involved in many trials an they will forsake their domestic animals and try to protect and save their own lives. Beasts of prey will tear up sheep, and wolves would harass them. No human being would look after them and it would be like saying that the wolf is their shepherd. He will do as he chooses for he will not be checked by anyone. The spherding of the wolf would imply his ripping th sheep apart because that is how he is made. Fath al-Bari has given other explanations too for the 'day of the beasts.'

The Messenger of Allah ﷺ was much attached to Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ . These people were not present there when the conversation took place. In spite of that, the prophet ﷺ counted them with him and he asserted that he, Aub Bakr and Umar believe that. This is why the scholars of Hadith cite this Hadith when discussing the merits of Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ .

٩٠٣ ـ حدَّثَنَا آدم قال: حدثنا شعبة، عن الأعمش قال: سمعت سعد بن عبيدة

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(1) [٩٠٢] أخرجه المصنف في الصحيح ٦/٥، ١٥، ومسلم في الصحيح (كتاب فضائل الصحابة) ١٣.

يحدث، عن أبي عبد الرحمن السُّلميّ، عن علي رضي الله عنه قال: كان النبي ﷺ في جنازة، فأخذ شيئاً فجعل ينكت به في الأرض، فقال: «ما منكم من أحد إلا قد كُتِبَ مقعده من النار ومقعده من الجنة» قالوا: يا رسول الله، أفلا نتكل على كتابنا وندع العمل؟ قال: «اعملوا، فكل ميسر لما خلق له». قال: «أما من كان من أهل السعادة فسيُيَسَّر لعمل السعادة، وأما من كان من أهل الشقاوة فسيُيَسَّر لعمل الشقاوة»، ثم قرأ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝﴾ الآية [الليل: 5_6].

903. [Sayyidina Ali ﷺ reported that the Prophet ﷺ accompaned a funeral. He picked up somethings and scratched the earth with it and said, "There is none of you whose place in Hell or in paradise is not written down already." The Companions ﷺ submitted to him, "O Messenger of Allah, Shall we not rely on what is written down for us and stop performing deeds?" He said, "Go on doing deeds. For every preson, the task for which he is created is made easy".

(He added,) "Those that are the fortunate ones for the auspicios tasks are made easy. And those that are miserable, for them the inauspicious tasks are made easy." Then, he recited:[1]

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝﴾ [الليل: ٥ ـ ٦].

As for him who gives in charity and is God-fearing, and truthfully believes in goodness, we shall smooth for him the way to perfect ease. (al-Layl 92:5-6) (Ahmad)

EXPLANATION: The Hadith tells us that the Messenger of Allah ﷺ scratched the earth with something and delivered the foregoing speech. His behavior represented that of a man engrossed in meditation. This Hadith does not say anything about mentioning Subhan Allah yet speaks of scrapping the ground in deep thought. It is very likely that Imam Bukhari had created a chapter on this subject but the scribe may have omitted it.

٤٠٣ ـ باب مسح الأرض باليد

403. Chapter: Touching the earth with the hand

٩٠٤ ـ حدَّثنا محمد بن عبيد الله قال: حدثنا عبد العزيز بن محمد، عن أسيد بن أبي أسيد عن أمه قالت: قلت لأبي قتادة: ما لك لا تحدث عن رسول الله ﷺ كما يحدِّث عنه الناس؟ فقال أبو قتادة: سمعت رسول الله ﷺ يقول: «من كذب عليّ فليُسَهِّل لجنبه مضجعاً من النار» وجعل رسول الله ﷺ يقول ذلك ويمسح الأرض بيده.

904. It is narrated by Usayd bin Abu Usayd on the authority of his mother. She said that she asked Abu Qatadah " why he did not narrate the Ahadith of

(1) [٩٠٣] أخرجه أحمد في المسند ٢٩١ ـ ٢/ ٥٢.

the Messenger of Allah ﷺ as other people do? He said, "I have heard the Messenger of Allah ﷺ say, 'Anyone who lies about me should let the fire be by his side.' And while the Messenger of Allah ﷺ said that he stroked the earth with his hand (as an indication of the final place. (1) (Kanz al- Ummal).

EXPLANATION: Thus, it is correct to complement oral speech with gestures in explanation of the spoken words. However, the gestures should not suggest backbiting or imitating anyone. Sayyidina Abu Qatadah " is a well known companion and he had derived much knowledge from the Messenger of Allah ﷺ but he was very careful in narrating the Ahadith because he feard he might forget or make a mistake in repeating what the Prophet ﷺ had said. He was afraid that he might say something that the Messenger of Allah ﷺ had not said. Many other companions also did not narrate Ahadith for the same reason.

٤٠٤ ـ باب الخَذْف

404. Chapter: Throwing Pebbles

٩٠٥ ـ **حدَّثَنَا** آدم قال: حدثنا شعبة، عن قتادة قال: سمعت عُقبة بن صَهبان الأزدي يحدِّث عن عبد الله بن مغفل المزني قال: نهى رسول الله ﷺ عن الخذف، وقال: «إنه لا يقتل الصيد، ولا ينكي العدو، وإنه يفقأ العين ويكسر السن».

905. Sayyidina Abdullah bin Mughaffal al-Mazani " said that the Messenger of Allah ﷺ had forbidden throwing pebbles, saying, "They will not kill game, neither injure an enemy, but they do put out an eye or break a tooth".

EXPLANATION: It is the habit of many people and children that they throw pebbles unnecessarily and at different places. The messenger of Allah ﷺ disallowed this. He said that there was no advantage in doing that; neither is game hunted by this method nor an emeny injured but there are disadvantages in this method. For instance, an unwary passerby may come in the range of the throw and have his eye or tooth suffer injury and he may feel pain because of that. The thrower gains nothing. Why must one do something that is of no advantage but chances are there that there might be some loss? There could be a great loss too. That is why the Prophet ﷺ disallowed it.

٤٠٥ ـ باب لا تسبوا الريح

405 Chapter: Do Not Curse the Wind

٩٠٦ ـ **حدَّثنا** يحيى بن بكير قال: حدثنا الليث، عن يونس، عن ابن شهاب، عن

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(1) [٩٠٤] انظر بدائع السنن للساعاتي ١٨، ومسند الشافعي ٢٣٩، كنز العمال ٢٩٢٢٦.

ثابت بن قيس، أن أبا هريرة قال: أخذت الناس الريح في طريق مكة وعمر حاجٌّ فاشتدت، فقال عمر لمن حوله: ما الريح؟ فلم يرجعوا بشيء. فاستحثثت راحلتي فأدركته فقلت: بلغني أنك سألت عن الريح، وإني سمعت رسول الله ﷺ يقول: «الريح من روح الله، تأتي بالرحمة وتأتي بالعذاب، فلا تسبوها، وسلوا الله من خيرها، وعوذوا من شرها».

906. Sayyidina Abu Hurayrah " said that they were on the way to Makkah when a strong wind blew. The people were caught in it (unaware) and Sayyidina Umar " was going on a pilgrimage (Hajj) when the wind was strong. He asked the other people what the wind was? They did not give him an answer. Sayyidina Abu Hurayrah " quickly advanced forward to Sayyidina Umar ". He said, "I have learnt that you asked about the wind. I had heard from the Messenger of Allah ﷺ that wind is the mercy of Allah. It brings mercy. And it (is a means that) brings punishment. Hence, do not call it bad. Ask Allah for the good in it and seek refuge in Him from its evil."(1) (Abu Dawood, Ahmad, Hakim)

EXPLANATION: We have seen this Hadith earlier in this book. However, there are some additions here. We have explained it with Ahadith # 716 to 719.

٤٠٦ ـ باب قول الرجل: مطرنا بنوء كذا وكذا

406. Chapter: A man's Saying that rain has fallen because of a certain Star

٩٠٧ ـ **حدَّثَنا** إسماعيل قال: حدثني مالك، عن صالح بن كيسان عن عبيد الله بن عبد الله بن عتبة بن مسعود؛ عن زيد بن خالد الجهني أنه قال: صلى لنا رسول الله ﷺ صلاة الصبح بالحديبية، على إثر سماء كانت من الليلة، فلما انصرف النبي ﷺ أقبل على الناس فقال: «هل تدرون ماذا قال ربكم؟» قالوا: الله ورسوله أعلم. قال: «أصبح من عبادي مؤمن بي وكافر؛ فأما من قال: مطرنا بفضل الله ورحمته، فذلك مؤمن بي كافر بالكوكب، وأما من قال: بنوء كذا وكذا، فذلك كافر بي مؤمن بالكوكب».

907. Sayyidina Zayd bin Khalid al-Juhani " has reported that the Messenger of Allah ﷺ led them in the Fajr prayers at Hudaybiyah. It had rained in the night. When he had finished the prayer, he turned to the people and said, "Do you know what your Lord has said?" They said, "Only Allah and His Messenger know better." He said that Allah said, "Some of My slaves have become Believers and some disbelievers. He who said that the rain fell by the

(1) [٩٠٦] أخرجه أبو داود في السنن ٥٠٩٧، واحمد في المسند ٢/ ٢٦٨، والحاكم في المستدرك ٤/ ٢٨٥.

mercy and favour of Allah has believed in Me and rejected the influence of the stars. But, he who said that the rain came down because of the stars has disbelieved in Me and believed in the stars. (1) (Bayhaqi, Tabaryzi)

EXPLANATION: This hadith rejects the contention of those people who say that rainfall depends on the influence of the stars. These people predict rain fall through the stars. These ignorant people attribute events to the rise and setting of the stars. They do not realise the ability and power of Allah, His will and intention and His working but they know that the star has risen or set and is a prelude to rain. Their thinking denies the unity of Allah because their words suggest polytheism. Therefore, such thinking must be avoided.

٤٠٧ ـ باب ما يقول الرجل إذا رأى غيماً

407. Chapter: What should a man say on seeing a cloud

٩٠٨ ـ حدَّثَنَا مكي بن إبراهيم قال: أخبرنا ابن جريج، عن عطاء، عن عائشة رضي الله عنها قالت: كان النبي ﷺ إذا رأى مخيلة دخل وخرج، وأقبل وأدبر، وتغير وجهه. فإذا مطرت السماء سُرِّي. فعرَّفته عائشة ذلك فقال النبي ﷺ: «وما أدري لعله كما قال الله عز وجل: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾» **الآية** [الأحقاف: 24].

908. Sayyidah Ayeshah ﷺ has said that when the Prophet ﷺ observed a cloud, he moved in and out of the house, towards it or away from it, and his countenance wore a changed look. When the rain was over, this condition would gradually return to normal.

Sayyidah Ayeshah ﷺ understood that and asked him why he was worried on seeing the clouds. He said, "How do I know what the cloud brings, is it as it happened to the tribe of Aad who rejoiced on seeing a clould and imagined that it brought rain. Allah has said in Surah al-Ahqaf.

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾ [الأحقاف: 24]

Then, when they saw it as a sudden cloud advancing towards their valleys, they said, "This is a cloud bringing us rain." (Al-Ahqaf, 46:24)

But that was not a rain cloud; it had brought punishment.

EXPLANATION: The Messenger of Allah ﷺ was very dear to Allah and he was innocent. In spite of that he was constantly in fear and became very anxious on seeing a cloud. His Ummah should take a lesson from it.

While Imam Bukhari has entitled the chapter "What should a man say on seeing a cloud?" The hadith does only describe the behaviour of the Prophet

(1) [٩٠٧] انظر السنن الكبرى للبيهقي ٢/ ١٨٨ ـ ٣/ ١٥٨، البداية والنهاية لابن كثير ٧/ ١٤٠، ومسند الرجاء لابن حبيب ١/ ١١٧، مسند الشافعي ٨٠ والأسماء والصفات للبيهقي ٢١٣، مشكاة المصابيح للتبريزي ١٥١٦.

ﷺ but does not disclose what should be said. Something has been omitted to observe brevity but the concluding part of this Hadith in Saheeh Muslim (v-1, p- 694) gives us the answer:

ويقول إذا رأى المطر رحمة.

"When it rained he was happy and said on observing it Mercy! (The mercy of Allah is here!")

These words have been left out from al-Adab al Mufrad.

٩٠٩ ـ حدَّثَنا أبو نعيم الفضل، عن سفيان، عن سلمة بن كهيل، عن عيسى بن عاصم، عن زر بن حُبيش، عن عبد الله [هو ابن مسعود] قال: قال النبي ﷺ: «الطِّيرة شرك، وما منا، ولكن الله يُذهبه بالتوكل».

909. It is narrated by Sayyidina Ibn Mas'ood " that the Prophet ﷺ said, "Taking evil omens is polytheism. None of us is safe from being affected by it (unintentionally in the beginning) but Allah removes such influence by trust in Him." (1) (Abu Dawood, Tirmizi, Ibn Majah, Ahmad, Hakim)

EXPLANATION: The meaning is that there is a momentary influence of evil omen because of certain sayings or deeds but those who place their trust and reliance on Allah do not pay attention to it. They do not reverse their intention because of evil omens. They complete what they had begun to do or if they had undertaken a journey they accomplish their task and not return from mid-way because of taking an ill omen.

This Hadith ought to have been placed in the next chapter but perhaps a scribe had placed it ahead by mistake.

٤٠٨ ـ باب الطيرة

408. Chapter: Taking evil omens

٩١٠ ـ حدَّثَنا الحكم بن نافع، قال: أخبرنا شعيب قال: أخبرني عبيد الله بن عبد الله بن عتبة، أن أبا هريرة قال: سمعت النبي ﷺ يقول: «الطيرة، وخيرها الفأل» قالوا: وما الفأل؟ قال: «كلمة صالحة يسمعها أحدكم».

910. It is reported by Sayyidina Abu Hurayrah " that he heard the Messenger of Allah ﷺ say, "There should be no taking of omens and evil omen is nothing, but the best type is the good omen." The companions asked, "What is a good omen?" He said "A good word that one of you may hear (and be happy because of that and expect a good situation there from.)"

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(1) [٩٠٩] أخرجه أبو داود في السنن ٣٩١٠ والترمذي في السنن ١٦١٤، وابن ماجه في السنن ٣٥٣٨، وأحمد في المسند ١/ ٣٨٩ ـ ٤٤٠، والحاكم في المستدرك ١/ ١٨.

٤٠٩ ـ باب فضل من لم يتطير

409. Chapter: Excellence of him who does not take an ill-omen

٩١١ ـ **حدَّثَنَا** حجاج وآدم قالا: حدثنا حماد بن سلمة، عن عاصم، عن زر، عن عبد الله [بن مسعود]، عن النبي ﷺ قال: «عرضت عليَّ الأمم بالموسم أيام الحج، فأعجبني كثرة أمتي: قد ملأوا السهل والجبل. قالوا: يا محمد أرضيت؟ قال: نعم، أي رب. قال: فإن مع هؤلاء سبعين ألفاً يدخلون الجنة بغير حساب، وهم الذين لا يَسترقون ولا يكتوون، ولا يتطيرون، وعلى ربهم يتوكلون» قال عُكاشة: فادعُ الله أن يجعلني منهم، قال: «اللهم اجعله منهم» فقال رجل آخر: ادعُ الله أن يجعلني منهم. قال: «سبقك بها عكاشة».

... ـ **حدَّثَنَا** موسى قال: حدثنا حماد وهمام، عن عاصم، عن زر، عن عبد الله عن النبي ﷺ... وساق الحديث.

911. It is reported by Sayyidina Abdullah bin Mas'ood " that the Prophet ﷺ said, "The (many) ummah were shown to me in the season of the days of pilgrimage (Hajj). I felt happy because of the large numbers of my ummah who had filled up plains and the mountains." They asked, "O Muhammad, are you pleased"?

He said, "Yes, my Lord!" He was then told, "There will be seventy thousand more with them who will enter Paradise without reckoning. These are they who do not cast spells, do not brand themselves and do not take evil omens, And they place trust in their Lord".

Ukkashah " intervened, "Pray to Allah for me that He may include me among those people." The Prophet ﷺ said, "O Allah include him among those people!" Then some else said, "Pray for me too that Allah may include me among those people." The Prophet ﷺ said, "Ukkashah has taken precedence over you." (1) (Bukhari, Muslim, Ahmad, Hakim)

EXPLANATION: Incantation is allowed through the Qur'an and Hadith; and it is also allowed, under severe compulsion, to brand oneself. However, it is more meritorious to avoid it as we see in the Hadith.

The Prophet ﷺ acceded to the request of Sayyidina Ukkashah " and prayed for him but, when another man made the same request, he said, "Ukkashah has overtaken you." This implies that either the Prophet ﷺ was allowed to make just one request or he observed a recommended way for, otherwise, other people might have made similar requests. The Prophet ﷺ thus stopped the possibility of further requests of this nature.

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(1) [٩١١] أخرجه المصنف في الصحيح ٧/ ١٨٩ ـ ٨/ ١٤٠ و١٤١، ومسلم في الصحيح ١٩٧ و١٩٨، وأحمد في المسند ١/ ٤٠٢ ـ ٢/ ٣٠٢ و٣٥١ و٤٠٠، والحاكم في المستدرك ٣/ ٢٢٨.

٤١٠ ـ باب الطِّيرة من الجن

410. Chapter: Evil omen concerning the jinn

٩١٢ ـ حدَّثَنَا إسماعيل قال: حدثني ابن أبي الزناد، عن علقمة، عن أمه، عن عائشة أنها كانت تؤتى بالصبيان إذا ولدوا، فتدعو لهم بالبركة. فأتيت بصبي، فذهبت تضع وسادته، فإذا تحت رأسه موسى، فسألتهم عن الموسى؟ فقالوا: نجعلها من الجن. فأخذت الموسى فرمت بها، ونهتهم عنها وقالت: إن رسول الله ﷺ كان يكره الطيرة ويبغضها. وكانت عائشة تنهى عنها.

912. Sayyidah Ayshah ﵂ has narrated that when children were born they were brought to her and she made a supplication to Allah to bless them. A child was brought to her under whose head she prepared to place a pillow but found a razor under its head. She asked about it and the parents said that they placed it to protect the child from the jinn. Sayyidah Ayeshah ﵂ threw away the razor and prohibited them from doing so again, saying that the Messenger of Allah disliked anyone to take an ill-omen and he hated it. Sayyidah Ayshah also disallowed that.

EXPLANATION: Women are more prone to believe in charms and spells. They place a piece of iron or some other thing below a child's pillow and do many such things. Sometimes, they get the ear of a son pierced or get him to wear string ringlets in the ears. They have half of his head or, all of it, shaved. All such things smack of polytheistic beliefs because they link the life of their child with these doings. Such things are promptings of the devil who have them believe that if they do not do it then he will kill the child. This is reflected in the answer the child's parents gave to Sayyidah Ayeshah ﵂ that they had placed the razor to protect the child from the Jinn.

٤١١ ـ باب الفأل

411. Chapter: Taking good omens

٩١٣ ـ حدَّثَنَا مسلم قال: حدثنا هشام قال: حدثنا قتادة، عن أنس، عن النبي ﷺ: «لا عَدْوى ولا طِيَرة. ويعجبني الفأل الصالح؛ الكلمة الحسنة».

913.[It is reported by Sayyidina Anas " that the Prophet ﷺ said, "There is no Aswa (infection) and no evil omen, and I like a good omen" (meaning good expressions from which I derive pleasing interpretation).] (1) (Ahmed)

٩١٤ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا أبو عامر قال: حدثنا ابن المبارك، عن يحيى بن أبي كثير قال: حدثني حبة التميمي، أن أباه أخبره، أنه سمع النبي ﷺ

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(1) [٩١٣] أخرجه أحمد في المسند ٣/ ١٥٤.

يقول: «لا شيء في [الهوام]، وأصدق الطيرة الفأل. والعين حق».

914.[It is narrated by Habah al Tameemi on the authority of his fahter that he had the Prophet ﷺ say, "There is nothing in the owls and the truest omen is the good omen and the evil eyes is genuine."][(1)] (Ahmed)

EXPLANATION: The first Hadith quoted the Prophet ﷺ as saying that adwa is nothing, Adwa is an iffection. People believe that sickness catches person after person as indeed, they believed in the earlier times. Even docotors hold that disease in infecious. When the Messenger of Allah ﷺ said that Adwa was nothing, one of his Companions submitted to him, "We leave a mangy camel among other camels who are healthy but it gives the mange." The Messenger of Allah ﷺ said فمن اعدى الأول "Then, who infected the first one?" (Mushkat P 35)

Thus, He who gave mange to the fisrt camel before which it did not have the itching disease, gave it to the other camels too.

The next thing the Prophet ﷺ said was that owls are nothing. It was a superstition in the pre-Islamic days that if an owl sat down on top a house then that house will perish. There are people even today who hold such superstition. The Prophet ﷺ denied that such a thing happened.

The Prophet ﷺ also said, "In taking omens, the truest type is the good omen." It means that it is allowed to take a good omen.

He also said العين حق the evil, eye is genuine. The words mean that the trouble one faces after being affected by an evil eye is genuine. It is not necessary to reject and if anyone is affected, he must treat himself. There is cure in recition an bellowing the verses of the Quran, an other forms of treatement are also mentioned in the Ahadith.

٤١٢ ـ باب التبرُّك بالاسم الحسن

412. Chapter: Receiving blessings through a good name

٩١٥ ـ حدَّثنا إبراهيم بن المنذر، عن معن بن عيسى قال: حدثني عبد الله بن مُؤَمّل عن أبيه، عن عبد الله بن السائب، أن النبي ﷺ عام الحديبية، حين ذكر عثمان بن عفان أن سهيلاً قد أرسله إليه قومه، صالحوه على أن يرجع عنهم هذا العام ويخلوها لهم قابل ثلاثة، فقال النبي ﷺ حين أتى فقيل: أتى سهيل: «سهّل الله أمركم». وكان عبد الله بن السائب أدرك النبي ﷺ.

915.[It is repoted by Sayyidian Abdullah bin al-Saib رضي الله عنه that in the year of Hudaydiyah Sayyidina Uthman bin Afan رضي الله عنه mentioned that Suhayl was sent by his people to conclude peace with the Prophet ﷺ on the condition that they (the Muslims) should return that year while those people (the

(1) [٩١٤] أخرجه أحمد في المسند ٢/ ٢٨٩.

Quraysh) would vacate the Bayt Allah for three days in the following year. When Syuhayl came, the Prophet ﷺ said, "Allah has made your work easy".

Abdullah bin al-Sa'ib ﷺ was Companion of the Prophet ﷺ.][1]

EXPLANATION: It was in the year 6 AH that the Prophet ﷺ left Madinah with his Companions ﷺ to perfom Umrah. However, the idolators of Makkah preventd them from advancing beyod Hudaybiyah. The Prophet ﷺ sent Sayyidina Uthman ﷺ to negotiate with them and they declared that they would not allow the Muslims to perform Umrah that year but they agreed to vacate Makkah for three days in the following year when the Muslims may came. They also placed certain other conditions. The Prophet ﷺ accepted their conditions and returned to Madinah. He came the next year to redeem the Umrah (which had not been performed the previous year). However, the Quraysh did not honour their commitments. They violated their conditions and abrogated the covenant. Hence, Makkah was conquered in 8 A.H.

A man named Syhayl brought the conditins of the Quraysh. (Later on, he had enbraced Islam.) When the Prophet ﷺ heard his name called he took a good omen from it and deduced that Allah will make things easy and the affair would conclude without difficulty.

٤١٣ ـ باب الشؤم في الفرَس

413. Chapter: Bad luck in horses

٩١٦ ـ حدَّثَنا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن حمزة وسالم ابني عبد الله بن عمر، عن عبد الله بن عمر، أن رسول الله ﷺ قال: «الشؤم في الدار والمرأة والفرس».

916.[It is reported by Sayyidiba Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "There is inauspiciousness in a house, a woman and horse."][2] (Muslim, Abu Dawood, Nasai, Ahmed)

٩١٧ ـ حدَّثَنا إسماعيل قال: حدثني مالك، عن أبي حازم بن دينار، عن سهل بن سعد، أن رسول الله ﷺ قال: «إن كان الشؤم في شيء ففي المرأة والفرس والمسكن».

917. [It is reported by Sayyidina Sahl bin sa'r ﷺ that the Messenger of Allah ﷺ said, "If anything was ominous it would be in a woman, a horse and a house."][3]

(1) [٩١٥] عبد الله بن المؤمل بن هبة المخزومي المكي، ضعيف الحديث من السابعة مات سنة ستين ومائة. مؤمل بن وهب الله لا يعرف له شيخ ولا تلميذ سوى ما في الكتاب.

(2) [٩١٦] أخرجه مسلم في الصحيح (كتاب السلام) ب٣٤ رقم١١٥، وأبو داود في السنن (كتاب الطب) ب٢٤، والنسائي في السنن (كتاب الخيل) ب٥، وأحمد في المسند ١٢٦/٢.

(3) [٩١٧] انظر: شرح معاني الآثار للطحاوي ٣١٣/٤.

EXPLANATION: The Hadith #916 tells us that there is a sinister element in a house, a horse and a woman, and this is based on supposition. It means "If there was such a thing as ominous, it would be in these three things. This is made clear in Hadith #917.

٩١٨ ـ **حدَّثَنَا** عبيد الله بن سعيد يعني أبا قدامة قال: حدثنا بشر بن عمر الزهراني قال: حدثنا عكرمة بن عمار، عن إسحاق بن عبد الله، عن أنس بن مالك قال: قال رجل: يا رسول الله، إنا كنا في دار كثر فيها عددنا وكثرت فيها أموالنا، فتحوَّلنا إلى دار أخرى فقلَّ فيها عددنا وقلّت فيها أموالنا. قال رسول الله ﷺ: «ردّها ـ أو دعوها ـ وهي ذميمة».

918.[Sayyidina Anas binb Maalik ﷺ said that a man submitted to the Prophet ﷺ, "Messenger of Allah, we were in an abode in which our numbers and our property were many. We changed to an abode in which our number and our property have become few".

The Messenger of Allah ﷺ said, "Leave this house for it is offensive."]

Abu Abdullah Imam Bukahari ﷺ says that the line of transimmion of the Hadith is worth observation(1).

EXPLANATION: There is mention in the Hadith of giving up an abode but it does not say that it is sinister or of evil omen. Sometimes, circumstances cause the deweller inconvenience and difficulty. A house may be small or it may not be vetilatied properly. It may be situtated in a low-laying area and there may be dampness. Such a condition might cause bad health. Sometimes, a house may be haunted or under the influence of Junns and it is not, therefore, ideal for living. If a man lives in such a hoses and his health is affected then he is not able to devote propoer attention to his means of livelihood and thus loses monetarily. The abode is, therfore, unsuitable.

This Hadith does not rule out evil omen and inauspiciousness.

قال في بذل المجهود هذا أيضاً ليس من الطيرة ولا العدوى بل من الطب وإن الهواء مختلف وبعضها توافق الطباع وبعضها تخالفها إلى آخر ما قال.

٤١٤ ـ باب العطاس

414. Chapter: Sneezing

٩١٩ ـ **حدَّثَنَا** آدم قال: حدثنا ابن أبي ذئب قال: حدثنا سعيد المقبري، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «إن الله يحب العطاس ويكره التثاؤب. فإذا عطس فحمد الله فحق على كل مسلم سمعه أن يشمته. وأما التثاؤب فإنما هو من الشيطان، فليردَّه ما استطاع. فإذا قال هاه، ضحك منه الشيطان».

919.[It is nattated by Sayyidina Bin Abu Hurayrah ﷺ that the Holy

(1) [٩١٨] انظر: مجمع الزوائد للهيثمي ٥/ ١٠٤.

Prophet ﷺ said, "Allah likes sneezing but does not like yawning. When a man sneezes and says الحمدلله (al-Hamdulillah, praise belongs to Allah) then he has a right over every Mulsim who hears it ashould give response. And, yawning is from the devil so one must try to suppress it as far as possible. If one say Hah.. (on yawning) then the devil laughs becasuse of that."][1]

٤١٥ ـ باب ما يقول إذا عطس

415. Chapter: What does one say on sneezing

٩٢٠ ـ حدَّثَنا موسى، عن أبي عوانة، عن عطاء، عن سعيد بن جبير، عن ابن عباس قال: إذا عطس أحدكم فقال: الحمد لله، قال الملَك: رب العالمين. فإذا قال: رب العالمين، قال الملَك: يرحمك الله.

920.[Sayyidina Ibn Abbas رضي الله عنه has said, "When one of you sneezes, let him say الحمدلله (al-Hamdulillah, praise belongs ot Allah). The angel responds with رب العالمين (Lord of the worlds.) When the sneezer says, رب العالمين too, the angel says يرحمك الله (yar hamakAllah, nay Allah have mercy on you)."][2] (Bukhari, Abu Dawood, Tirmizi, Ahmed, Hakim)

٩٢١ ـ حدَّثَنا موسى بن إسماعيل قال: حدثنا عبد العزيز بن أبي سلمة قال: حدثنا عبد الله بن دينار، عن أبي صالح السمان، عن أبي هريرة، عن النبي ﷺ قال: «إذا عطس فليقل: الحمد لله، فإذا قال، فليقل له أخوه أو صاحبه: يرحمك الله. فإذا قال له: يرحمك الله، فليقل: يهديك الله ويصلح بالك».

921.[Sayyidina Abu Hurayrah رضي الله عنه has reported the Prophet ﷺ as saying, "When one of you sneezs, he must say الحمدلله (al-Hamudlillah). And when he says al-Hamdulillah, his brother or colleague should say يرحمك الله (yer hamak Allah, may Allah have mercy on you). The sneezer must then say(in response) يهديك الله ويصلح بالك (yahadik Allah wa yuslih balak, may Allah guide you and improve your affairs.)]2

[Imam Bukahari رحمه الله has commented that of all hte Ahadith on sneezing this Hadith is the most strong. It is narratd by Abu Sahih al-Saman.][3]

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(1) [٩١٩] أخرجه المصنف في الصحيح ٨/ ٦١، والترمذي في السنن ٢٧٤٦ ـ ٢٧٤٧ ـ ٥٠٢٨، وأحمد في المسند ٢/ ٢٦٥ ـ ٤٢٨ ـ ٥١٧، والحاكم في المستدرك ٤/ ٢٦٣ ـ ٢٦٤.

(2) [٩٢٠] أخرجه المصنف في الصحيح ٨/ ٦١، وأبو داود في السنن (كتاب الأدب) ب٩٨، والترمذي في السنن ٢٧٤١، وابن ماجه في السنن ٣٧١٥، وأحمد في المسند ٥/ ٤١٩، والحاكم في المستدرك ٤/ ٢٦٦ ـ ٢٦٧.

(3) [٩٢١] أخرجه المصنف في الصحيح ٨/ ٦١، وأبو داود في السنن (كتاب الأدب ب٩٨، والترمذي في السنن ٤٧٤١، وابن ماجه في السنن ٣٧١٥، وأحمد في المسند ٥/ ٤١٩، والحاكم في المستدرك ٤/ ٢٦٦ ـ ٢٦٧.

(Bukhari, Abu Dawood, Tirmizi, Ibn Majah, Ahmad, Hakim)

٤١٦ ـ باب تشميت العاطس

416. Chapter: Responding to the sneezer

٩٢٢ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا الفزاريُّ، عن عبد الرحمن بن زياد بن أنعم الإفريقي قال: حدثني أبي أنهم كانوا غزاة في البحر زمن معاوية، فانضم مركبنا إلى مركب أبي أيوب الأنصاري، فلما حضر غداؤنا أرسلنا إليه فأتانا، فقال: دعوتموني وأنا صائم فلم يكن لي بد من أن أجيبكم لأني سمعت رسول الله ﷺ يقول: «إن للمسلم على أخيه ستَّ خصال واجبة، إن ترك منها شيئاً فقد ترك حقاً واجباً لأخيه عليه: يسلّم عليه إذا لقيه، ويجيبه إذا دعاه، ويشمّته إذا عطس، ويعوده إذا مرض، ويحضره إذا مات، وينصحه إذا استنصحه».

قال: وكان معنا رجل مزّاح يقول لرجل أصاب طعامنا: جزاك الله خيراً وبراً، فغضب عليه حين أكثر عليه. فقال لأبي أيوب: ما ترى في رجل إذا قلت له: جزاك الله خيراً وبرًّا غضب وشتمني؟ فقال أبو أيوب: إنا كنا نقول: إن من لم يصلحه الخير أصلحه الشر، فاقلب عليه. فقال له حين أتاه: جزاك الله شراً وعرًّا. فضحك ورضي وقال: ما تدع مزاحك! فقال الرجل: جزى الله أبا أيوب الأنصاري خيراً.

922.[Abdur Rahman bin Ziyad bin An'am al-Afriqi has reported on the authority of his father that, in the time of Sayyidina Mu'wouaj ﵁ , he proceeded to participate in Jihad on a ship. Their beasts has joined the beast of Sayyidina Abu Ayyub Ansari ﵁ . When the afternoon meal was broufth to them, they invited him. He came to them and said, "You have invited me although I am fasting. And, I had no option but to accept your invitation because I have heard the Messenger of Allah ﷺ say that a Muslim has six rights over his brother as wajib (obligatory). If he omits to give (even)one thing out of it then he neglects a wajib with which his bother has over him.(The rights are):

(1) When they meet, he should greet him with salaam,

(2) When he invites, he should go to him,

(3) When he sneezes, he should give a response (to al-Hamdulillah)

(4) When he falls ill, he must pay him a sick visit, and

(5) When he dies, he must accomany the funeral, and

(6) he must enquire and wish him well when he needs that".

The narrator interspersed that one of their group was given to much joking. He always said to a man who came to their meats (in a humorous way) جزاك الله خيرا وبرا (may Allah reward you for your good an piety). That man would become angry on him (for the joke) when ever he repeated these

words. The humorous man asked Sayyidina Abu Ayyub Ansari ﷺ, "What is your opinion about this man who became angry whne I said to him جزاك الله خيرا وبرا and he callled me wicked".

Sayyidina Abu Ayyub Ansari ﷺ said, "we used to say: He who is not reformed by good, is reformed by evil. Hence, you must alter what you say." When that man who lost his temper came again, the humorous man said جزاك الله خيراً وعزاً (may Allah recompense you for evil and wickedness). On hearing that, this man laughed and was pleased saying, "You are not the one to give up your humour".

The humorous man said, "May Allah reward Abu Ayyub ansari with a better reward!"]

٩٢٣ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا يحيى بن سعيد قال: حدثنا عبد الحميد بن جعفر قال: حدثني أبي، عن حكيم بن أفلح، عن ابن مسعود عن النبي ﷺ قال: «أربع للمسلم على المسلم: يعوده إذا مرض، ويشهده إذا مات، ويجيبه إذا دعاه، ويشمّته إذا عطس».

923.[It is repoeted by Sayydina Abu Mas'ood ﷺ that the Prophet ﷺ said, "A Muslim has four rights over another Muslim.

(1) When he is ill, he should pay him a sick visit,

(2) when he dies, he should attend his funeral.

(3) When he invites, he must accept his invitaion, and

(4) When he sneezes then he must respond (to his words)".]

٩٢٤ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا أبو الأحوص، عن أشعث، عن معاوية بن سُويد، عن البراء بن عازب قال: أمرنا رسول الله ﷺ بسبع ونهانا عن سبع: أمرنا بعيادة المريض، واتباع الجنائز، وتشميت العاطس، وإبرار المقسم، ونصر المظلوم، وإفشاء السلام، وإجابة الداعي. ونهانا عن خواتيم الذهب، وعن آنية الفضة، وعن المياثِر والقَسِّيَّة، والإستبرق، والديباج، والحرير.

924.[Sayyidina Bara bin Aazib ﷺ said that the Messenger of Allah ﷺ commanded them to do seven things and forbade them from doing seven things. He commanded them to:

(1) visit the sick,

(2) follow the funeral,

(3) respond to the sneezer,

(4) honour the promise which they make,

(5) help the oppressed,

(6) spread the salaam, and

(7) accept an invitation.

The Prophet ﷺ forbade them:

(i) silver utensils,

(ii) silk garments

(iv) cloth knitted in the village Qas which is a mixture of cotton and silk (it is a village in Egypt),

(v) thick silken cloth called istabraq,

(vi) deebaj (also a beautiful silk), and

(vii) pure silk.][1] (Bukhari, Muslim, Tirmizi, Nasa'i, Ibn Majah)

٩٢٥ ـ وعن إسماعيل بن جعفر، عن العلاء بن عبد الرحمن، عن أبيه عن أبي هريرة، أن رسول الله ﷺ قال: «حق المسلم على المسلم ست» قيل: ما هي يا رسول الله؟ قال: «إذا لقيته فسلِّم عليه، وإذا دعاك فأجبه، وإذا استنصحك فانصح له، وإذا عطس فحمدَ الله فشمِّته، وإذا مرض فعده، وإذا مات فاتبعه».

925.[Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said, "A Muslim has six rights over another Muslim." He was asked what they were and he said, "They are:

(i) when they meet, he must offer salaam,

(ii) when he invites, the other must acept the invitation,

(iii) when he requests, he must wish him well,

(iv) when he sneezes and says al-Hamdulillah, he must give the response,

(v) when he is ill, he must pay him a sick visit, and

(vi) when he dies, he must follow the funeral.][2]

٤١٧ ـ باب من سمع العطسة يقول: الحمد لله

417. Chapter: Who hears a sneeze says al-hamdulillah........

٩٢٦ (ث ٢١١) ـ **حدَّثَنا** طلق بن غنام قال: حدثنا شيبان، عن أبي إسحاق، عن خيثمة، عن علي رضي الله عنه قال: من قال عند عطسة سمعها: الحمد لله ربّ العالمين على كل حال ما كان، لم يجد وجع الضرس ولا الأذن أبداً.

926.[Sayyindina Ali ﷺ said that if anyone who hears a sneeze and says الحمدالله رب العالمين على كل حال (praise belongs to Allah, Lord of the worlds in all circumstances) then he will never have pain in his grinder and ears.][3] (Ibn

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(1) [٩٢٤] أخرجه المصنف في الجنائز والمظالم والطب والأدب وغيرها من الكتب ومسلم في الأطعمة والترمذي في الاستئذان واللباس وأخرجه النسائي في الجنائز وفي الإيمان واللباس وابن ماجه في الكفارات.

(2) [٩٢٥] انظر السنن الكبرى للبيهقي ١٠٨/١٥، وشرح السنة للبيهقي ٥/ ٢١٠.

(3) [٩٢٦] أخرجه ابن أبي شيبة موقوفاً. قال الحافظ: رجاله ثقات ومثله لا يقال من قبل الرأي له حكم الرفع

Abu Shaybah, Tabrani)

EXPLAIATION: This has been stated as a remedy and cure and it not the response to sneeze. Rather, it is a practice to protect one's own grinder and ears.

٤١٨ ـ باب كيف تشميت من سمع العطسة؟

418. Chapter: How may one respond on hearing a sneeze

٩٢٧ ـ حدَّثنا مالك بن إسماعيل قال: حدثنا عبد العزيز بن أبي سلمة قال: أخبرنا عبد الله بن دينار، عن أبي صالح، عن أبي هريرة، عن النبي ﷺ قال: «إذا عطس أحدكم فليقل: الحمد لله. فإذا قال الحمد لله، فليقل له أخوه أو صاحبه: يرحمك الله. وليقل هو: يهديكم الله ويصلح بالكم».

927.[It is narrated by Sayyidina Abu Hurayrah that the Prophet ﷺ said, "When one of you sneezes, he must say الحمدلله (al-Hamdulillah, praise belongs to Allah!). When he says al-Hamdulillah, his brother of his colleague must say (in response) يرحمك الله (yarhamak Allah, may Allah have mercy on you). Then the sneezer should say يهديكم الله ويصلح بالكم (yahdikum Allah was balakum, May Allah guide you and correct your affairs).][1] (Bukhari, Abu Dawood, Tirmzi, Ibn Majeh, Ahmed, Hakim)

٩٢٨ ـ حدَّثنا عاصم قال: حدثنا ابن أبي ذئب، عن سعيد المقبُري، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: إن الله يحب العطاس ويكره التثاؤب. وإذا عطس أحدكم وحمد الله كان حقاً على كل مسلم سمعه أن يقول: يرحمك الله. فأما التثاؤب فإنما هو من الشيطان، فإذا تثاءب أحدكم فليردَّه ما استطاع. فإن أحدكم إذا تثاءب ضحك منه الشيطان».

928.[It is reported by Sayyidina Abu Hurayrah said, "Allah liked sneezing but does not like yawning. When one of you sneezes and says الحمدلله (al-Hamdulillah), it is wajib (obligatory) on every Muslim who hears it to say in response يرحمك الله (yarhamok Allah).

Yawing is from the devil. When one of you has the urge to yawn, he must prevent it as far as possible. When anyone yawns, the devil laughs with it.][2]

وأخرجه أحمد بطوله مرفوعاً وليس فيه ذكر وجع الضرس ولفظه من طريق: فليقل الحمد لله رب العالمين. وليقل من حوله يرحمك الله وليقل يهديكم الله ويصلح بالكم. وأخرج الطبراني عنه مرفوعاً من وجه آخر بلفظ: من بادر العاطس بالحمد عوفي من وجع الخاصرة ولم يشتك ضرسه أبداً. قال الحافظ سنده ضعيف.

(1) [٩٢٧] أخرجه المصنف في الصحيح ٨/ ٦١، وأبو داود في السنن (كتاب الأدب) ب٩٨، والترمذي في السنن ٢٧٤١، وابن ماجه في السنن ٣٧١٥، وأحمد في المسند ٥/ ٤١٩، والحاكم في المستدرك ٤/ ٢٦٦ ـ ٢٦٧.

(2) [٩٢٨] انظر المصادر في الحديث رقم ٩١٩.

٩٢٩ ـ حدَّثَنَا حامد بن عمر قال: حدثنا أبو عوانة، عن أبي حمزة قال: سمعت ابن عباس يقول إذا شُمِّتَ: عافانا الله وإياكم من النار، يرحمكم الله.

929.[Abu Hamzah said that he heard Sayyidina Ibn Abbas ﷺ respond to a sneeze in these words: عافانا الله واياكم من النار يرحمكم الله

"May Allah give ourselves and you securiity from the fire. May Allah have mercy on you."][1] (al-Masannef Abdur Razzaq)

٩٣٠ ـ **حدَّثَنَا** إسحاق قال: أخبرنا يعلى قال: أخبرنا أبو منين وهو يزيد بن كيسان، عن أبي حازم، عن أبي هريرة قال: كنا جلوساً عند رسول الله ﷺ، فعطس رجل فحمد الله. فقال له رسول الله ﷺ: «يرحمك الله»، ثم عطس آخر فلم يقل له شيئاً. فقال: يا رسول الله! رددتَ على الآخر ولم تقل لي شيئاً؟ قال: «إنه حمد الله، وسكتَّ».

930. [Sayyidina Abu Hurayrah ﷺ said that they were seated with the Messenger of Allalh ﷺ when a man sneezed and said الحمدالله (al-Hamdulillah). The Messenger of Allah ﷺ said to him (in response), يرحمكم الله (yar hamok Aallah). shorthy after ward another man sneezed but the Prophet ﷺ did not say anything. He said, "Messenger of Allah, you did respond to the other man but you did not say anything for me." He reminded him "He had said الحمدالله but you were quiet and did not say anything."][2] (al-Musannaf Abdur Razzaq)

٤١٩ ـ باب إذا لم يحمد الله لا يشمَّت

419. Chapter: No answer needs to be given if al-Hamdulillah is not said

٩٣١ ـ **حدَّثَنَا** آدم قال: حدثنا شعبة قال: حدثنا سليمان التيمي قال: سمعت أنساً يقول: عطس رجلان عند النبي ﷺ، فشمَّت أحدهما ولم يشمِّت الآخر فقال: شمتَّ هذا ولم تشمِّتني؟ قال: «إن هذا حمد الله، ولم تحمده».

931..[Sayyidina Anas ﷺ said that two men sneezed in the presence of the Messenger of Allah ﷺ. He responded to one of them but did not say anything to the other.He said, "You responded to him but did not respond to me." The Prophet ﷺ reminded him, "He had said الحمدالله (al-Hamdulillah) but you did not say الحمدالله."][3] (Fath al-Bari, Ibn Hajar)

٩٣٢ ـ **حدَّثَنَا** محمد بن سلام قال: حدثنا ربعيُّ بن إبراهيم هو أخو ابن علية قال:

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(1) [٩٢٩] أخرجه عبد الرزاق في المصنف ١٩٦٧٨.
(2) [٩٣٠] أخرجه عبد الرزاق في المصنف ١٩٦٧٨.
(3) [٩٣١] انظر: فتح الباري لابن حجر ١٠/ ٦١٠.

حدثنا عبد الرحمن بن إسحاق، عن سعيد بن أبي سعيد، عن أبي هريرة قال: جلس رجلان عند النبي ﷺ أحدهما أشرفُ من الآخر، فعطس الشريف منهما، فلم يحمد الله ولم يشمِّته، وعطس الآخر، فحمد الله فشمَّته النبي ﷺ. فقال الشريف: عطستُ عندك فلم تشمتني، وعطس هذا الآخر فشمَّته؟ فقال: «إن هذا ذكر الله فذكرتُهُ، وأنت نسيت الله فنسيتُك».

932.[Sayyidina Abu Hurayrah ﷺ said that two were sitting with the Prophet ﷺ.One of them was more respectable than the other and he sneezed but did not say الحمدالله (al-Hamdulillah) and the Prophet ﷺ gave the response for it. So, the respectable man submitted to the Prophet ﷺ, "I got a sneeze in your presence but you did not respond to me while you gave a response to this man when he sneezed." The Prophet ﷺ said, "He remembered Allah so I remembered him while you forgot Allah so I too forgot you."][1]

٤٢٠ ـ باب كيف يبدأ العاطس؟

420. Chapter: How should the sneezer begin

٩٣٣ ـ حدَّثَنا إسماعيل عن مالك، عن نافع، عن عبد الله بن عمر، أنه كان إذا عطس فقيل له: يرحمك الله، فقال: يرحمنا وإياكم، ويغفر لنا ولكم.

933.[When Sayyidina Abdullah Ibn Umar ﷺ received the response (yarhamok Allah) to his sneeze, he would say يرحمنا واياكم ويغفر لنا ولكم (yarhmanouna, waiyyakum wa yaghfirlana wa lakum, "May Allah have mercy on us and on you and may He forgive us and forgive you.")][2] (Hakim Bazzar).

٩٣٤ ـ حدَّثَنا أبو نُعيم قال: حدثنا سفيان، عن عطاء، عن أبي عبد الرحمن، عن عبد الله قال: إذا عطس أحدكم فليقل: الحمد لله رب العالمين، وليقل من يردُّ: يرحمك الله، وليقل هو: يغفر الله لي ولكم.

934.[Sayyidina Abdullah ﷺ said, "When one of you sneezes, he should say الحمدالله رب العالمين (al-Hamdulillah rabbil aalmeen). And the person who responds should say يرحمك الله (yarhamak Allah). Then, the sneezer should say in response to him يغفر الله لي ولكم (yaghfir Allah leewa lakum), (May Allah forgive me and forgive you)"][3] (Mabani al-Hakim)

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(1) [٩٣٢] أخرجه أحمد في المسند ٢/ ٣٢٨.

(2) [٩٣٣] أخرجه الحاكم في الأدب والبزار.

(3) [٩٣٤] عبد الله قال الحافظ: هذا هو الصحيح أي الموقوف والمرفوع تفرد به أبيض بن أبان عن عطاء وتابعه جعفر بن سليمان (إتحاف). أخرجه الطبراني والحاكم.

٩٣٥ - حدَّثَنَا عاصم بن علي قال: حدثنا عكرمة قال: حدثنا إياس بن سلمة، عن أبيه قال: عطس رجل عند النبي ﷺ فقال: «يرحمك الله»، ثم عطس أخرى، فقال النبي ﷺ: «هذا مزكوم».

935. [It is reported by Iyas bin Salamah on the authority of his father that someone sneezes in the presence of the Prophet ﷺ who said يرحمك الله (yarhamak Allah). Then he sneezed again and the Propehet ﷺ said, "He has a cold".]

٤٢١ - باب من قال: يرحمك إن كنتَ حمدت الله

421. Chapter: May Allah have mercy on you i f you have praised Him

٩٣٦ - حدَّثَنَا عارم قال: حدثنا عمارة بن زاذان قال: حدثني مكحول الأزديُّ قال: كنت إلى جنب ابن عمر، فعطس رجل من ناحية المسجد، فقال ابن عمر: يرحمك الله إن كنتَ حمدت الله.

936.[Makhool al-Azdee said that he was sitting next to Sayyidina Ibn Umar ﷺ. Someone from the corner of the mosque sneezed and Sayyidina Ibn Umar ﷺ said, "If you have said الحمدالله (al-Hamdulillah) then I say يرحمك الله (yar ha mak Allah), (meaning, if you have praised Allah then may He have mercy on you)".]

EXPLANATION: Sayyidina Ibn Umar ﷺ was for away and had not heard his voice so he said these words. If you have praised Allah then I pray for you يرحمك الله (may Allah have mercy on you!

٤٢٢ - باب لا يقل: آب

422. Chapter: Do not say Aab

٩٣٧ - حدَّثَنَا محمد بن سلام قال: أخبرنا مخلد قال: أخبرنا ابن جريج، أخبرني ابن أبي نجيح، عن مجاهد، أنه سمعه يقول: عطس ابنٌ لعبد الله بن عمر - إما أبو بكر وإما عمر - فقال: آب. فقال ابن عمر: ما آب؟ إن آب اسم شيطان من الشياطين، جعلها بين العطسة والحمد.

937.[Mujahid said that a son of Sayyidna Abdullah ibn Umar ﷺ sneezed. His name was Umar or Abu bakr and he said, "Aab". Sayydina Ibn Umar ﷺ asked him, "What is Aab?" (Then added,) "AAb is the name of one of the devils who has introduced between the sneeze and الحمدالله (al-Hamdlillahh).")He meant to say that the devil prompt the sneezer to take this name before saying al Hamdulillah.)][1] (Ibn Abu Shaybah).

(1) [٩٣٧] أخرجه ابن أبي شيبة قال الحافظ: سند الأثر صحيح.

EXPLANATAION: Sayyidina Abdullah ibn Umar ﷺ had many sons one of whose name was Umar, and he had a grandson by the name of Abu Bakr (Tahzeeb al-Tahzeeb v-5, P- 328). This account is of one of them that when he sneezed he said Aab, or Aash. Sayyidina Ibn Umar ﷺ was displeased at that and said to him that it was the name of the devil. This Hadith is also reproduced by Mussanaf Ibn Abu Shaybah but instead of the word Aab. it has the word Aash and this seems more appropariate because when a man sneezes there is an involuntary sound at the end of which is heared.

Nevertheless, the words Aad and Aash are both wrong and must be avoided. Immediately on sneezing a man must say al-Humdlillah, so that the devil has no opportunity to be happy and there is a display of urgency in calling the name of Allah.

٤٢٣ ـ باب إذا عطس مراراً

423. Chapter: On getting about of sneezes

٩٣٨ ـ **حدَّثَنَا** أبو الوليد قال: حدثنا عكرمة بن عمار قال: حدثني إياس بن سلمة قال: حدثني أبي قال: كنت عند النبي ﷺ فعطس رجل فقال: «يرحمك الله» ثم عطس أخرى فقال النبيُّ ﷺ: «هذا مزكوم».

938.[Iyas bin Salamah has said on the authority of his father who said that he was in the presence of the Prophet ﷺ when a man sneezed. The Prophet ﷺ said يرحمك الله (yarhamak Allah) but he sneezes again and the Prophet ﷺ said that the man had a cold.]

٩٣٩ ـ **حدَّثَنَا** قتيبة قال: حدثنا سفيان، عن ابن عجلان، عن المقبري، عن أبي هريرة قال: شمِّته واحدة وإثنتين وثلاثاً، فما كان بعد هذا فهو زكام.

939.[Sayyidina Abu Hurayrah ﷺ said that one should respond to a sneezer who sneezes once, twice or three times. What is after that is cold of the head.][1] (Abu Dawood)

٤٢٤ ـ باب إذا عطس اليهودي

424. Chapter: when a Jew sneezes

٩٤٠ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا سفيان، عن حكيم بن الديلم، عن أبي بردة، عن أبي موسى قال: كان اليهود يتعاطسون عند النبي ﷺ رجاء أن يقول لهم: يرحمكم الله. فكان يقول: «يهديكم الله ويصلح بالكم».

940.[Sayyidina Abu Musa ﷺ said that the Jew came before the Prophet ﷺ and sneezes in the hope that he would say to them يرحمكم الله (yar hamakum

(1) [٩٣٩] أخرجه أبو داود بطرق.

Allah, may Allah have mercy on you). But, the Prophet ﷺ said to them, instead يهديكم الله ويصلح بالكم (yah dee kum Allah we yuslih ba lakum) "May Allah guide you and correct your affairs or situation (by enabling you to believe)".]

. . . ـ **حدَّثَنَا** أبو حفص بن علي قال: حدثنا يحيى قال: حدثنا سفيان قال: حدثني حكيم بن الديلم قال: حدثني أبو بردة، عن أبيه. . . مثله.

[Imam Bukhari has transmitted this Hadith through another chain of narrators too.]

٤٢٥ ـ باب تشميت الرجل المرأة

425. Chapter: Man' s response to a woman's sneeze

٩٤١ ـ **حدَّثَنَا** فروة [بن أبي المغراء الكندي] وأحمد بن إشكاب [الحضرمي الصفار] قالا: حدثنا القاسم بن مالك المزني، عن عاصم بن كليب، عن أبي بردة قال: دخلتُ على أبي موسى ـ وهو في بيت [ابنته] أم الفضل بن العباس ـ فعطستُ فلم يشمّتني، وعطستْ فشمّتها، فأخبرت أمي. فلما أتاها وقعت به وقالت: عطس ابني فلم تشمِّته وعطستْ فشمتَّها. فقال لها: إني سمعت النبي ﷺ يقول: «إذا عطس أحدكم فحمد الله فشمِّتوه، وإن لم يحمد الله فلا تشمِّتوه» وإن ابنك عطس فلم يحمد الله فلم أشمِّته، وعطست فحمَدت الله فشمتُّها. فقالت: أحسنت.

941.[Sayyidina Abu Hurayrah ؓ said that he went to (his father) Abu Musa ؓ who was in the house of the mother of Fadl bin Abbas. Abu Hurayrah ؓ continued to say, "I sneezed but he did not respond but when Umm al-Fadl bin Abbas sneezed, he gave her response." Abu Hurayrah ؓ told his mother (about it). "When Abu Musaؓ came to him and said, 'When my son sneezed you did not respond but when Umm al-fadl sneezed you gave her a response. He said that he had heard the Prophet ﷺ say that when anyone sneezes and he says al-Humdulillah give him a replay but if he doesnot say al-Humdulillah then do not give him a reply. He added, 'My son did not say al-Humdulillah when he sneezed so I did not give a reply but Umm al-Fadl said al-Hamdulillah when she sneezed, so I replied to her. On hearing that my father said that he had done a great thing."][1] (Hakim, Muslim)

٤٢٦ ـ باب التثاؤب

426 Chapter: Yawning

٩٤٢ ـ **حدَّثَنَا** عبد الله بن يوسف قال: أخبرنا مالك، عن العلاء بن عبد الرحمن، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «إذا تثاءب أحدكم فليكظم ما استطاع».

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(1) [٩٤١] أخرجه الحاكم في المستدرك ٤/ ٢٦٥، ومسلم في الصحيح (كتاب الزهد) ٥٤.

942.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "When one of you has the urge to yawn, let him keep his mouth shut as far as possible."][1] (Ahmed)

EXPLANATION: Quite a number of Ahadith have been presented on the subject of sneezing and yawning. The latter is discussed in Ahadith #919, 928 and 942. The command, in brief, is that when a man feels like yawning, he must try his best ot suppress it and keep his mouth shut. If the mouth remains open. the devil laughs with pleasure and if a sound Ahh is emitted that also causes him to laugh. It is state in some Ahadith that the devil enters an open mouth as we will see in Ahadith #952 and 954.

As for sneezing, the instructions given to us include that the sneezer should say al-Hamdulillah. One who is sitting close by should say yarhamok Allah and the sneezer should complement it with the supplication يهديكم الله ويصلح بالكم (yah dee kum wa yuslih balakum, may Allah guide you and improve your affairs).

Also, we are told that if the sneezer utters his words الحمد لله al-Hamdulillah only then does he deserve a response yarahmak Allah. But, if he does not speak his words (al-Hamdulillah,) the no response is due to him. We also know that if a disbeliever sneezes and says al-Hamdulilah, he does not merit the response yarhamok Allah but a supplication may be made for him to receive guidance by saying yahdeekum Allah wa yuslih balaKum, (may Allah guide you and enable you to believe).

We learn also that if a woman sneezes and says al-Hamdulillah, she too may be given a response in the words yarhamak Allah and even a man may give this response.(However, precaution must be taken to observe the evile and to prevent mischief.

Now, we come to the situation of a man sneezing repeatedly, say more than once. He says al-Humdulillah. How many times shoud he be given the response? Imam Bukhari ﷺ has reproduced Hadith#935 and 938 as narrated by Sayyidina Iyas bin salamah ﷺ that his father was with hte Messenger of Allah ﷺ when a man sneezed. The Prophet ﷺ said that this man had cold. Then he has also transmitted a Hadith narrated by Sayyidina Abu Hurayrahﷺ . He said that a response must be given to a sneezer the first time, the second time and the third time and beyond this it is cold that the sneezer suffers from. There is a Hadith in sunan Abu Dawood quoting the Messenger of Allah ﷺ as saying:

تشميت العاطس ثلاثاً فإن شئت أن تشمطه فشمطه وإن شئت فكفى.

"Respond to a sneeze three times but if he sneezes often you may bless him

(1) [٩٤٢] أخرجه أحمد في المسند ٢/ ٣٩٧.

if you like or suffice at that number if you like".

We know thus that blesings are invoked on the sneezer three times. The sneezer that causes well-being in the sneezer is the one to which a man responds. The sneeze that is from colds is an illness and it is not what one gets in a natural condition which create well-being. Upto three times one sees whether it is of the first kind or not; so one does invoke blessings upto three times. As for the man whom the Messenger of Allah ﷺ said the very second time that had cold he said that because he understood on the man's second sneeze the he was ill.

Some of the Ahadith have mentioned the rigths of Muslims over fellow Muslims; four in some Hadith and six in others. This is not a contradiction at all. Those that describe the rights as six, include the four in some Ahadith. Hence, sometimes fewer rights are described and sometimes more.

The Ahadith 922 and 925 also say that when a Muslim seeks well-wishing, he must be given that. This does not bring one to the other's making the demand. it is not a condition that the other make request for wishing him well because we are told in a Hadith وينصح له إذا غاب أو شهد (A Muslim wishes another Muslim well whether he is present or absent).

٤٢٧ ـ باب من يقول: لبيك؛ عند الجواب

427. Chapter: He who says "Here am I" in answering

٩٤٣ ـ حدَّثَنا موسى بن إسماعيل قال: حدثنا همام، عن قتادة، عن أنس، عن معاذ قال: كنت رديف النبي ﷺ فقال: «يا معاذ» قلت: لبيك وسعديك. ثم قال مثله ثلاثاً: «هل تدري ما حقُّ الله على العباد؟ أن يعبدوه ولا يشركوا به شيئاً» ثم سار ساعة فقال: «يا معاذ»، قلت: لبيك وسعديك. قال: «هل تدري ما حقُّ العباد على الله عز وجل إذا فعلوا ذلك؟ أن لا يعذِّبهم».

943.[Sayyidina Mu'az رضي الله عنه said that he was sitting behind the Prophet ﷺ on a riding beast when he called, "O Mu'az". He asnwereed "Labayk wa sa'ddyk (here am I, ready to obey you!)" He called out in this way three times and said, "Do you know what right Allah has over His slaves?" He then answered himself, "That they worship Him and do not associate anyone with Him".

Then after a little while during which they had advanced forward, he said, "O Mu'az!" He ansered, "Labak wa Sa'dayk!" The Prophet ﷺ asked, "Do you know what right the slaves have over Allah once they do that?" (meaning, worship Him also without being polytheistic) "That He should not punish them!"][1] (Tareekh Ishbahan).

(1) [٩٤٣] انظر: تاريخ أصبهان ١/ ٢٩٤.

EXPLANATION: We have here the validity of answering summons by saying, "Labayk". It means here I am! The word used with it is sadayk and the Arabs use this word also in answering summons. It means, "I am ready to obey".

٤٢٨ ـ باب قيام الرجل لأخيه

428. Chapter: A man's arising for his brother

٩٤٤ ـ حدَّثَنا عبد الله بن صالح قال: حدثني الليث قال: حدثني عقيل عن ابن شهاب قال: أخبرني عبد الرحمن بن عبد الله بن كعب بن مالك، أن عبد الله بن كعب ـ وكان قائد كعب من بنيه حين عمي ـ قال: سمعت كعب بن مالك يحدّث حين تخلف عن رسول الله ﷺ في غزوة تبوك، فتاب الله عليه، وآذن رسولُ الله ﷺ بتوبة الله علينا حين صلى صلاة الفجر، فتلقاني الناس فوجاً فوجاً يهنئوني بالتوبة، يقولون: لتهنئك توبة الله عليك. حتى دخلت المسجد، فإذا برسول الله ﷺ حوله الناس، فقام إليّ طلحة بن عبيد الله يهرول حتى صافحني وهنأني، والله ما قام إليّ رجل من المهاجرين غيره، لا أنساها لطلحة.

944.[Sayyidina Ka'b bin Maalik ﷺ related his account when he lagged behind in the Battle of Tabook. He said: When Allah accepted my repentance and the Mesenger of Allah ﷺ announced at the time of the fajr prayers that Allah had accepted my repentance, people met me in large number and congratulated me on the acceptance of my repentance. They said, "Congratulations to you. Allah has approved your repentace." And I entered the Masjid Nabawi. People were sitting around him. Talhah bin Ubayd Allah ran towards me after staning up and shook hands with me and congratulated me. By Allah, one of the Muhajirs besides him stood up for me. I will not forget this demonstration of Thalha's ﷺ love.][1] (Bukhari, Muslim, Abu Dawood, Tirmizi, Nasa'i)

EXPLANATION: When the Prophet ﷺ announced the preparations for the Battle of Tabook, thousands of his Companions ﷺ joined him. However, the hypocrites stayed behind. Three other men who were not hypocrites also remained behind. They were show to join the army and letherargy caused them to rely on thier swift riding beasts to catch up with the advancing party, However, they procrastinated long enough to miss to participation in the Battle. Sayyidina Ka'b bin Maalik ﷺ was one of them an the other two were

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(1) [٩٤٤] أخرجه المصنف مطولاً في الوصايا والجهاد صفة النبي ﷺ ووفود الأنصار وفي موضعين من المغازي، وفي موضعين من التفسير وفي الاستئذان والأحكام والنذور، ومسلم في التوبة وأبو داود في الطلاق، والنذور والجهاد، والترمذي في التفسير والنسائي في الطلاق والنذور.

Murarah bin al-Rabi ﷺ Hilal bin Umayyah ﷺ .

When the Prophet ﷺ returned from the Battle, he imposed a total boycott of these people and it lasted fifty days. At the end of fifty days, their repentance was approved by Allah. This is mentioned in Surah al-Tawbah:

وعلى الثلاثة الذين خلقوا

{And (He relented) towards the three who were left behind..}(al-Tawbah, 9:118)

When this news was annouced the Companions ﷺ went to these people to congratulate them in large numbers, wholesale, as it were! when Sayyidina ka'b ﷺ went to the Prophet ﷺ, of those people who were present there Sayydina Talha bin Ubyad Allah ﷺ got up and greeted him warmly with a handshake offering his congratulations. The Hadith mentions this fact. As for Sayyidina Ka'b's ﷺ statement that none of the muhajirs got up, this is merely lby way of reporting and it is not a complaint from the religious point of view. If everyone had stood up then there would have been a commoon while they tried to shake hands with him, and it would not have been proper in the presence of the Prophet ﷺ who would have been left alone.

٩٤٥ ـ حدَّثَنا محمد بن عرعرة قال: حدثنا شعبة، عن سعد بن إبراهيم، عن أبي أمامة بن سهل بن حنيف، عن أبي سعيد الخدري أن ناساً نزلوا على حكم سعد بن معاذ، فأرسل إليه فجاء على حمار، فلما بلغ قريباً من المسجد قال النبيُّ ﷺ: «ائتوا خيرَكم، أو سيدكم» فقال: «يا سعد، إن هؤلاء نزلوا على حكمك» فقال سعد: أحكم فيهم أن تقتل مقاتلتهم، وتسبى ذريتهم. فقال النبي ﷺ: «حكمتَ بحكم الله، أو قال: حكمت بحكم الملك».

945.[Sayyidina Abu Sa'eed al-Khudri ﷺ said that some people (the Jews of Banu Quraysh) came down at the command of Sa'd bin Mu'az ﷺ . He was called and he came riding a donkey. When he approached the mosque, the Prophet ﷺ said, "Rise up for one better than you", or he said "Rise up for your chief". And he also said, "O Sa'd these people have come down on your orders". Sayyidina Sa'd ﷺ said, "Those of them that are their fighting men should be slain and their young children should be made captives".

The Prophet ﷺ said, "You have judged according to Allah's decree", or he said, "You have decided in the light of the King's command.]

٩٤٦ ـ حدَّثَنا موسى بن إسماعيل قال: حدثنا حماد بن سلمة، عن حميد عن أنس قال: ما كان شخص أحبَّ إليهم رؤيةً من النبي ﷺ، وكانوا إذا رأوه، لم يقوموا إليه، لما يعلمون من كراهيته لذلك.

946.[Sayyidina Anas ﷺ has said, "More then seeing the Prophet ﷺ no the person was dear to his Companions but in spite of that love they did not rise

up (from theri seats) when he came because they know that such a thing was unagreeable to him."] [(1)] (Tirirmizi and Ahmad)

٩٤٧ ـ **حدَّثَنا** محمد بن الحكم قال: أخبرنا النضر قال: حدثنا إسرائيل قال: أخبرنا ميسرة بن حبيب قال: أخبرني المنهال بن عمرو قال: حدثتني عائشة بنت طلحة، عن عائشة أم المؤمنين رضي الله عنها قالت: ما رأيت أحداً من الناس كان أشبه بالنبي ﷺ كلاماً ولا حديثاً ولا جلسة من فاطمة. قالت: وكان النبي ﷺ إذا رآها قد أقبلت رحب بها، ثم قام إليها فقبَّلها، ثم أخذ بيدها فجاء بها حتى يجلسها في مكانه. وكانت إذا أتاها النبي ﷺ رحبت به، ثم قامت إليه فقبَّلته. وإنها دخلت على النبي ﷺ في مرضه الذي قُبِض فيه، فرحَّبَ وقبَّلها وأسرَّ إليها فبكت. ثم أسرَّ إليها فضحكت. فقلت للنساء: إن كنتُ لأرى أن لهذه المرأة فضلاً على النساء، فإذا هي من النساء: بينما هي تبكي إذا هي تضحك، فسألتها: ما قال لك؟ قالت: إني إذاً لَبَذِرة. فلما قُبِض النبي ﷺ فقالت: أسرَّ إليَّ فقال: إني ميت، فبكيت، ثم أسرَّ إليَّ فقال: إنك أول أهلي بي لحوقاً، فسررت بذلك وأعجبني.

947. [Sayyidah Ayshah ﵂ said that she did not find anyone resemble the Prophet ﷺ more in speech, conversation and sitting than Sayyidah Fatimah ﵂. When the Prophet saw her, he would welcome her and rise up for her and kiss her and then lead her inside by the hand. He would make her sit at his place.

When the Prophet ﷺ went to her house, she would welcome him, rise up for him and kiss him.

Sayyidiah Fatimah ﵂ came to the Prophet ﷺ in his illness through which he died. He welcomed her, kissed her and said something privately to her which made her weep bitterly. Then he said something else privately to her and she began to to laugh.

Sayyidiah Ayshah ﵂ said to the women that she found his woman (sayyidah Fatimah) more excellent than other woman. She had been weeping among them but then suddenly laughed, she asked her what the Prophet ﷺ had told her about she said that she would not disclose the secret then.

When the Prophet ﷺ died she revealed that when he spoke the first time, he would her that he told depart from the world shortly and she wept. The second time, he spoke to her and said, "You would be the first member of my family to meet me." This made her happy and she liked it.] [(2)] (Bukhari)

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(1) [٩٤٦] أخرجه الترمذي في الاستئذان وأحمد.

(2) [٩٤٧] أخرجه المصنف في المصنف ٤/٢٤٨.

EXPLANATION: The author (may Allah be merciful to him) has reproduced four Ahadith in this Chapter. Three of theses Ahadith confirm that it is proper to rise up on someone's arrival which the fourth states that the Companions ﷺ did not rise up when the Holy Prophet ﷺ came to their gatherings because he did not like it. On the whole, these Ahadith jusify the rising up for a visitor particulary if he is a patient or if he needs help and support as sayyidina Sa'd bin Mu'az ﷺ needed. He was unwell and had to be helped alight from his riding beast. These Ahadith also tell us that the person for whom someone else gets up from his sitting position should not already expect to receive that honour because the Messenger of Allah ﷺ did not like that anyone should stand up in his honor. The Companions ﷺ kept sitting when he came. There is a justification to stand up for a visitor if he does not expect and like to receive that honour.

It is a very bad practice certain saintly men adopt where by their disciples should stand up for them other wise they are annoyed. It reveals their arogance, and other people must not stand up for them.

٤٢٩ ـ باب قيام الرجل للرجل القاعد

429. Chapter: Standing up for a seated man

٩٤٨ ـ **حدَّثَنا** عبد الله بن صالح قال: حدثني الليث قال: حدثني أبو الزبير، عن جابر قال: اشتكى النبيُّ ﷺ، فصلينا وراءه وهو قاعد وأبو بكر يُسمع الناس تَكبيره، فالتفت إلينا فرآنا قياماً. فأشار إلينا فقعدنا، فصلينا بصلاته قعوداً. فلما سلَّم قال: «إن كدتم لتفعلوا فعل فارس والروم يقومون على ملوكهم وهم قعود. فلا تفعلوا. ائتموا بأئمتكم؛ إن صلى قائماً فصلوا قياماً، وإن صلى قاعداً فصلوا قعوداً».

948.[Sayyidina Jabir ﷺ said that the Prophet ﷺ had been ill once and he lead them in prayers. He offered the prayer in a sitting posture and called out takbeer, in prayer, in a soft voice loud enough for Abu Bakr ﷺ to hear it. He turned to them standing so backoned to them (to sit dowm) and they sat dowm. They offered their prayers sitting down which the Prophet ﷺ. After he turned in Salutaion, the Prophet ﷺ said "Do not do as the Iranians and Roman do. They keep standing before their kings who remain seated. you should not treat your Imams in this way but you should follow them. If they lead you in prayers in a standing you should remain standing but if they lead you while they are in a sitting posture you too should offer prayer in a sitting postion".][1] (Muslim, Nasai, Ibn Majah, Ahmed).

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(1) [٩٤٨] أخرجه مسلم في الصحيح (كتاب الصلاة) ب١٩ رقم٨٤، والنسائي في السنن ٣/ ٩ وابن ماجه في السنن ١٢٤٠، وأحمد في المسند ٣/ ٣٣٤.

EXPLANATION: This command was applicable in the earlier days and the worshippers in the congregations adopted the posture of the Imam. If he led them while he was sitting, they too sat down, But this command was abrogated later. The Companions ﷺ who offered prayers behind him in his last illness (before death) adopted a standing posture while he led them sitting. A new command supersedes and abrogates the previos command. (as stated by Nawawi in Sharah Saheeh Muslim v- 1 p- 170)

٤٣٠ ـ باب إذا تثاءب فليضع يده على فيه

430 Chapter:Place the hand over the mouth when yawing

٩٤٩ ـ حدَّثَنا مسدد قال: حدثنا خالد قال: حدثنا سهيل، عن ابن أبي سعيد، عن أبي سعيد، عن النبي ﷺ قال: «إذا تثاءب أحدكم فليضع يده بفيه فإن الشيطان يدخل فيه».

949.[It is narrated by Sayyidina Abu Sa'eed al- Khudri ﷺ that the Prophet ﷺ said, "When one of you yawns, he must place his hand over his month because the devil enters the mouth."] (1) (Ahmed).

٩٥٠ ـ حدَّثَنا عثمان قال: حدثنا جرير، عن منصور، عن هلال بن يساف، عن عطاء، عن ابن عباس قال: إذا تثاءب فليضع يده على فيه، فإنما هو من الشيطان.

950.[Sayyidina Ibn Abbas ﷺ said, "When you get the yawning, hold your hand over the mouth because yawning is for the devil)."]'(2) (Muslim)

٩٥١ ـ حدَّثَنا مسدد قال: حدثنا بشر بن المفضل قال: حدثنا سهيل قال: سمعت ابناً لأبي سعيد الخدري يحدِّث أبي، عن أبيه قال: قال رسول الله ﷺ: «إذا تثاءب أحدكم فليمسك على فيه، فإن الشيطان يدخله».

951.[It is reported by the son of Sayyidina Abu Sa'eed al- Khudri ﷺ from his father that the Messnger of Allah ﷺ said,"If anyone of you yawns, let him shut his mouth because the devil enters it.]

. . . ـ حدَّثَنا خالد بن مخلد قال: حدثنا سليمان قال: حدثني سهيل قال: حدثني عبد الرحمن بن أبي سعيد، عن أبيه، أن النبي ﷺ قال: «إذا تثاءب أحدكم فليمسك بيده فمه، فإن الشيطان يدخله».

Imam Bukhari has also reproted this Hadith through another line of trasmisson and it is narrated by Sayyidina Abu Sa'eed al-Khudri ﷺ . Its words are:

[It is narrated by Abdur Ranman bin Abu Sa'eed on the authority of his

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(1) [٩٤٩] أخرجه أحمد في المسند ٣/ ٩٣.

(2) [٩٥٠] أخرجه مسلم.

father (Abu Sa'eed al-khudri) that the Prophet ﷺ said, "When anyone of you gets the yawning then he must close his mouth with his hand because the devil goes into it.] (1) (Ahmed).

EXPLANATION: In the Chapter on sneezing, we have mentioned guide linees on how one may conduct oneself when ore yawns. Readers may look them up over there.

٤٣١ ـ باب هل يفلي أحد رأس غيره؟

431. Chapter: May one pick lice from another's head

٩٥٢ ـ حدَّثنا عبد الله بن يوسف قال: أخبرنا مالك، عن إسحاق بن أبي طلحة أنه سمع أنس بن مالك يقول: كان النبي ﷺ يدخل على أم حرام بنت ملحان، فتطعمه ـ وكانت تحت عبادة بن الصامت ـ فأطعمته وجعلت تفلي رأسه، فنام، ثم استيقظ يضحك.

952 [Sayyidina Anas bin Maalik ؓ said that the Prophet ﷺ used to visit Umm Haram daughter of Mulhan. She use to serve him meals. She was married to Ubahad bin al-Sait ؓ. One day she gave him food and said clearing his head of lice. He then went to sleep and when he woke up he laughed (on something).] (2) (Bukhari, Muslim,Mawatta Imam Malik, Ahmed).

EXPLANATION: Sayyidah Umm Haram ؓ was the maternal aunt of Sayyidina Anas ؓ. The Prophet visited them often, there is no question whatsoever of lice growing on his hair because he was Tahir, Tayyib and Mutattib, meaning clean and pure. Of course, therewas possibililty of his getting them from other people with whom he has a regular contact, and this possibility prompted Sayyidah Umm Haram ؓ to examine his hair and clear them. It is stated by Kirmani in Sharah Bukhari (v 12 p 97) that the relationship of Sayyidah Umm Haram ؓ with the Prophet ﷺ was that of a Mahram to which statement all scholars subscribe. As for the specific relationship, Hafiz Ibn Abd al-Barr رحمه الله has said that she was the Prophet's ﷺ foster maternal aunt. Some other authorities have asserted that she was an aunt of the Prophet ﷺ father or grandfather. Abdul Muttablib was of the tribe Banu Najjar who were of the Ansar.

٩٥٣ ـ حدَّثنا عليُّ بن عبد الله قال: حدثنا المغيرة بن سلمة أبو هاشم المخزومي ـ وكان ثقة ـ قال: حدثنا الصَّعِق بن حَزْن قال: حدثني القاسم بن مطيّب، عن الحسن البصري، عن قيس بن عاصم السعدي قال: أتيت رسول الله ﷺ فقال: «هذا سيد أهل الوبر» فقلت: يا رسول الله، ما المال الذي ليس عليَّ فيه تبعة من طالب ولا من

(1) [٩٥١] أخرجه أحمد في المسند ٣/ ٩٦.

(2) [٩٥٢] أخرجه المصنف في الجهاد، وفي الرؤيا وفي الاستئذان في باب من زار قوماً فقال عندهم، ومسلم في الجهاد، والأربعة ومالك في الموطأ، وأحمد.

ضيف؟ فقال رسول الله ﷺ: «نِعْمَ المال أربعون، والكثرة ستون، وويل لأصحاب المئين، إلا من أعطى الكريمة، ومنح الغزيرة، ونحر السمينة، فأكل وأطعم القانعَ والمعتَرّ» قلت: يا رسول الله! ما أكرم هذه الأخلاق، لا يحلُّ بوادٍ أنا فيه من كثرة نعمي، فقال: «كيف تصنع بالعطية؟» قلت: أعطي البِكر وأعطي الناب. قال: «كيف تصنع في المنيحة؟» قلت: إني لأمنح المائة. قال: «كيف تصنع في الطَّرُوقة؟» قلت: يغدو الناس بحبالهم، ولا يُوزَعُ رجلٌ من جمل يختطمه، فيمسك ما بدا له، حتى يكون هو يرده. فقال النبي ﷺ: «فمالُكَ أحبُّ إليك أم مَواليك؟!» [قال: مالي]. قال: «فإنما لك من مالك ما أكلت فأفنيت، أو أعطيتَ فأمضيت، وسائره لمواليك» فقلت: لا جرم، لئن رجعتُ لأقلَّنَّ عددها. فلما حضره الموت جمع بنيه فقال: يا بنيَّ، خذوا عني، فإنكم لن تأخذوا عن أحد هو أنصح لكم مني. لا تنوحوا عليَّ فإن رسول الله ﷺ لم يُنَح عليه، وقد سمعتُ النبي ﷺ ينهى عن النياحة. وكفنوني في ثيابي التي كنت أصلي فيها، وسوّدوا أكابركم، فإنكم إذا سوّدتم أكابركم لم يزل لأبيكم فيكم خَليفة. وإذا سوَّدتم أصاغركم هان أكابرُكم على الناس وزهدوا فيكم. وأصلحوا عيشكم، فإن فيه غنى عن طلب الناس. وإياكم والمسألة فإنها آخِرُ كسب المرء. وإذا دفنتموني فسوُّوا عليَّ قبري، فإنه كان يكون شيء بيني وبين هذا الحي من بكر ابن وائل خُماشات، فلا آمن سَفيهاً أن يأتي أمراً يُدخل عليكم عيباً في دينكم.

953.[Qays bin Aasim al-Sa'di ﷺ said that he presented himself before the Messneger of Allah ﷺ who said, "This is the chief of the dwellers of the tent. (There are made of camel hair.) Qays ﷺ asked, "Messenger of Allah, what is the amount of wealth which, if I have, does not place on me the obligation to give anything to one who asks and to entertain a guest?" The Prophet ﷺ said, "The best wealth is up to forty, but sixty is plenty and those who have a hundred face destruction unless they bestow generously and give the needy a high milk yielding animal and sacrifice a fat animal which they eat themselves and feed those who practice content and who comes to them to beg".

Qays said, "Messenger of Allah, these are very high morals. The valley where I live, no one brings his animal because I have a large number liveshock." The Prophet ﷺ "What do you give when you have to bestwo somethig to someone?" Qays ﷺ said, "I give a new born lamb." The Prophet ﷺ enquired, "What do you do with a milk yielding animal?" He said that he gave away a hundred sheep, and the Prophet ﷺ asked him what he did about the pregnant animals. He said that people bring their ropes, tie that nose-string and take away the camels, adding "No one is disallowed from doing that. The one who takes away the camels keeps with him what he likes. I do not demand anything so much so that he may even return the same animal".

The Prophet ﷺ asked him, "Is your own wealth dearer to you or the wealth of your relatives"?

Qays ﷺ said, "I hold my own wealth dearer (than theirs)." The Prophet ﷺ said, "Then know that your weatlh is only what you have consumed and finished or given away to someone and placed (in Sadaqah). Anything besides that which you call your own wealth, really belongs to your relatives (which you would leave behind for them) Now, think well! Do you love more what you have given away as sadaqah or what you would leave behind"?

Qays ﷺ said, "Now, the only thing that I will do is that on returning I will reduce the number of my animals (meaning, I will give away a large portion as sadaqah so that my wealth may be useful to me)".

When he was dying, he summond his sons to him and siad to them, "My sons! Heed to my advice for no one can wish you well more than I. When I die, do not wail over me because there was not wailing over a the Messenger of Allah ﷺ and I have heard the Messenger of Allah ﷺ prohibit wailing over the dead. And shroud me in the garments which I wear during prayers. (In those times they wrapped a sheet as an upper garment and another down the waist as lower garment which the called Hullah). And let the elder among you be your chied. If you do that, you will have among you a Khalifah from your father. But if you appoint a younger person as your chief then your elders will fall from grave in the eyes of other people, and they will disassociate from you. And, be mindful of your livelihood. He, who spends his provisions carefully, is safer from begging from other people. And, refrain from asking other people for anything (help, etc.) because begging is the last means of earning livelihood for a man.

And when you have buried me, level my grave (so that it is not more raised than is sunnah and do not make it be known that it is my grave) because there have been skirmishes between me an the brie of Bakr bin Wail. And I am not satisfied that a foolish person from them may do something that puts a dent in your religion.][1]

قال علي: فذاكرت أبا النعمان محمد بن الفضل فقال: أتيت الصعق بن حزن في هذا الحديث فحدثنا عن الحسن: فقيل له عن الحسن؟ قال: لا يا يونس بل عبيد عن الحسن. قيل له سمعته من يونس؟ قال لا حدثني القاسم بن مطلب عن يونس بن عبيد عن الحسن، عن مثيب ، فقلت لأبي النعمان فلم تحمله؟ قال: لا ضيعناه.

[Ali ibn Madini (the teacher of Imam Bukhari) said that he discussed this Hadith with Abu al-Numan Muhammad bin Fadl. He said that he went to

(1) [٩٥٣] القاسم بن مطيب، العجلي: البصري، فيه لين من الخامسة.

Saq bin Hazan who narrated this Hadith on the authority of Hassan Busri ﷺ and was asked whether there was a chain of narrators between Qays and Hassan and he said that the chain ran in this manner:

From al-Qasim ibn Muttalib, from Yunus bin Ubays, from al-Hassan from Qays.

Ali ibn Madini said to Abu al-Numan, "Why do you not take the responsibility and narrated it to the people?" He replied that he could not remember it well so did not pass it on).]

EXPLANATION: There are many useful words in this Hadith and many pieces of advice. However, this Hadith does not relate to the chapter created by Imam Bukhari about clearing someone's hair lice. Perhaps, the scribe has placed the Hadith in a wrong chapter.

The imformation that the Messenger of Allah ﷺ gave to Qays bin S'd about the recommended wealth being number forty and the excess of it being sixty does not tell us what the figue represents. May be it means forty dirham and sixty dirham or forty goats and sixty goats. But Allah knows what is true.

٤٣٢ ـ باب تحريك الرأس وعضّ الشفتين عند التعجب

432. Chapter: when surprised, shaking the head & pressing the lips

٩٥٤ ـ حدَّثَنَا موسى قال: حدثنا وهيب قال: حدثنا أيوب، عن أبي العالية قال: سمعت عبد الله بن الصامت قال: سألت خليلي أبا ذر فقال: أتيت النبيَّ ﷺ بوضوء، فحرك رأسه وعض على شفتيه. قلت: بأبي أنت وأمي، آذيتك؟ قال: «لا، ولكنك تدرك أمراء ـ أو أئمة ـ يؤخرون الصلاة لوقتها» قلت: فما تأمرني؟ قال: «صل الصلاة لوقتها فإن أدركت معهم فصلِّه، ولا تقولن صليت فلا أصلي».

954.[Sayyidina Abu Zarr ﷺ said that he brought the Prophet ﷺ water for abulation. He shook his head and pressed his lips with his teeth. so Abu Zarr ﷺ asked, "May my parents be ransomed to you! Have I caused you inconvenience?" The Prophet ﷺ said, "No. But you will find such Amirs or imams who will delay prayers from their appointed time." He asked, "How should I behave (in that situation)?" The Prophet ﷺ said, "Offer prayer at their appointed hour. And, if you find them praying then join them too in prayers.And, never say that you have already offered prayers so will not offer them again".][1]

EXPLANATION: When water was brought to him that he might perform ablutaion, the Prophet ﷺ thought of the future amers who would postpone

(1) [٩٥٤] أخرجه مسلم في الصحيح (كتاب المساجد) ٤١ رقم ٢٤٢.

prayer from their scheduled hours. When he thought of that, he shouk his head and pressed his lips with the teeth. It is indeed surprising for a Musilm that prayer should be delayed beyond its appointed hour knowing its significane and knowing the prescirbed hours. The Prophet ﷺ demonstrated his surprise by shaking his head and pressing his lips. This is what Imam Bukhari رحمه الله means to emphsise. The fore warning of the prophet ﷺ that we would encounter such Imams who would procrastinate and put prayers behind schedule was seen put in practice in the era of Banu umayyah. The ameers of that period have taken over the pulpit and leadership of prayers (Imam's duties) to themselves. They did not allow the scholars and the righteous to lead prayers but they led prayers congratulations themselves and delayed them beyond time.

Sayyidina Abu Zarr رضي الله عنه enquired what should be done when faced with such a situation. The Prophet ﷺ advised him that such a person should offer his prayers on the right time and, if he has the opportunity, he must offer it again with the Imam without protesting that he had already offered prayer and will not repeat it. (He said this because otherwise mischief would arise and if a prayer is repeated while there is time yet then he would get additional reward. The first effort had discharged his obligation while the second would fetch him further reward). This advice pertains to the time when such ameers held away who had assumed the powers over mosques and the duties of Imams.

The Imams who lead in prayers today are appointed by custodains of the mosques or the worshippers who frequent them. They receive their salaries also. Such Imams have no reason to delay prayers beyond the schedule.

However, the question does arise for a man who has already offered the appointed prayers at home or elsewhere and then finds an Imam leading a congregation. Should he join the congrergation or not? The answer to this is found in a Hadith in sunan Abu Dawood.

إذا صلى أحدكم في رحله ثم أدرك الإمام ولم يصلّ فليصلّ معه فإنها له نافلة.

If one of you has offered a prayer by himself at home and then finds the Imam who has not yet offered (that) prayer then he should offer the prayer with the Imam also. Such prayer will be counted as an optional prayer for him.]

The application of the Hadith is general but, in view of the Ahadith that disallow optional prayer after Fajr and Asr prayers, Imam Abu Hanifah holds that the application is restricted. According to him, if anyone is faced with such a situation then he must not repeat the Fajr or Asr prayers and he must also not repeat the Maghrib prayer because we have no evidence of an optional prayer consisting of three raka'at from the Messenger of Allah ﷺ.

٤٣٣ ـ باب ضرب الرجل يده على فخذه عند التعجب أو الشيء

433. Chapter: To strike one's thigh or something else when surprised

٩٥٥ ـ حدَّثَنا يحيى بن بكير قال: حدثنا الليث، عن عقيل، عن ابن شهاب، عن علي بن حسين، أن حسين بن علي حدثه، عن علي رضي الله عنه، أن رسول الله ﷺ طرقه وفاطمةَ بنت النبي ﷺ فقال: «ألا تصلون؟» فقلت: يا رسول الله! إنما أنفسنا عند الله، فإذا شاء أن يبعثنا بَعَثَنا. فانصرف النبي ﷺ ـ ولم يرجع إليَّ شيئاً ـ ثم سمعت وهو مدبر يضرب فخذه يقول: ﴿وَكَانَ ٱلْإِنسَـٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: 54].

955. It is reported by Sayyidina Ali ؓ that one night the Messenger of Allah ﷺ visited him and his own daughter Sayyidah Fatimah ؓ (and the obejctive was to wake them for tahajjud prayer). He asked, "Do you not offer the tahajjud prayer"?

Sayyidina Ali ؓ said, "O Messenger of Allah. Our souls are in the hand of Allah Whenever He likes He wakes us up".

On hearing this reply, the Prophet ﷺ went back without saying anything to Sayyidina Ali ؓ . He heard however, the Prophet ﷺ, as he turned, slap his thigh and walk ahead reciting this verse:[1]

﴿وَكَانَ ٱلْإِنسَـٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: 54].

{........ but Man is more than anything contentious.}] (al-Kahf, 18:54)] (Bukhari, Muslim, Nisai, Ahmed)

EXPLANALTION: The Hadith describes the Prophet ﷺ slapping his thigh while he was returning from the door of Sayyidina Ali ؓ and this is why Imam Bukhari ؒ has placed this Hadith here, in this Chapter. When the Prophet ﷺ went ot Sayyidina Ali ؓ he should have answered that they would offer the tahajjud shortly but he said, instead, that Allah waked them up when He liked. The prophet ﷺ did not like the response and he attributed it to man's cross or quarrelsome nature and recited a revelant part of a verse of Surah al-Kahf. This verse descirbes man as contentious.

٩٥٦ ـ حدَّثَنا محمد بن سلام قال: أخبرنا أبو معاوية، عن الأعمش، عن أبي رزين، عن أبي هريرة قال: رأيته يضرب جبهته بيده ويقول: يا أهل العراق، أتزعمون أني أكذب على رسول الله ﷺ؟ أيكون لكم المهنأ وعليّ المأثم؟ أشهد لسمعت رسول الله ﷺ يقول: «إذا انقطع شسع أحدكم، فلا يمشي في نعله الأخرى حتى يصلحه».

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(1) [٩٥٥] أخرجه المصنف في الصحيح ٩/ ١٣١ و١٦٨، ومسلم في الصحيح (كتاب صلاة المسافرين) ٢٠٦، والنسائي في السنن ٣/ ٢٠٥، وأحمد في المسند ١/ ٢٧٧.

956.[It is repoted by Abu Razeen that he saw Sayyidina Abu Hurayrah ﷺ strike his forehead with his hand and say, "O people of Iraq! Do you suppose that I will impure a lie to the Massenger of Allah ﷺ? Is it that you should enjoy and have comfort while I should sin? I bear witness that I had heard the Messenger of Allah ﷺ say that if the thong of a shoe of anyone of you breaks, he should not walk with one shoe (but repair the broken shoe and wear both because he could fall down with the balance offset with one shoe).] (1) (Bukahri, Muslim, Ahmed)

EXPLANATION: Sayyidina Abu Hurayrah ﷺ used to narrate very many Ahadith and the people expressed surpise and raised objections against him. God forbid, they thought he made up the Ahadith on his own. Once when he found the people of Iraq entertaining such doubts, he struck his forehead and said, "What do you suppose, I relate to you Ahadith that you should put them into practice while I do the wrong of narrating false Ahadith? Why should I do such a foolish thing? He concluded with a Hadith that is written above.

٤٣٤ ـ باب إذا ضرب الرجلُ فخذ أخيه ولم يرد به سوءاً

434. Chapter: Striking the thigh of brother without causing his pain

٩٥٧ ـ حدَّثنا أبو معمر قال: حدثنا عبد الوارث قال: حدثنا أيوب بن أبي تميمة، عن أبي العالية البرَّاء قال: مرَّ بي عبد الله بن الصامت، فألقيت له كرسياً، فجلس، فقلت له: إن ابن زياد قد أَخَّرَ الصلاة، فما تأمر؟ فضرب فخذي ضربة (أحسبه قال: حتى أثر فيها) ثم قال: سألتُ أبا ذر كما سألتني، فضرب فخذي كما ضربتُ فخذك، فقال: صلّ الصلاة لوقتها، فإن أدركت معهم فصل، ولا تقل: قد صليتُ فلا أصلي.

957. [It is narrated by Abu al-Aaliyah al-barra that Abdullah bin al-Samit passed by him and he offered him a chair on which he sat down. Abu al-Aaliyah then said to him that ibn ziyad had put the prayers behind time and asked him what he thought of it. On hearing it, he slapped Abu al-aaliyah on his thigh so hard that he had its impression on it, and he said, "I had asked Abu Zarr ﷺ just as you have asked me. He hit me as hard on my thigh a I hit you (today) and said to me that I should offer prayers at the appointed time and if I get prayers with them then I may offer that too but I should not say that I have offered prayers already and will not offer with them".](2)

EXPLANATION: According to this Hadith, it is proper to slap another

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(1) [٩٥٦] أخرجه مسلم في الصحيح ٩٥٦، أخرجه مسلم في الصحيح (كتاب اللباس) ٦٩، وأحمد في المسند ٢/ ٢٤٢ ـ ٢٤٥ ـ ٢٥٣ ـ ٤٤٣ ـ ٤٧٧ ـ ٤٨٠ ـ ٣/ ٢٩٣ ـ ٣٢٧.

(2) [٩٥٧] أخرجه النسائي ومسلم.

man on his thigh. As for offering prayers a second time if one gets an opportunity to do that, we have explained that under Hadith #954. The explanation may be read there.

٩٥٨ ـ حدَّثنا أبو اليمان قال: أخبرنا شعيب، عن الزهريّ، عن سالم بن عبد الله، أن عبد الله بن عمر أخبره، أن عمر بن الخطاب انطلق مع رسول الله ﷺ في رهط من أصحابه قِبَل ابن صياد، حتى وجدوه يلعب مع الغلمان في أطم بني مغالة، وقد قارب ابن صياد يومئذ الحلم. فلم يشعر حتى ضرب النبي ﷺ ظهره بيده ثم قال: «أتشهد أني رسول الله؟» فنظر إليه فقال: أشهد أنك رسول الأميين. قال ابن صياد: فتشهد أني رسول الله؟ [فرصه] النبي ﷺ ثم قال: «آمنتُ بالله وبرسوله»، ثم قال لابن صياد: «ماذا ترى؟» فقال ابن صياد: يأتيني صادق وكاذب. فقال النبي ﷺ: «خلط عليك الأمر». قال النبي ﷺ: «إني خبأت لك خبيئاً»، قال: هو الدُّخّ، قال: «اخسأ، فلم تَعْدُ قدرَك» قال عمر: يا رسول الله! أتأذن لي فيه أن أضرب عنقه؟ فقال النبي ﷺ: «إن يكُ هو لا تسلَّط عليه، وإن لم يكُ هو فلا خير لك في قتله».

. . . ـ قال سالم: وسمعت عبد الله بن عمر يقول: انطلق بعد ذلك النبي ﷺ هو وأُبيّ بن كعب الأنصاري يوماً إلى النخل التي فيها ابن صياد، حتى إذا دخل النبيُّ ﷺ طفق النبي ﷺ يتقي بجذوع النخل، وهو يسمع من ابن صياد شيئاً قبل أن يراه. وابن صياد مضطجع على فراشه في قطيفة له فيها زمزمة. فرأت أمُّ ابن صياد النبي ﷺ وهو يتقي بجذوع النخل. فقالت لابن صياد: أي صاف! (وهو اسمه) هذا محمد، فتناهى ابن صياد. قال النبي ﷺ: «لو تركته بيَّن».

958. [It is narrated by Sayyidina Abdullah bin Umar ﷺ that Sayyidina Umar ﷺ went to Ibn Sayyad with the Messenger of Allah ﷺ and a few of his Companions ﷺ. They found him at the mounds of Banu Mahata playing with other boys. That day, Ibn Sayyad was near attaining majority. He was not aware of the new-comers until the Messenger of Allah ﷺ gave him a clap on his back, and said to him, "Do you bear testimony that I am the Messenger of the illiterate people (the Arabs)." Ibn Sayyad then asked the Prophet ﷺ, "Do you testify that I am the Messenger of Allah"?

The Prophet ﷺ squeezed him and said, "I believe in Allah and His messengers." He then asked Ibn Sayyad, "What do you see?" He replied that both the one who speaks truth and the one who lies come to him and the Prophet ﷺ said to him, "You are confused." He then said to Ibn Sayyad, "I have concealed something in my mind for you," Ibn Sayyad said that it was (dukh) and the Prophet ﷺ said to him, "Away with you! You will not go beyond your power".

Sayyidina Umar ﷺ said, "Messenger of Allah, permit me to cut off his neck." The Prophet ﷺ said, "If he is the one then you will not be able to kill

him. And if he is not the one then there is no good for you in killing him".

Salim said that he heard Abdullah bin Umar ﷺ say that after that, one day the Prophet ﷺ went with Ubayy bin Kab to the palm trees where Ibn Sayyad was. The Prophet ﷺ hid himself behind the palm trunks for he wished to hear what he said to himself before Ibn Sayyad could see him. Ibn Sayyad lay on his bed in a wrapper and Murmured something to himself. Ibn Sayyad's mother saw the Prophet ﷺ behind the palm trunks, and said to Ibn Sayyad, "O Saf (that being his name), here is Muhammad," whereupon Ibn Sayyad moved away (from there). The Prophet ﷺ said, "If his mother had left him alone (without informing him of our arrival), he might have said something".]

... ـ قال سالم: قال عبد الله: قام النبي ﷺ في الناس فأثنى على الله بما هو أهله. ثم ذكر الدجال فقال: «إني أُنذركموه. وما من نبي إلا وقد أنذر به قومه، لقد أنذر نوح قومه، ولكن سأقول لكم فيه قولاً لم يقله نبيٌّ لقومه: تعلمون أنه أعور، وإن الله ليس بأعور».

[Salim said that Sayyidina Abdullah bin Umar ﷺ said that the Prophet ﷺ stood among the people and extolled Allah as befitted him and then mentioned dajjal. He said, "I warn you about him and there is no Prophet ﷺ who has not warned his people about him. Prophet ﷺ Nuh ﷺ had also warned his people but I am going to tell you something that no Prophet ﷺ has told his people: you must know that he (dajjal) is one-eyed but Allah is not one-eyed."][1] (Bukhari, Tirmizi, Ahmad)

EXPLANATION: The Messenger of Allah ﷺ had forewarned that dajjal would come and had assured his Companions that if he came in his times, he would be enough for him (dajjal). In those times, a boy was born among the Jews and he was called Ibn Sayyad. He behaved in a mysterious way and it seemed that he might turn out to be dajjal. When he was alone to himself, he kept murmuring something. The Prophet ﷺ went to make enquiries and slapped him on his back and asked him if he bore witness that he (Muhammad ﷺ) was the Messenger of Allah. (Imam Bukhari ﷺ has placed this Hadith in this chapter because of the clap on his back.) Ibn Sayyad said, "You are the Messenger of the Arab people." And, he asked the Prophet ," Do you testify that I am the Messenger of God?" (He conversed in the manner of a half mad person.) The Prophet ﷺ Squeezed him hard and said, " I believe in Allah and his messengers." And he asked Ibn Sayyad what was it that he saw and he answered that he was visited by the truthful one and the liar too. (To such people, the devils do come and inform them of true and false things.) The

(1) [٩٥٨] أخرجه المصنف في الصحيح ٨/ ٤٩ ـ ٥٠، والترمذي في السنن ٢٢٤٩، وأحمد في المسند ١/ ٣٨٠.

Prophet ﷺ told him that he was mixed up and did not know the truth, and he asked him, "Tell me what I have concealed?" He said that the Prophet ﷺ had concealed (dukh) for he had recited the verse of Surah al-Dukhan.

﴿يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [الدخان: 10]

«When the heaven shall bring a manifest smoke.} (44:10)

The devil heard the daal and he whispered that to Ibn Sayyad who answered that the Prophet ﷺ had concealed (dukh). The Prophet ﷺ understood that he received visits by the devils and said to him, "Go away. You cannot go beyond your power." He meant that he would continue to remain in the influence of the devil.

When Sayyidina Umar ؓ requested permission to eliminate the boy, the Prophet ﷺ said to him that if he was the one, meaning dajjal, then Umar ؓ could not kill him and go against the decree of Allah. "If he has to appear as dajjal, you cannot do anything," And, if he was not dajjal then there was no good in killing him. (The Jews were zimmies and the Muslims were bound to protect them.

The Prophet ﷺ then delivered a sermon and said that every Prophet had warned his people about dajjal and he too warned his people. (Dajjal will claim to be divine and will have certain things that will confuse the people). And the Prophet ﷺ also said that he told his people something about Dajjal that no Prophet before him had told and, knowing it, no one can be misled. "Dajjal is one-eyed," he said "Let all Believers realize that and none of them can picture the lord of worlds to be one-eyed. This is a great sign for my Ummah (people). When dajjal makes his appearance they must see that he is one-eyed and a one-eyed person cannot claim divinity".

٩٥٩ ـ حدَّثَنَا موسى قال: حدثنا وهيب قال: حدثنا جعفر، عن أبيه، عن جابر قال: كان النبي ﷺ إذا كان جُنباً يصب على رأسه ثلاث حفنات من ماء.

959. Sayyidina Jabir ؓ said that when the Prophet ﷺ took the bath of janabah (sexuel defilement), he poured three handfuls of water on his head. Hassan bin Mohammad said, "O Abu Abdallah, I am a hairy man and I have more hair (three handfuls will not suffice them)."

قال الحسن بن محمد: أبا عبد الله، إن شعري أكثر من ذاك. قال وضرب (جابر) بيده على فخذ الحسن فقال: يا ابن أخي، كان شعر النبي ﷺ أكثر من شعرك وأطيب.

[Sayyidina Jabir ؓ the narrator continued clopped his hand over the thigh of Hassan and said, "O son of my brother! The hair of the holy Prophet ﷺ were move dense then yours and beautiful (too)".][1] (Bukhari, Muslim, Nasai)

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(1) [٩٥٩] أخرجه المصنف في الصحيح، ومسلم والنسائي باختلاف في اللفظ.

٤٣٥ ـ باب من كره أن يقعد ويقوم له الناس

435. Chapter: One Who Dislikes That While He Is Seated Other People Keep Standing

٩٦٠ ـ **حدَّثَنَا** موسى قال: حدثنا أبو عوانة، عن الأعمش، عن أبي سفيان، عن جابر قال: صرع رسول الله ﷺ من فرس بالمدينة على جذع نخلة، فانفكت قدمه، فكنا نعوده في مشربة لعائشة رضي الله عنها، فأتيناه وهو يصلي قاعداً، فصلينا قياماً، ثم أتيناه مرة أخرى وهو يصلي المكتوبة قاعداً، فصلينا خلفه قياماً، فأومأ إلينا أن اقعدوا. فلما قضى الصلاة قال: «إذا صلى الإمام قاعداً فصلوا قعوداً، وإذا صلى قائماً فصلوا قياماً، ولا تقوموا والإمام قاعد كما تفعل فارس بعظمائهم».

960. [Sayyidina Jabir ﷺ narrated that once the Messenger of Allah ﷺ fell down from his horse over the trunk of a date-palm in Madinah. He thus sprained his foot.

He said that they used to visit him in the upper room of Sayyidah Ayeshah ﷺ. When they went to him one day, he was offering prayers in a sitting position while they offered prayers in the standing posture. They came again, a second time, and he was offering his fard prayer in a seated position and they prayed behind position and they prayed behind him in a standing position. The Prophet ﷺ indicated to them through gestures that they should offer prayers sitting down. When the prayers were over. He said, "If the Imam prays sitting down, you too should pray sitting and if he prays standing, you too should pray standing. And you should not stand while the Imam is seated as the Persians do for their elders".]

(Explanation of this Hadith may be seen under Hadith # 948)

٩٦١ ـ قال: وولد [لرجل] من الأنصار غلام فسماه محمداً، فقالت الأنصار: لا نكنيك برسول الله، حتى قعدنا في الطريق نسأله عن الساعة، فقال: «جئتموني تسألوني عن الساعة؟» قلنا: نعم، قال: «ما من نفس منفوسة، يأتي عليها مائة سنة»، قلنا: ولد لغلام من الأنصار غلام فسماه محمداً، فقالت الأنصار: لا نكنيك برسول الله. قال: «أحسنت الأنصار، سموا باسمي ولا تكنوا بكنيتي».

961. [The narrator said that a son was born to an Ansar and he named him Muhammad, the Ansars told this man that they would not call him with the kunyah of the Messenger of Allah ﷺ (which meant that they would not call him Abu Muhammad). They sat down on the thoroughfare, (awaiting the Prophet ﷺ) to ask the Prophet ﷺ about Qiyamah. He came there and he asked them if they had waited there to ask him about Qiyamah (The Last Hour, when it would come)? They affirmed (that was the case). The Prophet ﷺ said, "There is no living being which breathes that will pass a hundred

years (meaning those that were alive then would not remain alive in the world after a hundred years)".

They said that a male child was born to an Ansar who had given him the name Muhammad and the Ansar community had told him that they would not call him by the kunyah of the Messenger Allah (Abu Muhammad). He said, "The Ansars have done well. Keep my name but do not keep my Kunyah."][1] (Bukhari, Muslim, Ahmad, Hakim)

EXPLANATION: The Prophet ﷺ was asked about the last hour, when it will come, but he did not say when it will come, but he did not say when that would happen. He was not given that knowledge. He merely gave a general information. That is useful to every one. He said that of those living at that time, none would be alive after a hundred years and the implication was clear. "All of you would soon go away from this world and everyone should think of himself because he who dies finds his last hour".

As for the concluding words:

سموا باسمي ولا تكنوا بكنيتي.

(give may name but not my kunyah), we have explained it under Hadith #837, etc.

٤٣٦ ـ باب مثل الدنيا

436. Chapter : The Example of this World

٩٦٢ ـ **حدَّثنا** عبد العزيز بن عبد الله قال: حدثني الدَّراوردي، عن جعفر، عن أبيه، عن جابر بن عبد الله، أن رسول الله ﷺ مرَّ في السوق داخلاً من بعض العالية ـ والناس كَنَفَيْه ـ فمرَّ بجَدْي أسَكَّ [ميت] فتناوله فأخذ بأذنه. ثم قال: «أيكم يحب أن هذا له بدرهم؟» فقالوا: ما نحب أنه لنا بشيء، وما نصنع به؟ قال: «أتحبون أنه لكم؟» قالوا: لا، قال ذلك لهم ثلاثاً، فقالوا: لا والله! لو كان حياً لكان عيباً فيه أنه أسكُّ (والأسَكُّ الذي ليس له أذنان) فكيف وهو ميت؟! قال: «فوالله، للدنيا أهون على الله من هذا عليكم».

962. [Sayyidina Jabir ﷺ narrated that the Messenger of Allah ﷺ was going through a market in one of the suburbs. The people were there on both sides of him. He found a dead body of the young of a sheep whose ears were cut off. He held its ear and said, "who among you will buy it for a Dirham?" The people exclaimed that they were not prepared to take it against anything, for, "or, of what use is it to us?" The Prophet ﷺ asked, "Do you wish to have it for nothing?" They were quick to say, "No!"

(1) [٩٦١] أخرجه المصنف في الصحيح ٤/ ١٠٣، ومسلم في الصحيح (كتاب الآداب) ٦، وأحمد في المسند ٣/ ٢٩٨، والحاكم في المستدرك ٢٧٧٤.

The Prophet ﷺ put this question to them three times and every time they gave the same reply. They also protested, "Even if it was alive, it had defect because it has severed ears. Then, who can buy it in this condition while it is dead?" The Prophet ﷺ, remarked "By Allah, the world is more, contemptible in the sight of Allah than this dead lamb is in your sight".][1] (Muslim, Hakim)

٩٦٣ ـ **حدَّثَنَا** عثمان المؤذن قال: حدثنا عوف، عن الحسن، عن عُتَيّ بن ضمرة قال: رأيت عند [أُبَيّ] رجلاً تعزّى بعزاء الجاهلية، فأعضَّه أُبيّ ولم يَكْنِه. فنظر إليه أصحابه، قال: كأنكم أنكرتموه! فقال: إني لا أهاب في هذا أحداً أبداً، إني سمعت النبي ﷺ يقول: «من تعزّى بعزاء الجاهلية فأعضّوه ولا تكنوه».

. . . ـ **حدَّثَنَا** عثمان قال: حدثنا المبارك، عن الحسن، عن عُتيّ. . . مثله.

963. [It is narrated by Utayyi bin Damrah that he found a man (conversing with his father who took pride in his ancestors in the manner of the pre-Islamic people. Utayyis's father asked him to chew the penis with his teeth, and he made himself very clear, not resorting to allusion.

He saw that the people were looking at him with astonishment and an inquisitive look. So, he said to them, "perhaps you think I have spoken unreasonably but I will never be afraid to speak in that way because I have heard the Prophet ﷺ say that if anyone relates himself to the era of Jahiliyah he should be asked to eat the penis with his teeth, and this should not be spoken indirectly but he should be told very clearly.]

EXPLANATION: Many people take pride in ancestry. Their fore fathers were disbelievers and idolators and even ignorant people. It is against Islamic tradition to take pride in descent from Jahiliyah and everyone knows that it is through the sexual organs that the human generation continues. The Messenger of Allah ﷺ said, "If anyone takes pride in his descent from the Jahiliyah then tell him to bite the sexual organ through which he has earned his descent so that he may know well what his relationship is." Reference is to his fathers' penis that he is asked to bite with his teeth because another Hadith is very clear Get that organ of his father cut off with if through which he was born".

The Prophet ﷺ has declared that it is Makrooh to talk ignorantly and to refer one's descent to Jahiliyah.

٤٣٧ ـ باب ما يقول الرجل إذا خدرت رجلُه

437. Chapter: What does a man say if his feet become numb

٩٦٤ ـ **حدَّثَنَا** أبو نُعيم قال: حدثنا سفيان، عن أبي إسحاق، عن عبد الرحمن بن سعد

(1) [٩٦٢] أخرجه مسلم في الصحيح (كتاب الزهد) ٢، والحاكم في المستدرك ١/ ٢٩٩.

قال: خَدِرَت رِجلُ ابن عمر فقال له رجل: اذكر أحب الناس إليك. فقال: محمد.

964. [It is narrated by Abdul Rahman bin Sad that the feet of Ibn Umar ﷺ became numb. A man said to him, "Of the people, remember that man who is dearest to you." Thereupon he remembered, "O Muhammad ﷺ!"][1] (Ibn al-Sina)

EXPLANATION: Shaykh Ibn al-Sina as quoted a number of accounts of this kind in Amal al-Yawm wa al-hal to show that when different people had numbness in their feet they were advised to recall the name of the one dearest to them. They took the name of the Prophet ﷺ and the numbness was gone. This is (an effort like) an incantation which has been proved true through experience. One may practice it as a cure but it is not the same thing as calling upon an absentee nor is it an appeal for help.

٤٣٨ - باب

438. Chapter:

٩٦٥ - حدَّثَنَا مسدَّد قال: حدثنا يحيى، عن عثمان بن غياث قال: حدثنا أبو عثمان، عن أبي موسى، أنه كان مع النبي ﷺ في حائط من حيطان المدينة - وفي يد النبي ﷺ عود يضرب به من الماء والطين - فجاء رجل يستفتح، فقال النبي ﷺ: «افتح له، وبشره بالجنة» فذهبت فإذا أبو بكر رضي الله عنه، ففتحت له، وبشرته بالجنة. ثم استفتح رجل آخر فقال: «افتح له، وبشره بالجنة» فإذا عمر رضي الله عنه، ففتحت له، وبشرته بالجنة. ثم استفتح رجل آخر - وكان متكئاً فجلس - وقال: «افتح له، وبشره بالجنة على بلوى تصيبه، أو تكون» فذهبت، فإذا عثمان، ففتحت له فأخبرته بالذي قال، قال: الله المستعان.

965. [Sayyidina Abu Musa ﷺ has narrated that he was with the Prophet ﷺ in a garden of the several gardens of Madinah. He had a staff in his hand which he struck on water and dust when a man came and requested that the gate be opened. The Prophet ﷺ said, "Open the gate for him and give him glad tidings of Paradise".

Abu Musa ﷺ said that he went to open the gate and found that he was Abu Bakr ﷺ He opened the gate and gave him the glad tidings of paradise.

Then another man asked for the gate to be opened and the Prophet ﷺ said, " Open the gate for him and let him (too) have the glad tidings of Paradise!" He was Sayyidina Umar ﷺ . Abu Musa ﷺ opened the gate for him and conveyed to him the glad tidings of Paradise.

Then another man knocked at the gate. The Prophet ﷺ was reclining on a pillow. He sat up (straight) and instructed that the gate should be opened for

(1) [٩٦٤] أخرجه ابن السني مرفوعاً عن ابن عمر، وعن ابن عباس بغير هذا السند.

the new-comer who should be given the good news of Paradise, and told also that he will face hardship. Abu Musa ﷺ went (to open the gate and found Sayyidina Uthman there. He opened the gate and conveyed to him the message of the Prophet ﷺ. Thereupon he said, " Allah alone is my Helper!"][1] (Bukhari, Muslim, Tirmizi, Ahmad)

EXPLANATION: This Hadith conveys the Prophet's tidings of Paradise for his three Caliphs, Sayyidina Abu Bakr ﷺ, Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ. However, the Prophet ﷺ let Sayyidina Uthman ﷺ know that he would also face hardship and he declared that only Allah is the one who will help him. Accordingly, he was harassed by the Egyptians and Allah helped him. The Ummah was protected from mischief and although he was the Ameer al Mumineen (Commander of the Believers) yet he did not give a resistance and was thus martyred.

٤٣٩ ـ باب مصافحة الصبيان

439. Chapter: Shaking hands with children

٩٦٦ ـ **حدَّثَنَا** ابن شيبة [عبد الرحمن بن عبد الملك الحزامي] قال: حدثنا ابن نباتة، عن سلمة بن وردان قال: رأيت أنس بن مالك يصافح الناس فسألني: من أنت؟ فقلت: مولى لبني ليث. فمسح على رأسي ثلاثاً وقال: بارك الله فيك.

966. [Salamah bin Wardon narrated that he saw Anas bin Maalik ﷺ shaking hands with other people. He asked him who he was and said, "I am a Mawla[2] of the tribe Banu Layth".

Sayyidina Anas ﷺ shook hands with Salamah bin Wardon who was a young child then. He also stroked his head and asked him who he was and he said that he was a freed slave of the Banu al- Layth.

٤٤٠ ـ باب المصافحة

440. Chapter: Shaking Hands

٩٦٧ ـ **حدَّثَنَا** حجاج قال: حدثنا حماد بن سلمة، عن حميد عن أنس بن مالك قال: لما جاء أهل اليمن قال النبي ﷺ: «قد أقبل أهل اليمن، وهم أرقُّ قلوباً منكم» فهم أول من جاء بالمصافحة.

967. [Sayyidina Anas ﷺ bin Maalik ﷺ said that when the people of Yemen came, the Prophet ﷺ said, "The people of Yemen have come and they are more soft-hearted than you are. They are the first people to introduce hand-shake (Meaning, they came and shook hands the first time).]

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(1) [٩٦٥] أخرجه المصنف في الصحيح ٥/١٦ ـ ٨/٥٩، ومسلم في الصحيح (كتاب فضائل الصحابة) ٢٨، والترمذي في السنن ٣٧١٠، وأحمد في المسند ٤/٤٠٦.

(2) *Mawla* is a freed slave.

٩٦٨ ـ حدَّثَنَا محمد بن الصباح قال: حدثنا إسماعيل بن زكريا، عن أبي جعفر الفراء، عن عبد الله بن يزيد، عن البراء بن عازب قال: من تمام التحية أن تصافح أخاك.

968. [Sayyidina Bara bin Aazib said, "The Salam is perfected when you shake hands with your brother (after exchanging Salam.][1] (Abu Dawood, Ibn Majah, Tirmizi)

EXPLANATION: This Hadith conveys the saying of Bara bin Aazib that the perfection of salam lies in the handshake. This fact is also supported by the Ahadith Marfoo.

It is reported by Sayyidina Abu Umamah that the Messenger of Allah ﷺ said, "The perfection the visit to the sick lies in placing a hand over the patient. And, the perfection of salaam lies on the handshake".[2]

٤٤١ ـ باب مسح المرأة رأس الصبي

441. Chapter: A woman stroking a child's head

٩٦٩ ـ حدَّثَنَا عبد الله بن أبي الأسود قال: حدثنا إبراهيم بن مرزوق الثقفي قال: حدثني أبي (وكان لعبد الله بن الزبير فأخذه الحجاج منه) قال: كان عبد الله بن الزبير بعثني إلى أمه أسماء بنت أبي بكر، فأخبرها بما يعاملهم حجاج، وتدعو لي وتمسح رأسي، وأنا يومئذ وصيف.

969. [Ibrahim bin Marzooq al-Thaqafi said that his father (who stayed with Abdullah bin al-Zubayr before al-Hajjaj took him) said, "Abdullah bin al-Zubayr ؓ sent me to his mother Sayyidah Asma daughter of Sayyidina Abu Bakr ؓ with the report on the treatment Hajjaj meted out to him. Sayyidah Asma ؓ made a supplication for me and stroked my head while I was young ten".]

٤٤٢ ـ باب المعانقة

442. Chapter: Embracing

٩٧٠ ـ حدَّثَنَا موسى قال: حدثنا همام، عن القاسم بن عبد الواحد، عن ابن عقيل أن جابر بن عبد الله حدثه، أنه بلغه حديث عن رجل من أصحاب النبي ﷺ، فابتعت بعيراً، فشددت إليه رحلي شهراً، حتى قدمت الشام فإذا عبد الله بن أنيس، فبعثت إليه أن جابراً بالباب. فرجع الرسول فقال: جابر بن عبد الله؟ فقلت: نعم. فخرج فاعتنقني. قلت: حديث بلغني لم أسمعه، خشيت أن أموت أو تموت.

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(1) [٩٦٨] أخرجه أبو داود في الأدب، وابن ماجه فيه، والترمذي في الاستئذان.

(2) Transmited by Bayhaqi in Sha'ab al-Iman v - 6. p-472.

970. [Sayyidina Jabir ﷺ bin Abdullah ﷺ narrated that he learnt of a Hadith from a Companion of the Prophet ﷺ (indirectly). He bought a camel and traveled towards him on a journey that took him a month (so that he may hear the Hadith directly from him). He reached Syria and the name of the Companion (to whomhe traveled) was Abdullah bin Unays ﷺ . He sent a man to inform him that Jabir ﷺ had come at his door to meet him. The man came back to enquire if he was Jabirﷺ bin Abdullah and he confirmed that. So, Abdullah bin Unays ﷺ came out and embraced Jabir ﷺ who said, "I have learnt of a Hadith but have not heard it directly from you. I was afraid that I might die or you may die so I come to hear the Hadith from you".)

قال: سمعت النبي ﷺ يقول: «يحشر الله العباد ـ أو الناس ـ عُراة غُرلاً بُهْماً» قلنا: بُهماً؟ قال: «ليس معهم شيء؛ فيناديهم بصوت يسمعه من بَعُد (أحسبه قال: كما يسمعه من قَرُب): أنا الملك، لا ينبغي لأحد من أهل الجنة يدخل الجنة وأحد من أهل النار يطلبه بمظلمة، ولا ينبغي لأحد من أهل النار يدخل النار وأحد من أهل الجنة يطلبه بمظلمة»، قلت: وكيف؟ وإنما نأتي الله عُراةُ بُهماً؟ قال: «بالحسنات والسيئات».

Sayyidina Abdullah bin Unays ﷺ said that he heard the Prophet ﷺ say, "Allah will raise the slaves, or the people, in a state of nudeness, without garments. They will be uncircumcised and buhum." The Companions ﷺ asked what buhum was? The Prophet ﷺ said, "They will not have anything, with them. Allah will call out to them, a voice that everyone, near and far will hear, (he will say:)

"I am the king. No dweller of Paradise will enter Paradise as long as he has over him a right of a dweller of Hell. No dweller of Hell will go to Hell as long as he has over him a right of a dweller of Paradise".

Unays ﷺ asked how the rights will be given while they will have no clothes on them and own nothing at all. The Prophet ﷺ said, "The give and take will be against pious deeds and sins".][1]

EXPLANATION: This Hadith supports the practice of embracing.

٤٤٣ ـ باب الرجل يقبِّل ابنته

443. Chapter: A man kissing his daughter

٩٧١ ـ **حدَّثَنا** محمد بن المثنى قال: حدثنا عثمان بن عمر قال: حدثنا إسرائيل، عن ميسرة بن حبيب، عن المنهال بن عمرو، عن عائشة بنت طلحة، عن عائشة أم المؤمنين قالت: ما رأيت أحداً كان أشبه حديثاً وكلاماً برسول الله ﷺ من فاطمة.

(1) [٩٧٠] القاسم بن عبد الواحد الوزان، الكوفي، مجهول، من الخامسة. انظر: مجمع الزوائد للهيثمي ١/ ١٣٣، السنة لابن أبي العاصم ١/ ١٢٥، فتح الباري ١١/ ٣٩٧.

وكانت إذا دخلت عليه قام إليها فرحب بها وقبّلها وأجلسها في مجلسه. وكان إذا دخل عليها قامت إليه فأخذت بيده فرحبت وقبّلته وأجلسته في مجلسها. فدخلت عليه في مرضه الذي توفي فرحب بها وقبّلها.

971. [Sayyidah Ayeshah ﵂ said that she did not find anyone having a resemblance to the Messenger of Allah ﷺ in speech and conversation more than Sayyidah Fatimah ﵂. When she visited him, he rose up for her and made her sit at his place. And, when the Messenger of Allah ﷺ visited her, Sayyidah Fatimah would rise up for him, hold his hand, say welcome to him, kiss him and make him sit on her seat.

Sayyidah Fatimah ﵂ visited him when he was on his death bed and he said to her, "Welcome!" He kissed her.][1] (Abu Dawood, Tirmizi)

EXPLANATION: we have seen this Hadith at # 947. Since there was no risk of sexual excitement on kissing a daughter, the Prophet ﷺ kissed Sayyidah Fatimah ﵂. However, if anyone is liable to get the excitement then he should refrain from kissing his daughter. In fact, he must also refrain from kissing her if the excitement of the heart is likely to lead him to sexual excitement.

٤٤٤ ـ باب تقبيل اليد

444. Chapter: Kissing the hand

٩٧٢ ـ حدَّثَنا موسى قال: حدثنا أبو عوانة، عن يزيد بن أبي زياد عن عبد الرحمن بن أبي ليلى، عن ابن عمر قال: كنا في غزوة، فحاص الناس حيصة، قلنا: كيف نلقى النبيَّ ﷺ وقد فررنا؟ فنزلت: ﴿إِلَّا مُتَحَرِّفًا لِّقِتَالٍ﴾ [الأنفال: 16]، **فقلنا: لا نقدم المدينة فلا يرانا أحد. فقلنا: لو قدمنا. فخرج النبي ﷺ من صلاة الفجر، قلنا: نحن الفرارون. قال: «أنتم العكارون» فقبلنا يده. قال: «أنا فئتكم».**

972. [Sayyidina Ibn Umar ﵁ said that they had taken part in a battle in which their warriors retreated a little. Thereupon they were worried how they would face the Holy Prophet ﷺ for they had drawn back from the battlefield. The following verse was revealed on their situation

«unless manoeuvring for battle)

These people decided that they would not go to Madinah lest they had to face other people.

Then (again) they thought that it was better for them to go (to Madinah). When they Holy Prophet ﷺ came out (of his room) for the Fajr prayers they submitted to him that they were deserters. But, he said, "You are the ones

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(1) [٩٧١] أخرجه أبو داود في الأدب في القيام، والترمذي في المناقب.

who attacked a second time not those who turned their backs." There upon these people kissed the hand of the Prophet ﷺ and he said, "I am your center (and you have to come to me.)"][1] (Ahmad)

EXPLANATION: It is forbidden to flee from the battlefield. However, it is allowed to move back as a battle tactic as a plan to attack again or a manoeuver to rejoin the main body and reattack. This is stated in surat al-Anfal:

﴿إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ﴾ [الأنفال: ١٦].

«unless manoeuvring for battle or turning to join a host (of his own}(8:16)

The Companions ﷺ had fallen back from the battle field and then felt shy of meeting fellow men and the Prophet ﷺ in Madinah. They thought that they would be regarded as deserters and people would look down upon them. Anyway, they did go to Madinah and pleaded before the Prophet ﷺ that they were at fault being guilty of with drawing from the battlefield. However, the Prophet ﷺ sympathized with them and assured them that they were among those who force a second attack. He told them that they could not go anywhere else except come back to him. "I am your center and you can take a party from here and march forward a second time".

٩٧٣ ـ **حدَّثَنَا** ابن أبي مريم قال: حدثنا عطاف بن خالد قال: حدثني عبد الرحمن بن رزين قال: مررنا بالربذة، فقيل لنا: ها هنا سلمة بن الأكوع. فأتيته فسلمنا عليه، فأخرج يديه فقال: بايعت بهاتين نبيَّ الله ﷺ فأخرج كفاً له ضخمة كأنها كف بعير، فقمنا إليها فقبلناها.

973. [It is narrated by Abdur Rahman bin Zareen that once they passed by Rabzah where they were told that Salamah bin al-Akwa ﷺ lived there. They visited him and presented their Salam. He took his hands out (of his garments) and said to them, "I submitted in bayah (allegiance) to the Holy Prophet ﷺ with both these hands." He then brought out his palms which were thick like camel's and these people stood up and kissed his palm.]

٩٧٤ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا ابن عُيينة عن ابن جُدْعان، قال ثابت لأنس: أَمَسَسْتَ النبي ﷺ بيدك؟ قال: نعم. فَقَبَّلَها.

974. [It is narrated by Ibn Judaan that Thabit asked Sayyidina Anas ﷺ, "Did you ever touch the Prophet ﷺ with your hands?" He said, "Yes." Thereupon, Thabit kissed his hand.]

٤٤٥ ـ باب تقبيل الرِّجْل

445. Chapter: Kissing the feet

٩٧٥ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا مطر بن عبد الرحمن الأعنق قال:

(1) [٩٧٢] أخرجه أحمد في المسند ٢/ ١٠٠.

حدثتني امرأة من صباح عبد القيس يقال لها: أم أبان ابنة الوازع، عن جدها، أن جدها الوازع بن عامر قال: قدمنا، فقيل: ذاك رسول الله، فأخذنا بيديه ورجليه نقبلها.

975. [Sayyidina al Wazi Ibn Amir ﷺ said that when they came to Madinah they asked where the Messenger of Allah ﷺ was. They were shown where the Messenger of Allah ﷺ was (and they presented themselves before him). They kissed his hands and feet.][1](Abu Dawood)

٩٧٦ ـ حدَّثَنَا عبد الرحمن بن المبارك قال: حدثنا سفيان بن حبيب قال: حدثنا شعبة قال: حدثنا عمرو، عن ذكوان، عن صهيب قال: رأيت علياً يقبّل يد العباس ورجليه.

976. [Sayyidina Suayb ﷺ said that he saw Sayyidina Ali ﷺ kiss the hands and feet of Sayyidina Abbas ﷺ.

EXPLANATION: A deputation of the Tribe Abdul Qays had called upon the Prophet ﷺ. Al-Wazi bin Amir ﷺ was a member of this delegation and he has related the account in Hadith # 975.

According to these Ahadith, there is justification to kiss hands and feet. However, if a man kisses the feet of a scholar or an ascetic then he must ensure that he does not adopt a resemblance to prostration. Also, the righteous man, whose feet he kisses, should not expect to be kissed and honored. If these conditions are met then there is scope for the kissing of feet. It is wrong to cite these Ahadith to justify the behaviour of mentors who put their feet forward and expect their disciples to kiss them (although they may be sinners and among those who neglect prayers).

٤٤٦ ـ باب قيام الرجل للرجل تعظيماً

446. Chapter: Standing up to honour someone

٩٧٧ ـ حدَّثَنَا آدم قال: حدثنا شعبة. وحدثنا حجاج قال: حدثنا حماد قال: حدثنا حبيب بن الشهيد قال: سمعت أبا مِجْلَز يقول: إن معاوية خرج وعبد الله بن عامر وعبد الله بن الزبير قعود، فقام ابن عامر وقعد ابن الزبير ـ وكان أوزنهما ـ قال معاوية: قال النبي ﷺ: «من سره أن يَمْثُل له عبادُ الله قياماً فليتبوأ بيتاً من النار».

977. [It is narrated by Abu Mujalz that once Sayyidina Muawaiyah ﷺ came out where Sayyidina Abdullah bin Aamir ﷺ and Sayyidina Abdullah bin al-Zubayr ﷺ were sitting. (On seeing Muawiyah ﷺ) Ibn Amir ﷺ stood up while Ibn al-Zubayr ﷺ kept sitting because he had a

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(1) [٩٧٥] مطر بن عبد الرحمٰن اضطرب في اسمه، قيل مطر بن هلال، قيل مطر بن عبد الله، وابن عبد الرحمٰن، كما قال ابن منده، تفرد به عن جدته أم أبان، ذكره ابن حبان في الثقات وقال أبو حاتم محله الصدق، والمصنف لم يذكر أنها جدته، بل سياته يدل على أنه لا نسب له منها، وقول أبي حاتم محله الصدق لا يثبت له حسن الحفظ والضبط، وروت أم أبان عن جدها وقيل عن أبيها. أخرجه أبو داود.

heavier body. (on the standing up of Ibn Amir ﷺ

Sayyidina Muawiyah ﷺ recalled that the Prophet ﷺ had said, " He to whom it pleases that people stand up for him should find a place for himself in Hell".]

EXPLANATION: On this subject, we have seen Ahadith # 947 to 971, we have discussed the question there but here, in this Hadith, it is stated very clearly that a man who feels happy on having other people arise for him should find a place for himself in Hell because he is arrogant at heart. He is an egotist and pretends to be great. When it is not proper to stand up for such people who expect to receive honour then how may it be proper to kiss the feet of one who anticipates that treatment.

٤٤٧ ـ باب بدء السلام

447. Chapter: The Beginnings of Salam

٩٧٨ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا عبد الرزاق قال: أخبرنا معمر، عن همام، عن أبي هريرة، عن النبي ﷺ قال: «خلق الله آدم ﷺ وطوله ستون ذراعاً. قال: اذهب فسلم على أولئك ـ نفر من الملائكة جلوس ـ فاستمع ما يجيبونك، فإنها تحيتك وتحية ذريتك. فقال: السلام عليكم. فقالوا: السلام عليك ورحمة الله، فزادوه: ورحمة الله، فكل من يدخل الجنة على صورته. فلم يزل ينقص الخلق حتى الآن».

978. [It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said that Allah created Adam ﷺ and he was sixty cubits tall. (Allah said to him) "Go and say as-Salam to those angels and listen to the answer that they give you because that is going to be the salam for you and for your people, and the response to the Salam, " So, Sayyidina Adam ﷺ (went to the angels and) said, "As-Salamu Alaykum"[1] They said in response "As-Salam alayka wa rahmatullahh [2]" The angels had added the words rahmatullah (in response). Thus, anyone who enters paradise will have the appearance of Sayyidina Adam ﷺ (meaning he will be sixty cubits tall, the height has been coming down) and the height of mankind has been diminishing.][3]

EXPLANATION: This Hadith tells us how the salutation, salam, began. We know that Adam ﷺ saluted the angels first of all, and they added the words wa rahmatullah, in response.

We also know that Allah had created Adam ﷺ a tall man who was sixty cubits tall. The height of his progeny has been diminishing until it stabilized

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(1) Peace be on you.

(2) Peace be on you mercy of Allah: and the address in the singular (second person. hence Ka).

(3) [٩٧٨] انظر: شرح السنة للبغوي ١٢/ ٢٥٤ والأذكار النووية للنووي ٢١٦.

in the times of the Messenger of Allah ﷺ. Since then that height has been maintained though there may be a taller or shorter man here and there. On the whole, the height of human beings has stabilized. When they enter Paradise, all men will be sixty cubits long. It is stated in the Mishkat.

كما في الحديث المتفق عليه على صورة أبيهم آدم ستون ذراعاً في السماء.

٤٤٨ ـ باب إفشاء السلام

448. Chapter: Spreading Salam.

٩٧٩ ـ حدَّثَنَا مسدَّد قال: حدثنا عبد الواحد، عن قنان بن عبد الله النهمي، عن عبد الرحمن بن عوسجة، عن البراء، عن النبي ﷺ قال: «أفشوا السلام تَسْلموا».

979. [It is reported by Sayyidina Bara ؓ that the Prophet ﷺ said, "Spread the Salam. You will be secure"].(1) (Ahmad)

٩٨٠ ـ حدَّثَنَا محمد بن عبيد الله قال: حدثنا ابن أبي حازم والقعنبي، عن عبد العزيز، عن العلاء [بن عبد الرحمن بن يعقوب الجهني]، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا. ألا أدلكم على ما تحابون به؟» قالوا: بلى يا رسول الله. قال: «أفشوا السلام بينكم».

980. [It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, "You people will not enter paradise until you believe. And you will not believe until you develop mutual love. Shall I not show you something whereby you will love one another"?

The Companions ؓ said, "O Messenger of Allah, do show us." He said, "spread Salam among one another."](2) (Muslim,. Ibn Majah, Ahmad. Hakim)

٩٨١ ـ حدَّثَنَا محمد بن سلام قال: حدثنا محمد بن فضيل بن غزوان، عن عطاء بن السائب، عن أبيه، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: «اعبدوا الرحمن، وأطعموا الطعام، وأفشوا السلام، تدخلوا الجنان».

981. [Sayyidina Abdullah bin Amr ؓ has reported the Messenger of Allah ﷺ as saying, " Worship al-Rahman, (The Merciful), feed food, spread the Salam and you will enter Paradise".](3)

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(1) [٩٧٩] أخرجه أحمد في المسند ٤/٢٨٦.

(2) [٩٨٠] أخرجه مسلم في الصحيح (كتاب الإيمان) ٢٣، وابن ماجه في السنن ٣٦٩٢، وأحمد في المسند ١/١٦٥ ـ ٢/٣٩١، ٤٤٢، ٤٧٧ و٤٩٥ و٥١٢، والحاكم في المستدرك ٤/١٦٨.

(3) [٩٨١] أنظر: الترغيب والترهيب للمنذري ٢/٦٣، مشكاة المصابيح للتبريزي ١٩٠٨، السلسلة الصحيحة للألباني ٢/٥٥١، كنز العمال ٤٣٢٨٥ ـ ٢٩١.

٤٤٩ ـ باب من بدأ بالسلام

449. Chapter: Who Should First Say Salam.

٩٨٢ (ث ٢٢٥) ـ حدَّثَنَا أبو نُعيم، عن سعيد بن عبيد، عن بشير بن يسار قال: ما كان أحد يبدأ ـ أو يبدر ـ ابنَ عمر بالسلام.

982. [Bashir bin Yasaar has narrated that no one could ever take precedence in offering salam to Sayyidina Ibn Umar. (He always tried to be the first to say salam and no one could overtake him.])

٩٨٣ (ث ٢٢٦) ـ حدَّثَنَا محمد بن سلام قال: أخبرنا مخلد بن يزيد قال: أخبرنا ابن جريج قال: أخبرني أبو الزبير، أنه سمع جابراً يقول: يسلم الراكب على الماشي، والماشي على القاعد، والماشيان أيهما يبدأ بالسلام فهو أفضل.

983. [Abu a-Zubayr has said that he heard Sayyidina Jabir say that a rider must salute the pedestrian, and a pedestrian must salute the person who is seated. And the one of the two pedestrians who is the first to salute is superior (or more excellent.])

EXPLANATION: Imam Bukhari has narrated this Hadith as Mawqoof, meaning a saying of Sayyidina Jabir. However, further down this is also narrated as Marfoo, Hadith #992 to 95.

٩٨٤ ـ حدَّثَنَا إسماعيل قال: حدثني أخي، عن سليمان، عن عبد الرحمن بن عبد الله بن أبي عتيق، عن نافع، أن ابن عمر أخبره، أن الأغرَّ (وهو رجل من مزينة، وكانت له صحبة مع النبي ﷺ) كانت له أوسقٌ من تمر على رجل من بني عمرو بن عوف اختلف إليه مراراً، قال: فجئت إلى النبي ﷺ، فأرسل معي أبا بكر الصديق. قال: فكلٌّ من لقينا سلموا علينا. فقال أبو بكر: ألا ترى الناس يبدأونك بالسلام فيكون لهم الأجر؟ ابدأهم بالسلام يكن لك الأجر. يحدث هذا ابن عمر عن نفسه.

984. [Sayyidina Ibn Umar has narrated that the companion Aghar Muzani had to receive a small weight of dates from a man of Bani Amr bin Awf. He often went to this man.

He said that he Came to the Prophet ﷺ who sent Sayyidina Abu Bakr with him. (On the way,) everyone who met them offered salam to them. Sayyidina Abu Bakr said, "Do you not see that people precede you in saluting you?

They get (more) reward (for the precedence). If you salute them first then you will get (more) reward for taking precedence."][1] (Tabarani)

EXPLANATION: It seems that the Messenger of Allah ﷺ had sent Abu

(1) [٩٨٤] أخرجه الطبراني بسند صحيح.

Bakr with Aghar Muzani to the debtor in conneecion with the debt. If he had the property and in spite of that adopted delaying tactics then he may be cautioned and requested to repay the debt.

٩٨٥ ـ حدَّثَنَا عبد الله بن يوسف والقعنبي قالا: أخبرنا مالك، عن ابن شهاب عن عطاء بن يزيد، عن أبي أيوب، أن رسول الله ﷺ قال: «لا يحل لامرىء مسلم أن يهجر أخاه فوق ثلاث، فيلتقيان، فيعرض هذا ويعرض هذا وخيرهما الذي يبدأ بالسلام».

985. [It is reported by Sayyidina Abu Ayyub that the Messenger of Allah ﷺ said, "It is not lawful for a Muslim to forsake his brother for more than three days (that is, sever relationship with him) (so that) when they meet, he looks here and the other there, the better of the two is one who is the first to salute.][1]

EXPLANATION: This Hadith has been narrated at # 399. In that chapter there are other Ahadith on this subject. They may be re-read.

٤٥٠ ـ باب فضل السلام

450. Chapter: Excellence of Salam

٩٨٦ ـ حدَّثَنَا عبد العزيز بن عبد الله قال: حدثني محمد بن جعفر بن أبي كثير، عن يعقوب بن زيد التيمي، عن سعيد المقبري، عن أبي هريرة، أن رجلاً مر على رسول الله ﷺ وهو في مجلس فقال: السلام عليكم. فقال: «عشر حسنات». فمر رجل آخر فقال: السلام عليكم ورحمة الله. فقال: «عشرون حسنة». فمر رجل آخر فقال: السلام عليكم ورحمة الله وبركاته. فقال: «ثلاثون حسنة». فقام رجل من المجلس ولم يسلم، فقال رسول الله ﷺ: «ما أوشك ما نسي صاحبكم! إذا جاء أحدكم المجلس فليسلم، فإن بدا له أن يجلس فليجلس، وإذا قام فليسلم، ما الأولى بأحق من الآخرة».

986. [It is narrated by Sayyidina Abu Hurayrah that a man passed by the Messenger of Allah ﷺ while he was sitting in a gathering. This man said as-Salamu Alaykum. (Peace be on you!). The Prophet ﷺ said that the man had earned ten pious deeds.

Another man passed by and said as-salamu Alaykum wa rahmatullah (peace be on you and the mercy of allah). The Prophet ﷺ said, "This man has earned twenty pious deeds".

A third man came that way and greeted the Prophet ﷺ with assalamu Alaykum wa rahmatullah wa barkatuh (peace be on you and the mercy of Allah and his favours!). The Prophet ﷺ remarked, "He has earned thirty pious deeds".

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(1) [٩٨٥] أخرجه أحمد في المسند ٤/٣٢٨.

Then a member of the gathering got up and walked away without offering salam.

The Messenger of Allah ﷺ suggested, "it is most likely that your friend as forgotten. When one of you comes to a gathering, he must offer them salam and if he wishes to sit then he may sit down. And when he stands up to go he must offer salam. The first salaam is not worthier than the second salam.][1] (Ahmad)

EXPLANATION: The meaning is that salam is offered both on arrival and on departure. Further, salam is equally ranked on both these occasions.

٩٨٧ ـ **حدَّثَنَا** محمد بن بشار قال: حدثنا محمد بن جعفر قال: حدثنا شعبة، عن عبد الملك بن ميسرة، عن زيد بن وهب، عن عمر قال: كنت رديف أبي بكر. فيمر على القوم فيقول: السلام عليكم، فيقولون: السلام عليكم ورحمة الله. ويقول: السلام عليكم ورحمة الله. فيقولون: السلام عليكم ورحمة الله وبركاته. فقال أبو بكر: فضلَنا الناس اليوم بزيادة كثيرة.

. . . ـ **حدَّثَنَا** محمد بن بشار قال: حدثنا يحيى بن سعيد قال: حدثنا شعبة قال: حدثني عبد الملك، عن زيد قال: حدثنا عمر. . . مثله.

987. [Sayyidina Umar رضي الله عنه has narrated that once he was riding behind Sayyidina Abu Bakr رضي الله عنه on a beast. He passed by a people and greeted them, "As-salamu Alaykum." These people responded "as-salamu Alaykum wa rahmatullah".

He said to them again, "as-salamu Alaykum wa rahmatullah." And those people responded, "as-salaamu Alaykum wa rahmatullah wa barkatuh".

Sayyidina Abu Bakr رضي الله عنه remarked, "The people have exceeded us much in merit, today".]

[This Hadith is also transmitted through another chain of narrators ending up to Sayyidina Umar]

٩٨٨ ـ **حدَّثَنَا** إسحاق قال: أخبرنا عبد الصمد قال: حدثنا حماد بن سلمة، عن سهيل بن أبي صالح، عن أبيه، عن عائشة عن رسول الله ﷺ: «ما حسدكم اليهود على شيء ما حسدوكم على السلام والتأمين».

988. [Sayyidah Ayeshah رضي الله عنها has reported the Messenger of Allah ﷺ as saying, "The Jews have not been as envious to you over anything else as they have been on salam and ameen".]

EXPLANATION: "The Jews envy you on many things. They are most envious on your receiving from Allah the honour of saying salam on meetings and aameen on making a supplication. They long for this honour".

(1) [٩٨٦] أخرجه أحمد في المسند ٤/٣٢٨.

٤٥١ ـ باب السلام اسم من أسماء الله عز وجل

451. Chapter: As-Salam is One of The Names of Allah

٩٨٩ ـ حدَّثَنَا شهاب قال: حدثنا حماد بن سلمة، عن حميد، عن أنس قال: قال رسول الله ﷺ: «إن السلام اسم من أسماء الله تعالى وضعه الله في الأرض، فأفشوا السلام بينكم».

989. [It is narrated by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said, "Surely, as-salam is a name of the names of Allah, Allah has sent it to the people of earth. Hence, spread salam very much among one another (meaning, offer salam frequently to one another.][(1)]

٩٩٠ ـ حدَّثَنَا أبو نُعيم قال: حدثنا مُحِلٌّ [بن محرز الضبي الكوفي] قال: سمعت شقيق بن سلمة أبا وائل يذكر عن ابن مسعود قال: كانوا يصلون خلف النبي ﷺ. قال القائل: السلام على الله. فلما قضى النبيُّ ﷺ صلاته قال: «من القائل: السلام على الله؟ إن الله هو السلام، ولكن قولوا: التحيات لله، والصلوات والطيبات. السلام عليك أيها النبيُّ ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين. أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله» قال: وقد كانوا يتعلمونها كما يتعلم أحدكم السورة من القرآن.

990. [Sayyidina Ibn Masood " said: We were offering prayers behind the Prophet ﷺ when someone (among the worshippers there) said "As-salam ala Allah, (meaning: peace be on Allah), when the Prophet finished the prayers, he asked who had spoken those words (as-salamu ala Allah). He said that surely Allah is salam himself (Whose salam do you convey to Him?). The Prophet ﷺ added that one must say:

التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله.

"All adorations of the tongue are for Allah; also all adorations of the body and wealth. Peace be on you, O Prophet ﷺ, and the mercy of Allah and His blessings! Peace be on us and on all righteous slaves of Allah! I bear witness that there is no god except Allah; and I bear witness that Muhammad is His slave and Messenger".

Sayyidina Ibn Masood said further that the Companions learnt this in the same way as one of you learns the Quran.][(2)] (Tabarani in Muajjam al-kabir)

٤٥٢ ـ باب حق المسلم على المسلم أن يسلِّم عليه إذا لقيه

452. Chapter: It is the right of a Muslim over another Muslim that he greet him with salam on meeting

٩٩١ ـ حدَّثَنَا إسماعيل قال: حدثنا مالك، عن العلاء بن عبد الرحمن، عن أبيه،

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(1) [٩٨٩]يراجع مصادر الحديث رقم ٩٨٠.

(2) [٩٩٠] أخرجه الطبراني في المعجم الكبير ١٠/٤٨.

عن أبي هريرة، عن النبي ﷺ قال: «حق المسلم على المسلم [ست]» قيل: وما هي؟ قال: «إذا لقيته فسلِّم عليه، وإذا دعاك فأجبه، وإذا استنصحك فانصح له، وإذا عطس فحمدَ الله فشمّته، وإذا مرض فعُده، وإذا مات فاصحبه».

991. [It is narrated by Sayyidina Abu Hurayrah that the Prophet ﷺ said, "A Muslim has five rights over another Muslim." Someone asked what they were and he said,

"(i) When he meets you, you must greet him with salam.

(ii) If he invites you, you should accept his invitation.

(iii) If he requests goodwill from you then must wish him well.

(iv) If he sneezes and says al-Hamadu lillah then You must respond with yarhamauk Allah.

(v) If he is ill, you must visit him and

(vi) If he dies you must attend his funeral rites.][1] (Tabarani)

EXPLANATION: We have seen this Hadith at # 925 where the number of rights a Muslim enjoys over another are said to be six. Here the figure five is mentioned while they count up to six. It seems the scribe may have erred.

٤٥٣ - باب يسلِّم الماشي على القاعد

453. Chapter: The pedestrian must salute one who is sitting.

٩٩٢ - حدَّثَنَا سعيد بن الربيع قال: حدثنا عليّ بن المبارك، عن يحيى قال: حدثنا زيد بن سلام، عن جده أبي سلام، عن أبي راشد الحُبراني، عن عبد الرحمن بن شبل قال: سمعت النبي ﷺ يقول: «ليسلِّم الراكب على الراجل، وليسلِّم الراجل على القاعد، وليسلِّم الأقل على الأكثر، فمن أجاب السلام فهو له، ومن لم يجب فلا شيء له».

992. [Sayyidina Abdur Rahman bin shibl has narrated that he heard the Prophet ﷺ say, "A rider must salute with salam a pedestrian. A pedestrian must say Salam to one who is sitting. And the fewer number must salute the larger number and whoever responds from them will earn a reward for the response and those who do not respond will neither get a reward nor commit a sin because a response from one of them discharges the collective obligation (called wajib al-lkifayah)"][2] (Bayhaqi, Bukhari, Tirmizi, Muslim)

٩٩٣ - حدَّثَنَا إسحاق قال: أخبرنا روح بن عبادة قال: أخبرني ابن جريج قال:

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(1) [٩٩١] أخرجه الطبراني في المعجم الكبير ١٠/٤٨.

(2) [٩٩٢] أخرجه البيهقي في السنن الكبرى ١٠/١٠٨، وانظر شرح السنة للبيهقي ٥/١٠: أخرجه المصنف في الصحيح ٨/٦٢، والترمذي في السنن ٢٧٠٣، ومسلم في الصحيح (كتاب السلام) ١.

أخبرني زياد، أن ثابتاً أخبره (وهو مولى عبد الرحمن) يرويه عن أبي هريرة، أن رسول الله ﷺ قال: «يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير».

993. [Sayyidina Abu Hurayrah has narrated that the Messenger of Allah ﷺ said, "one who is riding should say salam to one who is walking, and one who is walking should salute one who is sitting, and a small group should salute a larger one".][1]

٩٩٤ ـ قال ابن جريج: فأخبرني أبو الزبير أنه سمع جابراً يقول: الماشيان إذا اجتمعا فأيهما بدأ بالسلام فهو أفضل.

994. [Sayyidina Jabir ؓ said that when two pedestrians meet the one who salutes first is more excellent.]

EXPLANATION: We learn from this Hadith that when two men who are walking meet each other they must, each of them, try to take precedence in saluting the other. The one who salutes first will get a reward for having taken precedence. One must not wait for the other to salute him.

٤٥٤ ـ باب تسليم الراكب على القاعد

454. Chapter: Rider Salutes the one who is sitting

٩٩٥ ـ حدَّثَنا نعيم بن حماد قال: أخبرنا ابن المبارك قال: أخبرنا معمر، عن همام، عن أبي هريرة، عن النبي ﷺ قال: «يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير».

995. [It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, "Salam is offered by one who is riding to one who is walking, by one who is walking to one who is sitting and by a fewer number to a larger number".][2]

٩٩٦ ـ حدَّثَنا أصبغ قال: أخبرني ابن وهب قال: أخبرني ابن هانىء، عن عمرو بن مالك، عن فضالة، عن النبي ﷺ قال: «يسلم الفارس على القاعد، والقليل على الكثير».

996. [It is narrated by Sayyidina Fadalah ؓ that the Prophet ﷺ said, "The horse rider will offer salam to one who is sitting an a fewer number will salute a larger number of people".]

EXPLANATION: The Hadith tells us that one who is riding must offer as-salamu Alaykum to one who is walking and to one who is sitting. Indeed, one who walks salutes the sitter.

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(1) [٩٩٣] يراجع تخريج الحديث رقم ٩٩٢.

(2) [٩٩٥] يراجع تخريج الحديث رقم ٩٩٢.

٤٥٥ ـ باب هل يسلِّم الماشي على الراكب؟

455. Chapter: Will a pedestrian salute the rider?

٩٩٧ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سليمان بن كثير، عن حصين، عن الشعبي: أنه لقي فارساً فبدأه بالسلام، فقلت: تبدأه بالسلام؟ قال: رأيت شريحاً ماشياً يبدأ بالسلام.

997. [Husayn has said about Sayyidina Shabee that he met a horse-rider and he offered him salaam by himself. Hussayn asked him, "Do you salute him first (although a rider should take precedence)?" Thereupon he said, "I had seen Sayyidina Shurayh who was walking be the first to salute (a horse-rider)".]

EXPLANATION: Both Sayyidina Shabee and Sayyidina Shurayh were well-known Tabi'ee (Successors of Companions). We know from their conduct that although one who rides may salute one who walks and it is better for him as we know from the previous Hadith yet one who walks is not precluded from saluting one who is riding, first.

The Messenger of Allah ﷺ has said that a rider must salute one who is sitting and one who is walking while one who is sitting and a small group must salute a larger company. The wisdom in this behavior lies in the fact that the walker enjoys an elevated station & strength and they must show humility and be the first to greet. This would remove any idea of superiority in their minds. A rider may not take pride in owning a beast.

٤٥٦ ـ باب يسلِّم القليل على الكثير

456. Chapter: Fewer men must salute a larger company

٩٩٨ ـ حدَّثَنَا عبد الله بن يزيد قال: حدثنا حَيْوَة قال: أخبرنا [حُمَيْد] أبو هانىء، أن أبا علي [عمرو بن مالك المصري] الجنْبِي حدثه، عن فضالة بن عُبيد، عن النبي ﷺ قال: «يسلِّم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير».

998. [Sayyidna Fadalah bin Ubayd as narrated that the Holy Prophet ﷺ said, let the rider salute the person who is walking and he who is walking salute the person who is sitting and a smaller group salute a larger company.](1)

٩٩٩ ـ حدَّثَنَا محمد قال: أخبرنا عبد الله قال: أخبرنا حَيوة بن شريح قال: أخبرني أبو هانىء الخولاني، عن أبي علي الجنبي، عن فضالة، أن رسول الله ﷺ قال: «يسلِّم الفارس على الماشي، والماشي على القائم، والقليل على الكثير».

(1) [٩٩٨] يراجع تخريج الحديث رقم ٩٩٢.

999. [It is narrated by Sayyidina Fadalah ﷺ that the Messenger of allah said, "Salam is offered by the horse-rider to one who is walking, by he who is walking to one who is sitting and by a fewer number to a larger number.][1]

٤٥٧ ـ باب يسلِّم الصغير على الكبير

457. Chapter: Let the younger salute the elder

١٠٠٠ ـ **حدَّثنا** محمد بن سلام قال: أخبرنا مخلد قال: أخبرنا ابن جريج قال: أخبرني زياد، أنه سمع ثابتاً مولى ابن زيد، أنه سمع أبا هريرة يقول: قال رسول الله ﷺ: «يسلِّم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير».

1000. [It is reported by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said that the one who is riding should salute one who is walking and one who is walking should salute the person who is sitting and a smaller group must salute a larger group.][2]

١٠٠١ ـ **حدَّثنا** أحمد بن أبي عمرو قال: حدثني أبي قال: حدثني إبراهيم، عن موسى بن عقبة، عن صفوان بن سليم، عن عطاء بن يسار، عن أبي هريرة قال: قال رسول الله ﷺ: «يسلِّم الصغير على الكبير، والماشي على القاعد، والقليل على الكثير».

1001. (A) [Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said, "The younger person must salute the elder, the man who is walking must salute him who is seated and a fewer people must salute a larger number[3].]

٤٥٨ ـ باب منتهى السلام

458 Chapter: The extreme Salam

١٠٠١ (ب) ـ **حدَّثنا** محمد بن سلام قال: أخبرنا مخلد قال: أخبرنا ابن جريج قال: أخبرني زياد، عن أبي الزناد قال: كان خارجة [بن زيد بن ثابت] يكتب على كتاب زيد إذا سلم قال: السلام عليك يا أمير المؤمنين ورحمة الله وبركاته ومغفرته وطيب صلواته.

1001 (B). [Abu Zanad said that Kharijah bin Zayd bin Thabit ﷺ wrote his salam on his letter to Sayyidina Zayd in this manner:

السلام عليك يا أمير المؤمنين ورحمة الله وبركاته ومغفرته وطيب صلواته.

(as-salam alayka ya Ameer al-Mumineen wa rahmatullah wa barkatuh wa maghfiratuhm wa tayyib salawatih)

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(1) [٩٩٩] يراجع تخريج الحديث رقم ٩٩٢.

(2) [١٠٠٠] يراجع تخريج الحديث رقم ٩٩٢.

(3) [١٠٠١] يراجع تخريج الحديث رقم ٩٩٢.

"Peace be on you, O Commander of the Believers and the mercy of Allah ﷺ and his favours and His forgiveness and the best of His blessings".][1] (Bukhari, Tirmizi)

EXPLANATION: The Hadith is evidence that four prayers are added to salaam rahmatullah (mercy of Allah), barakatuh (His favours), maghfiratuh (His forgiveness), and tayyib salawatih (best of His blessings).

There is a Hadith in sunan Abu Dawood narrated by Sayyidina Sahl bin Hanif رضي الله عنه which has the words up to wa maghfiratuh. However, Hafiz bin Hajarh رحمه الله has stated in fath al-Bari that its line of transmission is weak. The author of al-Dur al-Mukhatar has written in al Khatur wa al-abhah ولا يـــزيـــد الراد على بركاته "The response should not exceed wa barkatuh. The Hadith that has the words wa maghfiratuh has a weak sanad and jurist have not, there fore, adopted it".

It is stated in Muwatta Imam Maalik that a man from Yaman offered salam to Sayyidina Ibn Abbas رضي الله عنه said ان السلام انتهى الى البركة "Surely, the salam ends at barkatuh".

Imam Muhammad too has written the narrative of Sayyidina Ibn Abbas in his Muwatta. He has then commented:

وبهذا نأخذ إذا قال وبركاته فليكفف فإن اتباع السنة أفضل.

"We also adopt this practice. When one has said up to wa barakatuh, he must end because it is better to observe the sunnah".

Hafiz Ibn Hajar رحمه الله has collected in Fath al-Bari those Ahadith in which words are added to wa barakatuh. He has commented about those Ahadith and said that they are daeef (weak), but the collection affords a kind of strength. In other words, the comments of Hafiz indicate that though it is not masnoon to add to wa barkatuh yet it is allowed. But Allah knows that correct thing.

٤٥٩ ـ باب من سلم إشارة

459. Chapter: He who salutes with a gesture

١٠٠٢ ـ **حدَّثنا** بشر بن الحكم قال: حدثنا هياج بن بسام أبو قرة الخراساني (رأيته بالبصرة) قال: رأيت أنساً يمر علينا، فيومىء بيده إلينا، فيسلم. وكان به وضح. ورأيت الحسن يخضب بالصفرة وعليه عمامة سوداء.

... ـ وقالت أسماء: أَلْوَى النبي ﷺ بيده إلى النساء بالسلام.

1002. [Abu Qurrah al-Khurasam has narrated that he saw Sayyidina Anas رضي الله عنه make a gesture with his hands to convey Salam when he passed

(1) [١٠٠١ ب] أخرجه المصنف في الصحيح والترمذي.

by them, and he had a white mark on his body.

Abu Qurrah also said that he saw Sayyidina Hassan dye his hair with henna, and he had a black turban over him.

Sayyidah Asma ﷺ said that the Prophet ﷺ conveyed salam to the women with a gesture of his hands.][1] (Darame, Abu Awanah, Ahmad)

EXPLANATION: Imam Bukhari has narrated a Hadith from Sayyidah Asma which supports the conveying of salam through gestures as well as offering salam to women. Imam Newami has said that the salam through gesture is complimentary to salam with words, and it means that when one gestures salam with his hands, he should also utter the words with his tongue.(جمع بين اللفظ والاشارة)

Sayyidah Asma who is named in the Hadith is Asma bint (daughter of) Yzid. In a tradition transmitted in Abu Dawood, instead of the words are (gestured with his hands' are replaced by 'saluted us') This Hadith will also be transmitted in al-Adab al-Mufrad at #1048.

When we see the two Ahadith together we know that the salam together we know that the Salam was conveyed both in words and in gestures. Some narratives prohibit saluting with gestures of the hand. Hafiz Ibn Hajar has stated in Fath al-Bari (V-2 p-14) that the prohibition is for a person who can utter and convey salam with the tongue but if a person is far off or mute or deaf then it is proper to salute with a gesture. (Nevertheless it is intrinsic with salam that the words must be uttered with the gesture.)

١٠٠٣ ـ **حدَّثَنَا** إبراهيم بن المنذر قال: حدثنا محمد بن معن قال: حدثني موسى بن سعد، عن أبيه سعد، أنه خرج مع عبد الله بن عمرو، ومع القاسم بن محمد، حتى إذا نزلا سَرِفاً مر عبد الله بن الزبير فأشار إليهم بالسلام، فردَّا عليه.

1003. [It is reported by Musa bin Sad on the authority of his father Sad who said "We went on a journey with Abdullah Ibn Umar and Qasim bin Muhammad. When we arrived at Sarif, Abdullah Ibn al-Zubayr passed by us and he saluted us with a gesture of the hand and these people responded to him.][2]

١٠٠٤ ـ **حدَّثَنَا** خلاد قال: حدثنا مسعر، عن علقمة بن مَرْثد، عن عطاء بن أبي رباح قال: كانوا يكرهون التسليم باليد. أو قال: كان يُكره التسليم باليد.

1004. [Ata bin Ribah said that people dislike to convey salam with a gesture.]

EXPLANATION: We have explained this under Hadith #1002. The explanation may be read.

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(1) [١٠٠٢] أخرجه الدارمي في الاستئذان وأبو عوانة وأحمد كلهم عن يسار بن ثابت.

(2) [١٠٠٣] موسى بن سعد عن أبيه مجهولان.

٤٦٠ ـ باب يُسْمِع إذا سلم

460. Chapter: Salam must be offered in an audible voice

١٠٠٥ ـ **حدَّثَنَا** خلاد بن يحيى قال: حدثنا مسعر، عن ثابت بن عبيد قال: أتيت مجلساً فيه عبد الله بن عمر فقال: إذا سلَّمت فأسْمِع فإنها تحية من عند الله مباركة طيبة.

1005. [Thabit bin Ubayd ﷺ said, "when I came to a gathering which included Abdullah bin Umar ﷺ, he heard the latter say: When you offer salam speak out in a loud voice because it is an auspicious and pure gift from Allah".]

EXPLANATION: This Hadith cautions those people who merely move their lips but do not emit any sound from their mouth so that they themselves do not hear what they purport to say.

٤٦١ ـ باب من خرج يسلِّم ويسلَّم عليه

461. He who goes out to convey and receive salam

١٠٠٦ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن إسحاق بن عبد الله بن أبي طلحة، أن الطفيل بن أبيّ بن كعب أخبره أنه كان يأتي عبد الله بن عمر فيغدو معه إلى السوق، قال: فإذا غدونا إلى السوق لم يمرَّ عبد الله بن عمر على سَقَّاط ولا صاحب بيعة ولا مسكين ولا أحد إلا يسلم عليه. فقال الطفيل: فجئت عبد الله بن عمر يوماً، فاستتبعني إلى السوق، فقلت ما تصنع بالسوق؟ وأنت لا تقف على البيع، ولا تسأل عن السلع، ولا تسوم بها، ولا تجلس في مجالس السوق. فاجلس بنا هاهنا نتحدث. فقال لي عبد الله: يا أبا بطن، وكات الطفيل ذا بطن إنما نغدو من أجل السلام على من لقينا.

1006. [Tufayl bin Uhayy bin Kab said that he used to visit Sayyidina Abdullah bin Umar ﷺ, and, early in the morning he would take him along (with him) to the market. When they reached the market, Sayyidina Abdullah bin Umar ﷺ would offer salam to every junk dealer, every buyer and seller, every poor man and, in short, every man (he could find).

One day Tufayl came to him (as usual) and Abdullah bin Umar ﷺ took him along to the market and Tufayl said to him. "What will you do in the market? You never buy or sell anything, never ask a price, never pay anyone for anything and you do not sit in any gathering in the market. Let us sit down here and we will talk (of something or the other)".

Sayyidina Abdullah Ibn Umar ﷺ said to him, "O large-bellied man! I go every day to say as-salamu Alaykum to every one I meet." (Tufayl was a fat man.)][1] (Maalik, Bayhaqi).

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(1) [١٠٠٦] أخرجه مالك والبيهقي في شعب الإيمان، وابن سعد في الطبقات الكبرى ٤/ ١١٤ بالقسم الأول.

٤٦٢ - باب التسليم إذا جاء المجلس

462. Chapter: Offering salam on going to a gathering

١٠٠٧ - **حدَّثَنَا** أبو عاصم، عن ابن عجلان عن سعيد المقبري، عن أبي هريرة قال: قال رسول الله ﷺ: «إذا جاء أحدكم المجلس فليسلِّم، فإن رجع فليسلم، فإن الأخرى ليست بأحقَّ من الأولى».

1007. [It is narrated by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "When one of you comes to a gathering he must greet them with salam. And when (anyone) goes back he must again offer salam (to them) become the first salam is not more emphasized than the second salam.]

. . . - **حدَّثَنَا** محمد بن المثنى قال: حدثنا صفوان بن عيسى، عن ابن عجلان، عن سعيد بن أبي سعيد، عن أبيه، عن أبي هريرة، عن النبي ﷺ. . . مثله.

[A similar Hadith is narrated through another chain of narrators.]

EXPLANATION: In other words, the salam, which is offered at the time of coming and the salam when taking leave, both stand at par. A man must salute when he comes and again when he goes.

The words found in al-Adab al-Mufrad are:

فإن الأخرى ليست بأحق من الأولى.

(The second is not superior to the first).

On the face of it there is an inversion of the words second and first in transmission. The correct narration is what follows in # 1008.

فإن الأخرى ليست بأحق من الأولى.

(The first is not superior to the second).

٤٦٣ - باب التسليم إذا قام من المجلس

463. Chapter: Offering salam when going way (getting up) from a gathering

١٠٠٨ - **حدَّثَنَا** خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثني محمد بن عجلان قال: أخبرني سعيد، عن أبي هريرة، عن النبي ﷺ قال: «إذا جاء الرجل المجلس فليسلم. فإن جلس ثم بدا له أن يقوم قبل أن يتفرَّق المجلس فليسلم. فإن الأولى ليست بأحقَّ من الأخرى».

1008. [Sayyidina Abu Hurayrah ؓ said that the Holy Prophet ﷺ said, "When anyone comes to a gathering he must greet the members with salam. Then, if he sits down and after a short while decides to depart before the gathering concludes then he must (again) offer salam because the first salam is not more emphasized than the second.]

٤٦٤ - باب حق من سلم إذا قام

464. Chapter: Reward against offering salaam on getting up from gathering

١٠٠٩ - حدَّثَنَا مطر بن الفضل قال: حدثنا روح بن عبادة قال: حدثنا بسطام قال: سمعت معاوية بن قرة قال: قال لي أبي: يا بني، إن كنت في مجلس ترجو خيره، فعجلتْ بك حاجة، فقل: سلام عليكم، فإنك تشركهم فيما أصابوا في ذلك المجلس. وما من قوم يجلسون مجلساً فيتفرقون عنه لم يُذكر الله، إلا كأنما تفرقوا عن جيفة حمار.

1009. [Muawiyah bin Qurrah narrated that his father said to him. "O my son! If you are in a gathering whose good (results) you expect but you are in a hurry (to leave it) for some reason then say as-salaamu Alaykum (before departing). In this way, you will share in the good which its members will receive. And, as for those people who sit in a gathering and disperse without mentioning Allah, they are a people who have dispersed from a dead ass."][1] (Al-Tabarani)

١٠١٠ - حدَّثَنَا عبد الله بن صالح قال: حدثني معاوية، عن أبي مريم، عن أبي هريرة، أنه سمعه يقول: من لقي أخاه فليسلم عليه، فإن حالت بينهما شجرة أو حائط، ثم لقيه، فليسلم عليه.

1010. [It is narrated by Abu Maryam that he heard Sayyidina Abu Hurayrah ﷺ say, "If a person meets his brother then he must offer him salam and if a tree or a wall separates the two and they meet again then they must offer salam again".][2]

١٠١١ - حدَّثَنَا موسى بن إسماعيل قال: حدثنا الضحاك بن نبراس أبو الحسن، عن ثابت البناني، عن أنس بن مالك، أن أصحاب النبي ﷺ كانوا يكونون [مجتمعين] فتستقبلهم الشجرة، فتنطلق طائفة منهم عن يمينها وطائفة عن شمالها، فإذا التقوا سلم بعضهم على بعض.

1011. [Sayyidina Anas bin Maalik ﷺ said that when a tree separated the Companions of the Prophet ﷺ (while they were walking together) so that some of them were to the right side of the tree and others to the left side and they came together again (that very moment) they greeted one another with salam.][3] (Tabarani)

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(1) [١٠٠٩] أخرجه الطبراني بلفظ (إذا كنا مع رسول الله ﷺ ورجاله رجال الصحيح غير بسطام بن مسلم وهو ثقة) (مجمع الزوائد).

(2) [١٠١٠] أخرجه أبو داود.

(3) [١٠١١] الضحاك بن نبراس الأزدي الجهضمي، أبو الحسن البصري، ليّن الحديث من السابعة. أخرجه الطبراني بلفظ (إذا كنا مع رسول الله ﷺ فتفرق بيننا شجرة).

٤٦٥ ـ باب من دهن يده للمصافحة

465. Chapter: He who applies perfume on the hand to shake hands

١٠١٢ ـ **حدَّثَنَا** عبيد الله بن سعيد قال: حدثنا خالد بن خداش قال: حدثنا عبد الله بن وهب المصري، عن قريش البصري (هو ابن حيان)، عن ثابت البُناني: أن أنساً كان إذا أصبح دهن يده بدهن طيب لمصافحة إخوانه.

1012. [It is reported by Thabit Bunani that Sayyidina Anas ﷺ applied fragrant oil on his palms every day for shaking hands with his (Muslim) brothers.]

٤٦٦ ـ باب التسليم بالمعرفة وغيرها

466. Chapter: Salam to acquaintances & Strangers

١٠١٣ ـ **حدَّثَنَا** قتيبة قال: حدثنا الليث، عن يزيد بن أبي حبيب، عن أبي الخير، عن عبد الله بن عمرو، أن رجلاً قال: يا رسول الله، أي الإسلام خير؟ قال: «تطعم الطعام وتقرىء السلام على من عرفت ومن لم تعرف».

1013. [it is reported by Sayyidina Abdullah bin Amr ﷺ that a man asked. "Messenger of Allah, which (aspect of) Islam is best?" He said, "That you should provide food and greet both those people you know and those you do not know."][1] (Bukhari, Muslim, Abu Dawood, Nasai, Ibn Majah)

EXPLANATION: This Hadith discloses that salam is exchanged with one who is a Muslim, not with an acquaintance alone. We say as-salamu Alaykum to anyone who is a Muslim.

٤٦٧ ـ بـاب

467. Chapter

١٠١٤ ـ **حدَّثَنَا** مسدَّد قال: حدثنا يزيد بن زُرَيع قال: حدثنا عبد الرحمن، عن سعيد بن أبي سعيد، عن أبي هريرة، أن رسول الله ﷺ نهى عن الأفنِية والصُّعُدات أن يُجلَس فيها. فقال المسلمون: لا نستطيعه، لا نطيقه. قال: «أما لا، فأعطوا حقها» قالوا: وما حقها؟ قال: «غضُّ البصر، وإرشاد ابن السبيل، وتشميت العاطس إذا حمد الله، ورد التحية».

1014. [It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ disallowed anyone to sit on thorough fares. (Sayyidina Abu

(1) [١٠١٣] أخرجه المصنف في الصحيح ١/ ٨٠١٠/ ٦٥، ومسلم في الصحيح (كتاب الإيمان) ٦٣، وأبو داود في السنن ٥١٩٤، والنسائي في السنن (كتاب الإيمان) ب١٢، وابن ماجه في السنن ٣٢٥٣.

Hurayrah ﷺ said that) the Muslims said that they were unable to observe that (ban). The Prophet ﷺ said, "If you cannot do that then give its rights." They asked, "What are its rights?" The Prophet ﷺ said, "Keep your gaze down, guide the traveler, respond to the sneezer when he says al-Hamdulillah, and offer salam.]

١٠١٥ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا زهير قال: حدثنا كنانة مولى صفية، عن أبي هريرة قال: أبخل الناس من بخل بالسلام. والمغبون من لم يَرُدَّه. وإن حالت بينك وبين أخيك شجرة، فإن استطعت أن تبدأه بالسلام، لا يبدأك، فافعل.

1015. [Sayyidina Abu Hurayrah ﷺ said, "The most miser of men is he who is niggardly in offering salam. And that man is at a loss who does not respond to a greeting. If a tree separates you and your brother and you can salute him before he does then you must do that".][1]

EXPLANATION: One does not spend anything on offering salam yet gets a great reward. Hence, If he does not offer salam in spite of that then it is very miserly of him. As for him who is saluted but does not respond, he is at a great loss because he neglects a wajib.

١٠١٦ ـ **حدَّثَنَا** عمران بن ميسرة قال: حدثنا عبد الوارث، عن حسين، عن عمرو بن شعيب، عن سالم مولى عبد الله بن عمرو قال: كان ابن عمرو إذا سُلم عليه فردَّ زاد، فأتيته وهو جالس فقلت: السلام عليك، فقال: السلام عليكم، ورحمة الله. ثم أتيته مرة أخرى فقلت: السلام عليكم ورحمة الله، قال: السلام عليكم ورحمة الله وبركاته. ثم أتيته مرة أخرى فقلت: السلام عليكم ورحمة الله وبركاته. فقال: السلام عليكم ورحمة الله وبركاته وطيب صلواته.

1016. [It is narrated by Saalim, the freed slave of Abdullah bin Umar ﷺ that when anyone offered salam to Ibn Umarﷺ , he gave him a response that was greater (in words). Once he came to him while he was sitting and he offered as-salamu Alaykum to him, he responded, as-salamu Alaykum wa rahmatullah. Then he came to him a second time and said as-salamu Alaykum wa rahmatullah and Ibn Umarﷺ responded, as-salamu Alaykum wa rahmatullah wa barakatuh. Salim came a third time and said, assalamu Alaykum wa rahmatullah wa barakatuh and Abdullah Ibn Umarﷺ responded assalaamu Alaykum wa rahmatullah a barakatuh wa tayyib salawatih, (peace be on you and the mercy of Allah and his favours and the best of His blessings.)]

EXPLANATION: we have written down about this under Hadith #1001A. Please refer to it.

(1) [١٠١٥] كنانة مولى صفية يقال اسم أبيه نبيه، مقبول، ضعفه الأزدي بلا حجة، من الثالثة.

٤٦٨ ـ باب لا يُسَلَّم على فاسق

468. Chapter: Do not salute an impious man

١٠١٧ ـ حدَّثَنَا سعيد بن أبي مريم قال: حدثنا بكر بن مضر قال: حدثنا عبيد الله بن زَحْر، عن حبان بن أبي جبلة، عن عبد الله بن عمرو بن العاص قال: لا تسلموا على شُرَّاب الخمر.

1017. [Sayyidina Abdullah bin Amr bin al-Aas ﷺ said, "Do not offer salam to an alcoholic."][(1)] (Bukhari)

١٠١٨ ـ حدَّثَنَا محمد بن محبوب ومُعلَّى وعارم قالوا: حدثنا أبو عوانة عن قتادة، عن الحسن قال: ليس بينك وبين الفاسق حرمة.

1018. [Sayyidina Hassan ﷺ has said, "there is no regard between you and a Faasiq فاسق (a grave sinner).]

EXPLANATION: In other words, we must not do anything that gives the impious man respect and honour. Therefore, we must not offer salam to him because that is a form of show in his respect.

١٠١٩ ـ حدَّثَنَا إبراهيم بن المنذر قال: حدثني أبو رُزَيْق أنه سمع علي بن عبد الله يكره [الأَسْبَرْنج]، ويقول: لا تسلموا على من يلعب بها، وهي من الميسر.

1019. [It is narrated by Abu Zurayqﷺ that he heard Ali bin Abdullah say that he holds the game of chess in contempt. He used to say, "Do not give salam to one who plays chess because it is a means of gambling".][(2)]

٤٦٩ ـ باب من ترك السلام على المتخلق وأصحاب المعاصي

469. Chapter: Do not salute the user of Khalooq and the sinners

١٠٢٠ ـ حدَّثَنَا زكريا بن يحيى قال: حدثني القاسم بن الحكم العُرَني قال: أخبرنا سعيد بن عبيد الطائي، عن علي بن ربيعة، عن علي بن أبي طالب رضي الله عنه قال: مرَّ النبيُّ ﷺ على قوم فيهم رجل متخلق بخلُوق، فنظر إليهم وسلَّم عليهم وأعرض عن الرجل، فقال الرجل: أعرضتَ عني؟ قال: «بين عينيك جمرة».

1020. [It is narrated by Sayyidina Ali bin Abu Talib ﷺ that the Holy Prophet ﷺ passed by a people one of whom had used Khalooq for its fragrance. The Prophet ﷺ looked towards those people and offered them salam but turned his face away from that man. He asked, "Why have you turned your face away from me?" The Prophet ﷺ said, There is a burning coal between your eyes".]

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(1) [١٠١٧] أخرجه المصنف في الصحيح.

(2) [١٠١٩] أبو زرين المدني، مجهول، من السابعة.

EXPLANATION: Khalooq is a kind of scent, which is composed of saffron. The Prophet ﷺ has disallowed us to use it. When he saw a man who had used it, the Prophet ﷺ turned his face away from him and on his asking him why the Prophet ﷺ had looked the other way, he said, "Between your eyes is live coal." In other words, he had committed a sin which would take him to the fire of Hell.

١٠٢١ ـ **حدَّثَنَا** إسماعيل قال: حدثني سليمان، عن ابن عجلان، عن عمرو بن شعيب بن محمد بن عبد الله بن عمرو بن العاص بن وائل السهمي، عن أبيه، عن جده، أن رجلاً أتى النبيّ ﷺ وفي يده خاتم من ذهب، فأعرض النبي ﷺ عنه. فلما رأى الرجل كراهيته ذهب فألقى الخاتم، وأخذ خاتماً من حديد فلبسه، وأتى النبي ﷺ، قال: «هذا شر؛ هذا حلية أهل النار» فرجع فطرحه ولبس خاتماً من وَرِق. فسكت عنه النبي ﷺ.

1021. [It is narrated by Amr bin Shuayb on the authority of his father and grandfather that a man came to the Prophet ﷺ with a gold ring on his finger. The Prophet ﷺ turned his face away from that man who seeing the prophet's displeasure, went away and took off the golden ring and threw it. He put on an iron ring and came to the Prophet ﷺ who said, "This is a bad thing. It is an adornment of the denizens of Hell." That man went away again, removed the ring and threw it off. He then wore a silver ring and the Prophet ﷺ did not say anything about that.][1] (Ahmad)

١٠٢٢ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث، عن عمرو (هو ابن الحارث)، عن بكر بن سوادة، عن أبي النجيب، عن أبي سعيد قال: أقبل رجل من البحرين إلى النبي ﷺ فسلم عليه، فلم يردّ ـ وفي يده خاتم من ذهب، وعليه جبة حرير ـ فانطلق الرجل محزوناً، فشكا إلى امرأته، فقالت: لعل برسول الله جبتك وخاتمك فألقهما ثم عد. ففعل، فرد السلام، فقال: جئتك آنفاً فأعرضت عنِّي؟ قال: «كان في يدك جمر من نار» فقال: لقد جئتُ إذاً بجمر كثير. قال: «إن ما جئت به ليس بأحد أغنى من حجارة الحرّة، ولكنه متاع الحياة الدنيا». قال: فبماذا أتختم؟ قال: «بحلقة من وَرِق أو صُفْر أو حديد».

1022. [Sayyidina Abu Saeed ﷺ narrated that a man came to the Prophet ﷺ from Bahrain and presented salam. The Prophet ﷺ did not give him a response because he had a gold ring on his finger and a silk gown over him. That man felt sad and went away. He complained to his wife who said to him, " perhaps your gown and your ring displeased the Messenger of Allah ﷺ.

(1) [١٠٢١] أخرجه أحمد في المسند ٢/ ١٦٣.

Take them off and go to him".

He did as she said and the Prophet ﷺ responded to his salam. He submitted to the Prophet ﷺ, "I had come to you but you turned away from me. "The Prophet ﷺ said, "You had live coal in your hand." He submitted, "Then I am holding many pieces of live coal (because I have much gold with me)." The Prophet ﷺ said, "That which (gold) you have brought is not more useful in our sight than the rocks of rocky land, but they are of some worth in the life of this world".

That man asked, "What kind of ring may I then wear?" The Prophet ﷺ said, " You may wear a silver, brass or iron ring."][1] (Nasai)

EXPLANATION: We learn from these Ahadith that we may not salute the sinners or respond to their salutation. Also, a man must not wear a gold ring. He may wear a silver ring but it must not weigh as much as a Mithqal. A Hadith quotes the Prophet ﷺ as saying ولا تتمه مثقالاً (Silver, but do not let it weigh as much as a Mithqal.)

Accordingly, a man's silver ring must weigh less than that. He must also not wear an iron ring because it is called an adornment of the dwellers of Hell. We seem to have permission for a brass or iron ring in the concluding part of the Hadith but the Ulama hold this permission to be abrogated in view of the other Ahadith that disallow it.

٤٧٠ ـ باب التسليم على الأمير

470. Chapter: Salam to the Ameer

١٠٢٣ ـ حدَّثنا عبد الغفار بن داود قال: حدثنا يعقوب بن عبد الرحمن، عن موسى بن عقبة، عن ابن شهاب، أن عمر بن عبد العزيز سأل أبا بكر بن سليمان بن أبي حثمة: لِمَ كان أبو بكر يكتب: مِنْ أبي بكر خليفة رسول الله، ثم كان عمر يكتب بعده: من عمر بن الخطاب خليفة أبي بكر، ومَنْ أول من كتب أمير المؤمنين؟ فقال: حدثتني جدّتي الشفاء ـ وكانت من المهاجرات الأول، وكان عمر بن الخطاب رضي الله عنه إذا هو دخل السوق دخل عليها ـ قالت: كتب عمر بن الخطاب إلى عامل العراقين: أن ابعث إليّ برجلين جلدين نبيلين أسألهما عن العراق وأهله. فبعث إليه صاحب العراقين بلبيد بن ربيعة وعديّ بن حاتم فقدما المدينة، فأناخا راحلتيهما بِفناء المسجد، ثم دخلا فوجدا عمرو بن العاص، فقالا له: يا عمرو، استأذن لنا على أمير المؤمنين عمر. فوثب عمرو فدخل على عمر فقال: السلام عليك يا أمير المؤمنين. فقال له عمر: ما بدا لك في هذا الاسم يا ابن

(1) [١٠٢٢] أخرجه النسائي في السنن ٨/ ١٧٦.

العاص؟ لتخرُجنَّ مما قلت. قال: نعم. قدم لبيد بن ربيعة وعدي بن حاتم، فقالا لي: استأذن لنا على أمير المؤمنين. فقلت: أنتما والله أصبتما اسمه، وإنه الأمير ونحن المؤمنون. فجرى الكتاب من ذلك اليوم.

1023. [Sayyidina Umar bin Abdul Aziz ﷺ asked Abu Bakr bin Sulayman ﷺ, "Why did Abu Bakr ﷺ write من ابو بكر خليفة رسول الله (from Abu Bakr, Khalifah of the Messenger of Allah ﷺ). And, after him, Umar ﷺ من عمر ابن الخطاب خليفة أبي بكر (from Umar bin al-Khattab, Khalifah of Abu Bakr). Who first wrote down أمير المؤمنين Ameer al-Mumineen Commander of the Believers, or Faithful)?" Abu Bakr Sulayman related what his paternal grand mother had told him. She was an early Muhajir woman whenever Sayyidina Umar ﷺ went out to the public, he visited her too. She reported:

Sayyidina Umar bin al-Khattab ﷺ wrote to the governor of Iraq that he should send him two men strong, wise and intelligent so that he may ask them about Iraq and her inhabitants.

So, He sent Labeed bin Rabiah and Adi bin Hatim to Sayyidina Umar ﷺ. They reached Madinah and tied their riding animals in an open space outside the mosque. They entered the mosque and found Amr bin al-Aas ﷺ there and they said to him, "O Amr! Get us permission to meet the Ameer al-Mumineen Umar ﷺ. Amr bin al-Aas, how did you find this name? Surely, there is a reason behind what you have said, Tell me why?' You! Labeed bin Rabiah and Adi bin Hatim have both come (from Iraq) and they said to me that I should get them permission to see the Ameer al-Mumineen. And I thought, by Allah, they had given you a correct name. Surely, you are Ameer and we are Believers!" Thus, that day on, this title has become effective.][1] (Ibn Abdul Barr in Istoab)

١٠٢٤ - **حدَّثنا** أبو اليمان قال: أخبرنا شعيب، عن الزهري قال: أخبرني عبيد الله بن عبد الله قال: قدم معاوية حاجّاً حجته الأولى وهو خليفة، فدخل عليه عثمان بن حنيف الأنصاري فقال: السلام عليك أيها الأمير ورحمة الله. فأنكرها أهل الشام، وقالوا: من هذا المنافق الذي يقصّر بتحية أمير المؤمنين؟ فبرك عثمان على ركبتيه ثم قال: يا أمير المؤمنين، إن هؤلاء أنكروا عليَّ أمراً أنت أعلم به منهم، فوالله لقد حييت بها أبا بكر وعمر وعثمان؛ فما أنكره منهم أحد. فقال معاوية لمن تكلم من أهل الشام: على رِسْلكم، فإنه قد كان بعض ما يقول. ولكن أهل الشام لما حدثت هذه الفتن قالوا: لا تقصر عندنا تحية خليفتنا، فإني أخالكم يا أهل المدينة تقولون لعامل الصدقة: أيها الأمير.

(1) [١٠٢٣] أخرجه ابن عبد البر في الاستيعاب عن يعقوب بن عبد الرحمٰن.

1024. [It is reported by Abdullah bin Abdullah that when sayyidna Muawiyah ﷺ came to perform Hajj for the first time during his khilafat, Uthman ﷺ bin Hanif al-Ansari ﷺ visited him. He greeted Muawiyah ﷺ in these words السلام عليك أيها الأمير ورحمة الله (as-salam alayka ayyuha al-Ameer wa rahmat Allah, peace be on you, O you Ameer and the mercy of Allah).

The people of Syria did not like this greeting. (They had accompanied Muawiyah ﷺ .) They remarked, "Who is this hypocrite who detract from the salam to the Ameer al-Mumineen?" Uthman ﷺ bin Hanif ﷺ sat down on his knees and said, "O Ameer al-Mumineen! These people are displeased with me over something that you know better than them. By Allah, I used the same words to greet Sayyidina Abu Bakr ﷺ , Umar ﷺ and Uthman ﷺ but none of them disliked it." Sayyidina Muawiyah ﷺ said to him of the people of Syria who had spoken those words, "Do not speak! He has said merely what other people say." However, when the Syrians were confronted with it they said, "We will not detract from the Salam to our Khalifah. O people of Madinah, I presume that you call the collector of sadaqah also as Ameer."][1] (Musannaf Abdur Razaaq)

EXPLANATION: The people of Syria did not like the word Ameer al-Mumineen and they wished that Sayyidina Muawiyah ﷺ should be called Khalifah. Hence, they were hurt by the words used by Sayyidina Uthman ﷺ bin Hanif ﷺ . They felt that the phrase Ameer al-Mumineen was derogatory to Sayyidina Muawiyah ﷺ who explained to them that the earlier Khalifahs were called Ameer al-Mumineen. The people of Syria thought that this phrase was unsuitable for their Khalifah because the people of Madinah used the word Ameer for those occupying small offices too. (Note: Syria is sham and not restricted to present day boundaries)

١٠٢٥ ـ حدَّثنا أبو نُعيم قال: حدثنا سفيان، عن محمد بن المنكدر، عن جابر قال: دخلت على الحجاج فما سلمت عليه.

1025. [Sayyidina Jabir said, "I came to Hajjaj but I did not offer salam to him".»

١٠٢٦ ـ حدَّثنا موسى بن إسماعيل قال: حدثنا أبو عوانة، عن مغيرة، عن سماك بن سلمة الضبيّ، عن تميم بن حَذْلم قال: إني لأذكر أول من سُلم عليه بالإمرة بالكوفة، خرج المغيرة بن شعبة من باب الرحبة فجاءه رجل من كندة ـ زعموا أنه أبو قرة الكندي ـ فسلم عليه فقال: السلام عليك أيها الأمير ورحمة الله، السلام عليكم. فكرهه، فقال: السلام عليكم أيها الأمير ورحمة الله، السلام عليكم، هل أنا إلا منها أم لا؟ قال سماك: ثم أقرَّ بها بعد.

(1) [١٠٢٤] أخرجه عبد الرزاق في المصنف.

1026. [It is narrated by Tameen bin Hazlam that he remembered who was first greeted with salam in Kufah with the title of an Ameer. Sayyidina Mughairah bin Shabah ﷺ came out from the Baab al-Rahbah. (Mughairah was the governor of the place). A man from kindah people thought he was Abu Qurrah al-Kind came to him and greeted him in these words السلام عليك أيها الأمير ورحمة الله (as-salamu alayka ayyauha al-aueem ase rehmatallah) but he did not like that (form of greeting) He then greeted him again السلام عليك أيها الأمير ورحمة الله and said "By Ameer I mean Ameer al-Mumineen. Say, am I one of those who believe or not"?

Sammak said, "there after, Sayyidina Muawiyah ﷺ reconciled with that." (Sammak was one of the narrators.)]

١٠٢٧ ـ حدَّثَنا محمد قال: أخبرنا عبد الله قال: أخبرنا حيْوَة بن شُريح قال: حدثني زياد بن عبيد [الرعينيُّ] بطن من حمير قال: دخلنا على رُويفع وكان أميراً على أنطابُلس. فجاء رجل فسلم عليه [فقال: السلام على الأمير]، [ونحن عنده] فقال: السلام عليك أيها الأمير. فقال له رويفع: لو سلمت علينا لرددنا عليك السلام. ولكن إنما سلمت على مسْلَمة بن مُخَلَّد (وكان مسلمة على مصر)، اذهب إليه فليردّ عليك السلام. قال زياد: وكنا إذا جئنا فسلمنا وهو في المجلس قلنا: السلام عليكم.

1027. [Ziyad bin Ubayd who belonged to the tribe of Humayr said that they went to Ruwayfi who was Ameer of Antablus. A man came and offered him salam in these words السلام على الأمير (as-salamu ala al- Ameer). Abdul (the narrator) said that the man had said, as-salamu alayk ayyuha Ameer.

Ruwayfi said to him, "if you had offered salam to me, I would have given you a response, but you greeted maslamah bin mukhallad, (the Ameer of Egypt). Go to him. He might respond to your greetings." Ziyad said, "When we went to his assembly we said to him assalamu Alaykum".]

EXPLANATION: Sayyidina Ruwayfi ﷺ did not like the word Ameer to be used for him. Therefore, he asked the man who used the word Ameer for him that he had addressed the Ameer of Egypt and must expect a response to his salam from Egypt. If he had offered salam without the use of the word Ameer by which he had thus restricted the salam he would have had a response from Ruwayfi ﷺ.

٤٧١ ـ باب التسليم على النائم

471. Chapter: Salam to one who is asleep

١٠٢٨ ـ حدَّثَنا موسى بن إسماعيل قال: حدثنا سليمان بن المغيرة قال: حدثنا ثابت، عن عبد الرحمن بن أبي ليلى، عن المقداد بن الأسود قال: كان النبي ﷺ يجيء من الليل فيسلِّم تسليماً لا يوقظ نائماً، ويسمع اليقظان.

1028. [It is related by Sayyidina Miqdad bin Aswad ﷺ that whenever the

Prophet ﷺ came home at night he offered salam in such a manner that a sleeping person would not be disturbed but one who was awake heard the salam.]

٤٧٢ ـ باب حيّاك اللّه

472. Chapter: Hayyak Allah

١٠٢٩ ـ **حدَّثَنا** عمرو بن عباس قال: حدثنا عبد الرحمن بن سفيان، عن أبيه، عن الشعبي، أن عمر قال لعدي بن حاتم: حياك الله من معرفة.

1029. [Sayyidina Umar ﷺ recognized Adi bin Hatim ﷺ and exclaimed, حياك الله (Hayyak Allah, may Allah keep you alive!).]

(This supplication does not substitute salam.)

٤٧٣ ـ باب مرحباً

473 Chapter: Marhaba

١٠٣٠ ـ **حدَّثَنا** أبو نعيم قال: حدثنا زكريا، عن فراس، عن عامر، عن مسروق، عن عائشة رضي الله عنها قالت: أقبلت فاطمة تمشي كأن مشيتها مشي النبي ﷺ فقال: «مرحباً بابنتي» ثم أجلسها عن يمينه أو عن شماله.

1030. [It is narrated by Sayyidah Ayeshah ﷺ that Sayyidah Fatimah ﷺ visited them. Her style of walking was very much like the gait of the Prophet ﷺ. On seeing her coming, the Prophet ﷺ exclaimed, Marhaba bi ibnati (Welcome to my daughter). He then made her sit to his right or his left.][1] (Bukhari, Muslim, Ahmad, Ibn Majah)

(we have seen this Hadith at # 971)

١٠٣١ ـ **حدَّثَنا** أبو نعيم قال: حدثنا سفيان، عن أبي إسحاق، عن هانىء بن هانىء، عن عليّ رضي الله عنه قال: استأذن عمار على النبي ﷺ، فعرف صوته فقال: «مرحباً بالطيب المطيب».

1031. [Sayyidina Ali ﷺ said that Sayyidina Ammar ﷺ Sought the permission of the Prophet ﷺ to enter his house and he recognized his voice and called out, مـرحـبـا بـالـطـيـب والمـطـيـب (Marhaba bil-Tayyib wa al-Tayyib, welcome to the good and fine person!)][2] (Tirmizi, Ibn Majah)

٤٧٤ ـ باب كيف ردُّ السلام

474. Chapter: How to respond to salam

١٠٣٢ ـ **حدَّثَنا** يحيى بن سليمان قال: حدثني ابن وهب قال: أخبرني حيْوة، عن

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(1) [١٠٣٠] أخرجه المصنف في الصحيح ٤/ ٢٤٨ و٨/ ٧٩، ومسلم في الصحيح (كتاب فضائل الصحابة ٩٩، وأحمد في المسند ٦/ ٢٨٢ وابن ماجه في السنن ١٦٢١.

(2) [١٠٣١] أخرجه الترمذي في السنن ٣٧٩٨، وابن ماجه في السنن ١٤٦.

عُقبة بن مسلم، عن عبد الله بن عمرو قال: بينما نحن جلوس عند النبي ﷺ ـ في ظل شجرة بين مكة والمدينة ـ إذ جاء أعرابيّ من أجلف الناس وأشدهم، فقال: السلام عليكم. فقالوا: وعليكم.

1032. [It is narrated by Sayyidina Abdullah bin Amr ﷺ that they were sitting with the Prophet ﷺ in the shade of a tree on the road between Makkah and Madinah when a hot-tempered Badouin came. He said as-salamu alay kum (peace be on you). All of them responded, وعليكم (Wa Alaykum and on you).]

١٠٣٣ ـ **حدَّثَنَا** حامد بن عمر قال: حدثنا أبو عوانة عن أبي جمرة، سمعت ابن عباس إذا يُسَلَّم عليه يقول: وعليك، ورحمة الله.

1033. [It is reported by Abu Jamrah that he had heard Sayyidina Ibn Abbas ﷺ say whenever he was offered the salam وعليك ورحمة الله (wa alayka wa rahmat Allah ﷺ, and on you with the mercy of Allah).]

١٠٣٤ ـ قال أبو عبد الله: وقالت قيلة: قال رجل: السلام عليك يا رسول الله، قال: «وعليك السلام ورحمة الله».

1034. [Imam Bukhari ﷺ has said that Qaylah ﷺ (daughter of Makhramah) reported that a man came to the Prophet ﷺ and greeted him in this manner السلام عليك يا رسول الله (as-salamu alayka, yaa rasoolallah, peace be on you, O Messenger of Allah!). He said in response, وعليكم السلام ورحمة الله and on you be peace and the mercy of Allah).][1]

(Majma al-Zawaid Haythmi, Tabarani, Ibn al-Sina, Kanz al-Ummal, Khateeb.)

١٠٣٥ ـ **حدَّثَنَا** عبد الله بن مسلمة قال: حدثنا سليمان بن المغيرة، عن حميد بن هلال، عن عبد الله بن الصامت، عن أبي ذر قال: أتيت النبي ﷺ حين فرغ من صلاته، فكنت أول من حيّاه بتحية الإسلام. فقال: «وعليك ورحمة الله، ممن أنت؟» قلت: من غفار.

1035. [Sayyidina Abu Zarr ﷺ has narrated that he went to the Prophet ﷺ. "When he finished his prayer, I was the first person to offer salam in the Islamic way (as-salamu Alaykum)." The Prophet ﷺ said in reply, وعليك رحمة الله (and on you with the mercy of Allah). He then asked, "To which tribe do you belong?" Abu Zarr ﷺ said, "I am from the tribe Ghifari".]

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(1) [١٠٣٤] انظر: مجمع الزوائد للهيثمي ٦/ ١١، والمعجم الكبير للطبراني ٦١١٤، عمل اليوم والليلة لابن السني ٢٣١، كنز العمال للمتقي الهندي ٤ ـ ٣٦٩، تاريخ بغداد للخطيب ١٤/ ٤٤.

EXPLANATION: It is evident from Marfoo Ahadith that are well-known and reported through correct lines of transmission that a person who salutes says السلام عليكم as-salamu Alaykum, peace be on you) and he who responds says وعليكم السلام (wa Alaykum as-salam and on you be peace). If he adds ورحمة الله, (Wa rahmat Allah, and the mercy of Allah), it is better. Some Ahadith also say that if the responding person says وعليكم السلام (wa alayka as-salaam, and on you be peace), using the second person singular pronoun when there is only one person greeting him, then that is also correct. However, it is not enough to respond merely with the words وعليكم (wa Alaykum) or وعليك (wa Alayka) or ورحمة الله(Wa rahmat Allah) but without the word سلام(salam). Those versions which suggest this response either they are not Marfoo Ahadith or they reflect the initial period of the observance of salam. Therefore, all the words must be spoken as are ascribe to the Messenger of Allah ﷺ after hijrah.

١٠٣٦ ـ **حدَّثَنَا** عبد الله قال: حدثني الليث قال: حدثني يونس، عن ابن شهاب أنه قال: قال أبو سلمة: إن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: «يا عائش هذا جبريل، وهو يقرأ عليك السلام» قالت: فقلت: وعليه السلام ورحمة الله وبركاته، ترى ما لا أرى. تريد بذلك رسول الله ﷺ.

1036. [It is narrated by Sayyidah Ayeshah رضي الله عنها that the Messenger of Allah ﷺ said to her, "O Ayeshah رضي الله عنها, Jibrail عليه السلام has come and conveys salam to you".

She said in response " وعليك السلام ورحمة الله"(Wa alayhis salam wa rahmat Allah wa barakatuh and to him be salam and the mercy of Allah and his favours). You can see that which I cannot see." (She meant Jibrail عليه السلام).]

١٠٣٧ ـ **حدَّثَنَا** مطر قال: حدثنا روح بن عبادة قال: حدثنا بسطام قال: سمعت معاوية بن قرة قال: قال لي أبي: يا بني، إذا مر بك الرجل فقال: السلام عليكم، فلا تقل: وعليك، كأنك تخصه بذلك وحده. ولكن قل: السلام عليكم.

1037. [Muawiyah bin Qurrah said that his father said to him, "O my son, if a man passed by you and says السلام عليكم (as-salamu Alaykum, peace be on you) then do not give him a response in these words وعليك (wa alayk and on you for in that way you will restrict the greetings to this one man and he is not alone (and there are angels with him and some other men sometimes). You should say السلام عليكم (as-salamu Alaykum, peace be on you)".]

٤٧٥ ـ باب من لم يردَّ السلام

475. Chapter: He who does not respond to the salam

١٠٣٨ ـ **حدَّثَنَا** عياش بن الوليد قال: حدثنا عبد الأعلى قال: حدثنا سعيد، عن قتادة، عن حميد بن هلال، عن عبد الله بن الصامت قال: قلت لأبي ذر: مررت بعبد

الرحمن ابن أم الحكم فسلمت فما ردَّ عليَّ شيئاً. فقال: يا ابن أخي، ما يكون عليك من ذلك؟ رد عليك من هو خير منه، مَلَكٌ عن يمينه.

1038. [It is narrated by Sayyidina Abdullah bin Samit ﷺ that he complained to Sayyidina Abu Zarrﷺ that when he came across Abdur Rahman bin Umm al-Hakam and saluted him, he did not offer a response. Sayyidina Abu Zarrﷺ said to him, "O my nephew! Let it not grieve you. Your greeting was given a response by the angel to your right hand and he is better (then Abdur Rahman bin al-Hakam).]

EXPLANATION: He meant to make it clear that he had received a reply anyway. As for Abdur Rahman, Why he did not respond concerns him. He could be busy in something during which it is not obligatory to respond or there could have been some other reason.

١٠٣٩ ـ حدَّثَنا عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثنا زيد بن وهب، عن عبد الله قال: إن السلام اسم من أسماء الله وضعه في الأرض، فأفشوه بينكم. إن الرجل إذا سلَّم على القوم فردوا عليه كانت عليهم فضل درجة. لأنه ذكَّرهم السلام. وإن لم يرد عليه رد عليه من هو خير منه وأطيب.

1039. [Sayyidina Abdullah bin Masood ﷺ said that salam is, indeed, a name of the name of Allah. Allah has placed it on earth. Hence, spread it among yourselves. Surely, if a man offers salam to a people and they give him a response then he gets excellence by a degree because he reminded them to offer salam. However, if he is not given a response them he gets the response from a better and purer creation, the angels(1).] (Bayhaqi, Ibn Abu Shaybch, al-Bazzar, Tabarani)

١٠٤٠ ـ حدَّثَنا محمد بن يوسف قال: حدثنا سفيان، عن هشام عن الحسن قال: التسليم تطوُّع، والردُّ فريضة.

1040. [Sayyidina Hassan has said that it is Mustahabb (recommended) to offer salam but fard (absolutely obligatory) to give a response.]

٤٧٦ ـ باب من بخل بالسلام

476. Chapter: He who is miserly in conveying salam

١٠٤١ ـ حدَّثَنا محمد بن أبي بكر قال: حدثنا فضيل بن سليمان، عن موسى بن عقبة قال: حدثني عبيد الله بن سلمان، عن أبيه، عن عبد الله بن عمرو بن العاص قال: الكذُوب من كذب على يمينه، والبخيل من بخل بالسلام، والسَّرُوق من سرق الصلاة.

1041. [Sayyidina Abdullah bi Amr bin al-Aas ﷺ said, "the one who is the

(1) [١٠٣٩] أخرجه البيهقي وابن أبي شيبة والبزار والطبراني موقوفاً ومرفوعاً.

greatest liar is he who takes a false oath, and the (greatest) niggardly is one who is stingy in offering Salam and the greatest thief is one who steals in prayers (by mis-observing ruku and sajdah,).]

١٠٤٢ ـ **حدَّثَنا** إسماعيل بن أبان قال: حدثنا علي بن مسهر، عن عاصم، عن أبي عثمان، عن أبي هريرة قال: أبخل الناس الذي يبخل بالسلام. وإن أعجز الناس من عجز بالدعاء.

1042. [Sayyidina Abu Hurayrah ﷺ said that of the men one who is most miserly is the person who is very much behind offering salam, and the most infirm of men is he who refrains from making a supplication.]

EXPLANATION: It is emphasized that while one comes to no harm by offering salam to anyone yet the reward he gets for it is very great. He who lags behind in offering Salam will not find anyone more stingy than him. In the same way, one does not spend anything on making a supplication and everyone may supplicate Allah without distinction man or woman, strong or weak. Thus, if anyone does not make a supplication also then there is no one more helpless than him.

٤٧٧ ـ باب السلام على الصبيان

477. Chapter: Salam to Children

١٠٤٣ ـ **حدَّثَنا** علي بن الجعد قال: حدثنا شعبة، عن سيَّار، عن ثابت البناني. عن أنس بن مالك، أنه مر على صبيان فسلم عليهم وقال: كان النبي ﷺ يفعله بهم.

1043. [Thabit al-Bannani has reported that when Sayyidina Anas ﷺ bin Maalik ﷺ came across children, he greeted them with salam, and commented that the Prophet ﷺ also did that.][1] (Bukhari, Muslim, Abu Dawood Ibn Majah, Tirmizi, Nasai)

١٠٤٤ ـ **حدَّثَنا** محمد بن عبيد قال: حدثنا عيسى بن يونس، عن عنبسة قال: رأيت ابن عمر يسلم على الصبيان في الكتَّاب.

1044. [It is narrated by Anbasah that he saw Ibn Umar ﷺ greet children in the Maktab (religious school) with salam.]

EXPLANATION: We know from this that if children are gathered somewhere then the procedure is that one who comes to them should offer

(1) [١٠٤٣] أخرجه المصنف بهذا السند، ومسلم وأبو داود وابن ماجه، وقال الترمذي عن يسار: كنت أمشي مع ثابت البناني فمر على صبيان فسلم عليهم فقال ثابت: كنت مع أنس فمر علىٰ صبيانهم فسلم عليهم فقال أنس: كنت مع النبي ﷺ، الحديث: هذا حديث صحيح وأخرج النسائي عن طريق جعفر بن سليمان عن ثابت ولفظه: كان رسول الله ﷺ يزور الأنصار فيسلم على صبيانهم ويمسح على رؤوسهم ويدعو لهم.

them salam but if people come across one another then the younger person must salute the older. If an older person offers salutation on his own then there is no harm in that.

٤٧٨ ـ باب تسليم النساء على الرجال

478. Chapter: Women saluting men

١٠٤٥ ـ **حدَّثَنَا** عبد الله بن يوسف قال: أخبرنا مالك، عن أبي النضر: أن أبا مرة مولى أم هانىء ابنة أبي طالب أخبره، أنه سمع أم هانىء تقول: ذهبتُ إلى النبي ﷺ وهو يغتسل، فسلمت عليه فقال: «من هذه؟» قلت: أم هانىء. قال: «مرحباً».

1045. [Sayyidah Umm Hani رضي الله عنها said that she went to the Prophet ﷺ. He was having a bath. She offered him salam and he asked, "Which woman is that?" and she submitted, "Umm Hani." The Prophet ﷺ said, Marhaba."][1] (Ahmad)

EXPLANATION: Sayyidah Umm Hani رضي الله عنها was the sister of Sayyidina Ali رضي الله عنه, the daughter of the Prophet's ﷺ paternal uncle. It is clear from the question of the Prophet ﷺ about the identity of the woman that he was behind a curtain.

١٠٤٦ ـ **حدَّثَنَا** موسى قال: حدثنا مبارك قال: سمعت الحسن بقول: كنَّ النساءُ يسلمن على الرجال.

1046. [Sayyidina Hassan رحمه الله said that women used to great men with salam.]

٤٧٩ ـ باب التسليم على النساء

479. Chapter: Salam to Women

١٠٤٧ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا عبد الحميد بن بهرام، عن شهر قال: سمعت أسماء، أن النبي ﷺ مرّ في المسجد، وعصبة من النساء قعود، قال بيده إليهن بالسلام، فقال: «إياكنَّ وكفران المنعمين، إياكن وكفران المنعمين». قالت إحداهن: نعوذ بالله ـ يا نبي الله ـ من كفران نعم الله. قال: «بلى؛ إن إحداكن تطول أيمتها ثم تغضب الغضبة فتقول: والله ما رأيت منه ساعة خيراً قط. فذلك كفران نعم الله. وذلك كفران المنعمين».

1047. [Sayyidah Asma رضي الله عنها has said that the Prophet ﷺ passed by the mosque and a gathering of women there. He greeted them with salam by a gesture of his hand. And, He said, "Keep away from ingratitude to the favourable! Keep away from in gratitude to the favourable!" One of those women pleaded, "O Prophet ﷺ of Allah, we seek refuge in Allah from being

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(1) [١٠٤٥] أخرجه أحمد في المسند ١/ ٤٢٥.

ungrateful for the blessings of Allah. (We are not unthankful to Allah)

The Prophet ﷺ asserted, "Yes, you are ungrateful! The time of some of you women without a husband prolongs (before Allah causes her to find a husband but she is ungrateful). In a fit of rage, you say (to your husband), There is ingratitude to Allah and also to the creatures (who have been beneficial).][1]

١٠٤٨ ـ **حدَّثَنَا** مخلد قال: حدثنا مبشر بن إسماعيل، عن ابن أبي غنيّة، عن محمد بن مهاجر، عن أبيه، عن أسماء ابنة يزيد الأنصارية: مرَّ بي النبي ﷺ وأنا في جَوار أترابٍ لي، فسلم علينا وقال: «إياكن وكفر المنعمين» وكنت من أجرأهنَّ على مسألته فقلت: يا رسول الله! وما كفران المنعمين؟ قال: «لعل إحداكنَّ تطول أيمتها بين أبويها، ثم يرزقها الله زوجاً، ويرزقها منه ولداً، فتغضب الغضبة فتكفر، فتقول: ما رأيت منك خيراً قط».

1048. [It is reported by Asma daughter of Yazid Ansariyah that the Prophet ﷺ passed by her while she was sitting with other women of her age group. The Prophet ﷺ greeted them with salam and said, "Keep away from being ungrateful to the favourable".

She has said that she was most bold among women in asking questions and she said, "Messenger of Allah, what is the meaning of not to be ungrateful to the favorable?" The Prophet ﷺ said" The time of some of you remaining with your parents without a husband extends long. Then Allah gives her a husband and then a child. Then she shows anger (to her husband) and says in ingratitude, "I have never seen good in you."][2] (Ahmad)

EXPLANATION: If there is no fear of mischief then a non-mahram woman may salute a man and a non-maham man may salute a woman.

قال النووي في شرح المسلم وإن كانت شابة أو عجوز تشتها لم يسلم عليها الأجنبي ولم تسلم عليه ومن سلم منهما لم يستحق جواباً هذا مذهبنا ومذهب الجمهور وقال ربيعة: لا يسلم الرجال على النساء ولا النساء على الرجال وهذا غلط وقال الكوفيون: لا يسلم الرجال على النساء إذا لم يكن فيهن محرم.

٤٨٠ ـ باب من كره تسليم الخاصة

47. Chapter: 480. Chapter: It is Makrooh, to specify one man in a gathering when saluting

١٠٤٩ ـ **حدَّثَنَا** أبو نعيم، عن بشير بن سلمان، عن سيار أبي الحكم عن طارق

(1) [١٠٤٧] أخرجه أحمد في المسند ٦/ ٤٢٥.

(2) [١٠٤٨] أخرجه أحمد في المسند ٦/ ٤٢٥.

قال: كنا عند عبد الله جلوساً، فجاء آذنه: قد قامت الصلاة، فقام وقمنا معه، فدخلنا المسجد، فرأى الناسَ ركوعاً في مقدَّم المسجد، فكبر وركع، ومشينا وفعلنا مثل ما فعل فمر رجل مسرع فقال: عليكم السلام يا أبا عبد الرحمن. فقال: صدق الله وبلّغ رسوله. فلما صلينا رجع، فولج على أهله وجلسنا في مكاننا ننتظره حتى يخرج. فقال بعضنا لبعض: أيكم يسأله؟ قال طارق: أنا أسأله. فسأله فقال: عن النبي ﷺ قال: «بين يدي الساعة: تسليم الخاصة، وفشُوُّ التجارة، حتى تعين المرأة زوجها على التجارة، وقطع الأرحام، وفشُوُّ العلم، وظهور الشهادة بالزور، وكتمان شهادة الحق».

1049. [It is reported by Tariq bin Shihab that they were sitting with Sayyidina Abdullah (ibn Masood) ﷺ . Someone came to them and informed that the congregational prayers had begun. Sayyidina Abdullah got up and the others also got up with him, and they entered the mosque. The people in the front row of the mosque were in the ruku bowing posture). Sayyidina Abdullah ﷺ Called out the takbeer (Allahu Akbar) and went in the ruku and the others did the same thing (After finishing his prayers,) a pious man passed by and said, "Alaykum as-salam O abdru Rahman" (the Kunyah of Abdullah). He said, "Allah has spoken the truth and His Messenger ﷺ has conveyed correctly. When they had finished their prayers, he entered his house while the others kept sitting on their places awaiting him until he came out.

They discussed with one another who should put the question to Sayyidina Abdullah ﷺ (Why he did not respond to the salutation but said instead that and His Messenger has conveyed correct).

Tariq (Ibn Shihab)ﷺ volunteered to the rest that he would ask Abdullah. So he asked him and Sayyidina Abdullah ﷺ related to them the saying of the Prophet ﷺ: It will happen before (near) the Last day that salam will be offered to people by name. Trade will expand to such an extent that a woman will help her husband in business activities. Bonds of kinship will be severed. Knowledge (Sciences) will spread among people. False testimony will be presented while true testimony will be concealed.]

EXPLANATION: The man who saluted took the name of sayyidna Abdullah bin Masood ﷺ specifically and offered his salam to him. Therefore, he related this Hadith. If more than one Muslim are present, the greetings must be offered by saying as- Salamu Alaykum so that the salam includes all of them. If a person is singled out then it is one of the signs of the Last Day. Besides picking up one out of several for salam other signs described by him include expansion of commerce and trade so that even women would take part in it and assist the male members of their families. He also mentioned severing of ties of relationship and spread of knowledge

as signs of the Last day. People will know and be learned but those who practice will be scarce. False witness will be many as we can see every day in the courts and true testimony will be concealed. People will abstain from giving true evidence. In fact, we can find these things happening in the current era.

١٠٥٠ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني يزيد بن أبي حبيب، عن أبي الخير، عن عبد الله بن عمرو: أن رجلاً سأل رسول الله ﷺ: أيُّ الإسلام خيرٌ؟ قال: «تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف».

1050. [Sayyidina Abdullah bin Amr ﷺ said that someone asked the Messenger of Allah ﷺ, "Which aspect of Islam is the best?" He said, "To feed and offer salam to every person one comes across whether he is an acquaintance or a stranger.][(1)] (Nasai)

EXPLANATION: We have seen this Hadith at # 1013. It has been explained there.

٤٨١ ـ باب كيف نزلت آية الحجاب؟

481. Chapter: Back ground of verse of Hijab

١٠٥١ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني عقيل عن ابن شهاب قال: أخبرني أنس، أنه كان ابن عشر سنين مَقْدَم رسول الله ﷺ المدينة، فكنَّ أمهاتي يُوَطِّوَنَّني على خدمته. فخدمته عشر سنين، وتوفي وأنا ابن عشرين. فكنت أعلمَ الناس بشأن الحجاب، فكان أول ما نزل ما ابتنى رسولُ الله ﷺ بزينب بنت جحش؛ أصبح بها عروساً، فدعا القوم فأصابوا من الطعام ثم خرجوا. وبقي رهط عند النبي ﷺ فأطالوا المكث، فقام فخرج وخرجت لكي يخرجوا. فمشى، فمشيت معه. حتى جاء عَتبة حجرة عائشة ثم ظن أنهم خرجوا فرجع ورجعت، حتى دخل على زينب فإذا هم جلوس. فرجع ورجعت. حتى بلغ عَتبة حجرة عائشة. وظن أنهم خرجوا فرجع ورجعت معه، فإذا هم قد خرجوا. فضرب النبي ﷺ بيني وبينه الستر، وأُنْزِل الحجابُ.

1051. [Sayyidina Anas ﷺ bin Maalik ﷺ narrated that he was ten years old when the Messenger of Allah ﷺ came to Madinah. His mothers (meaning, real mother and aunt) encouraged him to serve and help the Prophet ﷺ. Accordingly, and when he died Anas ﷺ was twenty years old. He said, "more than anyone else, I know about Hijab. The command for Hijab was first revealed when the Messenger of Allah ﷺ married Zaynab ﷺ daughter of Jahsh and brought her to his house. After the first night, the Prophet ﷺ invited the people in the morning (for the wedding feast). Everyone partook of the meal and departed but a few Companions ﷺ stayed

(1) [١٠٥٠] أخرجه النسائي.

behind. They sat down for a long time and the Prophet ﷺ got up and went outside and I too walked along with him until he reached the threshold of Sayyidah Ayeshah رضي الله عنها house. There, he thought that those people might have departed, so he came back and I followed him back. He entered the house of Sayyidah Zaynab رضي الله عنها but those people were seated till then.

The Prophet ﷺ again went out, and I too, until he reached the threshold of Sayyidah Ayeshah's رضي الله عنها house and hoped that they might have gone away, so he traced his steps back and I too came back. Those people had gone. The Prophet ﷺ hung a curtain (on the door of the house) between me and himself, and the command of Hijab was revealed."][1] (Bukhari, Muslim, Nasai, Tirmizi)

EXPLANATION: Anas رضي الله عنه used to visit the houses of the Prophet ﷺ but when the Hijab was imposed he and all the non-Mahrams could not enter the Prophet's ﷺ houses anymore. The saying of Sayyidina Anas رضي الله عنه that the command of Hijab was revealed refers to the verse of the Quran in surah al-Ahzab:

﴿سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾ [الأحزاب: ٥٣].

{And when you ask them (the Prophet's wives) of any goods, ask them from behind a curtain.} (Al-Ahzab, 33:53)

٤٨٢ ـ باب العورات الثلاث

482. Chapter: Three times of Hijab

١٠٥٢ ـ **حدَّثَنا** عبد العزيز بن عبد الله قال: حدثنا إبراهيم بن سعد، عن صالح بن كيسان، عن ابن شهاب، عن ثعلبة بن أبي مالك القرظي، أنه ركب إلى عبد الله بن سويد ـ أخي بني حارثة بن الحارث ـ يسأله عن العورات الثلاث، وكان يعمل بهن، فقال: ما تريد؟ فقلت: أريد أن أعمل بهن. فقال: إذا وضعتُ ثيابي من الظهيرة لم يدخل عليَّ أحد من أهلي بلغ الحلم، إلا بإذني، إلا أن أدعوه فذلك إذنه. ولا إذا طلع الفجر [وتحرّك] الناس حتى تصلى الصلاة، ولا إذا صليتُ العشاء ووضعت ثيابي حتى أنام.

1052. [Thalabah bin Abu Maalik رضي الله عنه al-Qarazee said that he went to Abdullah bin suwayd of the tribe of Banu Harithah. He asked him about al-awraat al-thalathah (العورات الثلاث). These are mentioned in surah al-Noor:

Three times of privacy ثلاث عورات لكم for you.

He used to abide by these times, and asked him what he did wish for. Thalabah said that he hoped to abide by these times himself.

So he said, when I take off my unnecessary clothes in the afternoon, none

(1) [١٠٥١] أخرجه المصنف في التفسير والنكاح والأطعمة والاستئذان والتوحيد. ومسلم والنسائي في النكاح والترمذي في التفسير.

of the adults of my house comes to me without my permission. The permission is (granted) when I call them myself.

Again when it is dawn and people can be discerned (through the spreading light), no one comes to me until prayers are over.

And, after isha when I take off those garments that are superficial no one comes to me and I sleep".]

EXPLANATION: the verse of surah al-Noor is:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَـٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَـٰثُ عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾﴾ [النور: 58].

«O you who believe, let those whom your right hands possess and those of you who have not attained puberty ask leave of you three times- before the dawn prayer, and when you put off your garment at the noon. These are three times of privacy for you. There is no blame on you or on them, apart from these (times), that some of you go round about (waiting) upon others. Thus does Allah make clear to you the revelations. And Allah is knower, wise.} (Al-Noor 24:58)

This verse is explained in Bayaan al-Quran in this manner:

"O Believers, there are three times (in-a day) when your permission must be asked (to meet you) by those whom you possess and those of you who have not attained puberty. (One is) before the Fajr prayer, and (secondly) when you remove some of your garments to lie down or sleep in the afternoon. And thirdly after the Isha prayer. These three times are (times) of observing the Hijab. During these times, by habit and generally, a man observes privacy and rest and he is often carelessly in formal. Hence, he must advise his minor children and servants not to come to him during these times without his permission. This command is applicable three times and it is clear (that permission must be sought). Apart from these times there is no blame on you (for movements without permission and for not disallowing). In this way (just as the command is described clearly), Allah describes to you (His) commands very clearly. And Allah knows and is wise. (He has his sight over every reason and wisdom and He allows for them in his commands)".

٤٨٣ ـ باب أكل الرجل مع امرأته

483. Chapter: Fasting with One's wife

١٠٥٣ ـ حدَّثَنَا الحميدي قال: حدثنا سفيان، عن مسعر، عن موسى بن أبي كثير، عن مجاهد، عن عائشة رضي الله عنها قالت: كنت آكل مع النبي ﷺ حَيْساً، فمر عمرُ، فدعاه فأكل، فأصابت يده إصبعي، فقال: حسّ! لو أُطاعُ فيكنّ ما رأتكنّ عين. فنزل الحجاب.

1053. [Sayyidah Ayeshah said that she was eating Hays with the Prophet. Sayyidina Umar" passed by and the Prophet invited him to the meal. So, he joined them. While eating, his hand happened to touch her finger and he uttered, "Oh." Then said, "If my opinion was accepted about you then no eye would ever see you." The verse of Hijab was then revealed.(1)]

EXPLANATION: The Hadith makes it very clear that this account relates to the time before the Hijab was imposed. Sayyidina Umar" said, "If my opinion was accepted no eye would see you ever." It means that he made frequent requests to the Prophet to compel his wives to observe the hijab and the verse of hijab was finally revealed.

١٠٥٤ ـ **حدَّثَنَا** إسماعيل بن أبي أويس قال: حدثني خارجة بن الحارث بن رافع بن مكيث الجُهني، عن سالم بن سَرْج مولى أم [صُبَيَّة] بنت قيس ـ وهي خولة، وهي جدة خارجة بن الحارث ـ أنه سمعها تقول: اختلفتْ يدي ويدُ رسول الله ﷺ في إناء واحد.

1054. [It is narrated by Umm Habibah daughter of Qays, her name being Khawlah and she was the paternal grand mother of Kharijah bin al-harith, that her hand and the hand of the Messenger of Allah moved in one vessel. (She meant to say that they ate from the same vessel. And, this was before the command fo Hijab.](2) (Abu Dawood, Ibn Majah, Ahmad, Tabarani)

٤٨٤ ـ باب إذا دخل بيتاً غير مسكون

484. Chapter: Entering a house where there is no one

١٠٥٥ ـ **حدَّثَنَا** إبراهيم بن المنذر قال: حدثني معن قال: حدثني هشام بن سعد، عن نافع، أن عبد الله بن عمر قال: إذا دخل البيتَ غيرَ المسكون فليقل: السلام علينا وعلى عباد الله الصالحين.

1055. [Sayyidina Ibn Umar" said, "If anyone enters a house in which no one lives then he must say these words:

Peace be on us and on the righteous slaves of Allah. (3) (Ibn Abi Shaybah)

EXPLANATION: If there is no human being there then the salam will be offered to the angles and the righteous jinn. And, if no one is there then the salam is directed to the angles who accompany the person who enters the house, and they will give a response.

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(1) [١٠٥٣] أخرجه ابن كثير في التفسير ٦/ ٤٤٥.

(2) [١٠٥٤]أخرجه أبو داود وابن ماجه وأحمد وابن أبي شيبة، والطبراني.

(3) [١٠٥٥] أخرجه ابن أبي شيبة بسند حسن عنه (فيستحب إذا لم يكن أحد في البيت أن يقول....).

١٠٥٦ ـ **حدَّثَنا** إسحاق قال: حدثنا علي بن الحسين قال: حدثني أبي، عن يزيد النحوي، عن عكرمة، عن ابن عباس قال: ﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾ [النور: 27]، **واستثنى من ذلك فقال:** ﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾ [النور: 29].

1056. [Sayyidina Ibn Abbas ﷺ" explained the two verse of Surah al-Noor saying that the second is expected from the command of the first:

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾ [النور: 27].

(i) {Enter no houses other than your own houses, until you ask leave and salute their inmates}
(al-Noor : 27)

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾ [النور: 29].

(ii) {There is no blame on you that you enter a house uninhabited where in you have some property for you. And Allah knows what you reveal and what you conceal}
(al-Noor, 24:29)

EXPLANATION: The Hadith tells us explicitly that we should not enter any house without permission. Of course, if there is a house where no one lives and we have something belonging to us there then we may enter such a house without permission.

٤٨٥ ـ باب ﴿لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ﴾ [النور: 58]

485. Chapter: Slaves should seek permission to enter

١٠٥٧ ـ **حدَّثَنا** عثمان بن محمد قال: حدثنا يحيى بن اليمان عن شيبان، عن ليث، عن نافع، عن ابن عمر: ﴿لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ﴾ [النور: 58] **قال: هي للرجال دون النساء.**

1057. [Sayyidina Ibn Umar ﷺ" explained that the following verse of Surah al-Noor applied to male slaves, not female slaves:

﴿لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ﴾ [النور: 58].

{Let those whom your right hands possess ask leave of you}[1](al-Noor 24:58)]

EXPLANATION: The meaning is that male slaves must seek permission before they come but female slaves may not ask permission to enter. The

(1) [١٠٥٧] يحيى بن يمان العجلي الكوفي، صدوق عابد، يخطىء كثيراً، وقد تغير من كبار التاسعة، مات سنة تسع وثمانين.

female slaves are attracted by the command that applies to wives but there are certain conditions which may be seen in books of jurisprudence.

٤٨٦ ـ باب قول الله: ﴿وَإِذَا بَلَغَ ٱلْأَطْفَـٰلُ مِنكُمُ ٱلْحُلُمَ﴾ [النور: ٥٩]

486. Chapter: Allah's words, children among you attain puberty

١٠٥٨ ـ **حدَّثَنَا** مطر بن الفضل قال: حدثنا يزيد بن هارون، عن هشام الدستوائي، عن يحيى بن أبي كثير، عن نافع، عن ابن عمر أنه كان إذا بلغ بعض ولده الحلم عزله، فلم يدخل عليه إلا بإذن.

1058. [Sayyidina Ibn Umar " separated his son who attained majority. And he did not enter without permission.]

٤٨٧ ـ باب يستأذن على أمه

487 Chapter: Seek Mother's Permission

١٠٥٩ ـ **حدَّثَنَا** محمد بن يوسف قال: حدثنا سفيان عن الأعمش، عن إبراهيم، عن علقمة قال: جاء رجل إلى عبد الله قال: أأستأذن على أمي؟ فقال: ما على كل أحيانها تحبُّ أن تراها.

1059. [It is narrated by Alqamah ﷺ that a man asked Sayyidina Abdullah ﷺ", "Shall I ask my mother also for permission?" He said, "You would not like to see her everytime for she might have undressed herself. If you go without permission then your eyes might fall on a wrong place. Hence, seek permission before going to her at all times".]

١٠٦٠ ـ **حدَّثَنَا** آدم قال: حدثنا شعبة، عن أبي إسحاق قال: سمعت مسلم بن نذير يقول: سأل رجلٌ حذيفة فقال: أستأذن على أمي؟ فقال: إن لم تستأذن عليها رأيتَ ما تكره.

1060. [It is related by Muslim bin Nazeer that a man asked Sayyidina Huzayfah ﷺ","Shall I ask my mother too for permission to enter (the house)?" He said, "if you will not seek her permission, you might see her in a condition you might not like to see."](1) (Musannaf Abdul Razzaq)

٤٨٨ ـ باب يستأذن على أبيه

488. Chapter: Seeking Father's Permission

١٠٦١ ـ **حدَّثَنَا** فروة قال: حدثنا القاسم بن مالك، عن ليث، عن عبيد الله، عن موسى بن طلحة قال: دخلت مع أبي على أمي، فدخل فاتبعته، فالتفت فدفع في صدري حتى أقعدني على استي، ثم قال: أتدخل بغير إذن؟.

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(1) [١٠٦٠] أخرجه عبد الرزاق في المصنف.

1061. [Sayyidina Musa bin Talhah " said that he was going with his father to meet his mother. He entered before Musa " who followed him. His father turned to him and hit him so hard on his chest that he fell down on his buttocks and asked, "Do you enter without permission?" (when a husband had gone to see his wife, it is necessary for anyone following him to seek permission to enter even if he had separated from his father for a while.)]

٤٨٩ ـ باب يستأذن على أبيه وولده

489. Chapter: Seeking father's & Son's Permission

١٠٦٢ ـ حدَّثَنَا إسماعيل بن أبان قال: حدثنا علي بن مسهر، عن أشعث، عن أبي الزبير، عن جابر قال: يستأذن الرجل على ولده وأمه ـ وإن كانت عجوزاً ـ وأخيه وأخته وأبيه.

1062. [Sayyidina Jabir " said that a man should ask his son and his mother for permission to enter even if his mother is an old woman. And, he must also ask permission of his brother, his sister and his father (to enter.)]

٤٩٠ ـ باب يستأذن على أخته

490. Chapter: Seeking Sister's Permission

١٠٦٣ ـ حدَّثَنَا الحميدي قال: حدثنا سفيان قال: حدثنا عمرو وابن جريج، عن عطاء قال: سألت ابن عباس فقلت: أستأذن على أختي؟ فقال: نعم. فأعدت فقلت: أختان في حجري، وأنا أمونهما وأنفق عليهما، أستأذن عليهما؟ قال: نعم، أتحب أن تراهما عريانتين؟ ثم قرأ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ﴾ [النور: 58]، **قال: فلم يؤمر هؤلاء بالإذن إلا في هذه العورات الثلاث. قال:** ﴿وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ﴾ [النور: 59].

1063. [Ata said that he asked Sayyidina Ibn Abbas ﷺ", "Is it necessary to seek the permission of one's sister (to enter)? "He said, "Yes".

Ata then repeated his question and said, "I have two sisters and I look after them and spend money on them. Shall I ask them too for permission to enter?" He said, "Yes. Do you like that you should see them naked?" He then recited this verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ﴾

[النور: 58].

{O you who believe, let those when your right hands possess and those of you who have not attained puberty ask leave of you three times – before the dawn-prayer, and when you put off your garments at the noon, and after the night prayer. These are three times of prayer. These are three times of privacy for you....}
(al-Noor 24:58)

After reciting the verse, he said, "These people have been commanded to seek permission at the three times mentioned in the verse and he said that Allah has also said:

﴿وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾ [النور: 59].

{And when the children among you attain puberty, let them seek leave as those before them sought leave.} (al-Noor, 24:59).

قال ابن عباس: فالإذن واجب زاد ابن جريج: على الناس كلهم.

Sayyidina Ibn Abbas " said that it was wajib (obligatory) to seek permission (and it includes a sister, brother etc.

[The student of Sayyidina Ata, Ibn Jurayj, added these words, "It is incumbent on everyone to seek permission.] (the verse has been explained with Hadith # 1052.)[(1)]

٤٩١ - باب يستأذن على أخيه

491. Chapter: Seeking Brother's Permission

١٠٦٤ - **حدَّثنا** قتيبة قال: حدثنا عبثر، عن أشعث، عن كردوس، عن عبد الله قال: يستأذن الرجل على أبيه وأمه وأخيه وأخته.

1064. [Sayyidina Abdullah (Ibn Masood) " said that a man must seek the permission of his father, his mother, his brother and his sister to enter the house.)][(2)] (Tabarani)

٤٩٢ - باب الاستئذان ثلاثاً

492. Chapter: Seeking Permission Three times

١٠٦٥ - **حدَّثنا** محمد بن سلام قال: أخبرنا مخلد قال: أخبرنا ابن جريج قال: أخبرني عطاء، عن عبيد بن عمير، أن أبا موسى الأشعري استأذن على عمر بن الخطاب فلم يؤذن له - وكأنه كان مشغولاً - فرجع أبو موسى، ففرغ عمر فقال: ألم أسمع صوت عبد الله بن قيس؟ إيذنوا له. قيل: قد رجع. فدعاه، فقال: كنا نؤمر بذلك. فقال:

(1) [١٠٦٣] أخرجه ابن كثير في تفسيره.

(2) [١٠٦٤] أشعق بن سوار الكندي، النجار الأثرم، صاحب التوابيت، قاضي الأهواز، ضعيف من السادسة مات سنة ست وثلاثين. أخرج الطبري في هذا الطريق: عليكم أن تستأذنوا على أمهاتكم وإخواتكم.

تأتيني على ذلك بالبينة. فانطلق إلى مجلس الأنصار، فسألهم فقالوا: لا يشهد لك على هذا إلا أصغرنا أبو سعيد الخدري، فذهب بأبي سعيد. قال عمر: أخفي عليَّ من أمر رسول الله ﷺ؟ ألهاني الصفق بالأسواق. يعني الخروج إلى التجارة.

1065. [It is narrated by Ubayd bin Omayr that Sayyidina Abu Musa al-Ash'ary ﷺ" sought the permission of Sayyidina Umar to enter but he did not give him permission because he was occupied. Abu Musa returned. When Sayyidina Umar was free, he said, "I had heard the voice of Abdullah bin Qays (the name of Abu Musa). Let him come in." he was told that he had gone away. So, he summoned him (and asked why he had gone away) and he said, "We have that command (from the Messenger of Allah ﷺ)." Sayyidina Umar " said, "Bring me witness to support that (a man may go away if permission is not forth coming and not insist on seeking it more than three times)." So, he went to a group of companions of the Ansars and asked them if they had heard that command from the Messenger of Allah ﷺ. They confirmed that the command was known to them. They said, "We will send the youngest of us to support you who will testify for you." He was abu Saeed al-Khudri. He took abu saeed al-Khudri " with him and got him to witness what he had said.

Sayyidina Umar ﷺ" lamented. "This command of the Messenger of Allah ﷺ was unknown to me because I used to be occupied in the market in business. (So was slak in attending his asembly.)][1] (Bukhari, Muslim, Tirmizi, Ibn Majah)

EXPLANATION: We will see this account in some detail in a following Hadith (#1073). Sayyidina Abu Musa ﷺ" and Sayyidina Abu Sa'eed al-Khudri ﷺ" narrated the Hadith that a man may seek permission three times but if permission is not forthcoming then he may go away. Sayyidina Umar ﷺ" felt grieved on hearing it for he was ignorant of it until then because of his occupation in business. He lamented that he could not know of many sayings of the Prophet ﷺ.

٤٩٣ ـ باب الاستئذان غير السلام

493. Chapter: Seeking permission without first greeting

١٠٦٦ ـ **حدَّثنا** بيان قال: حدثنا يزيد قال: حدثنا عبد الملك بن أبي سليمان، عن عطاء، عن أبي هريرة، فيمن يستأذن قبل أن يسلم، قال: لا يؤذن له حتى يبدأ بالسلام.

1066. [Ata ﷺ asked Sayyidina Abu Hurayrah ﷺ" about the person who

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(1) [١٠٦٥] أخرجه المصنف في الخروج إلى التجارة وفي الاستئذان والاعتصام، ومسلم في الاستئذان، والترمذي فيه وأبو داود وابن ماجه في الأدب.

seeks permission to enter without first offering salam. He said, "This person must not be given permission until he offers salam.]

١٠٦٧ ـ حدَّثَنَا إبراهيم بن موسى قال: أخبرنا هشام، أن ابن جريج أخبرهم قال: سمعت أبا هريرة يقول: إذا دخل ولم يقل: السلام عليكم، فقل: لا؛ حتى يأتي بالمفتاح، السلام.

1067. [Ibn Jurayj said that he heard Sayyidina Abu Hurayrah ﵁" say, "If anyone enters without offering as-salam alaykum (peace be on you) then ask him not to enter unless he brings the key to permission (which means that he must offer salam)]

EXPLANATION: Both these Ahadith tell us that a man who seeks permission to enter must first offer salam.

٤٩٤ ـ باب إذا نظر بغير إذن تفقأ عينه

494. Chapter: If anyone peeps without permission then pierce his eyes

١٠٦٨ ـ حدَّثَنَا أبو اليمان قال: أخبرنا شعيب قال: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة، عن النبي ﷺ قال: «لو اطلع رجل في بيتك فحذفته بحصاة، ففقأت عينه، ما كان عليك جُناح».

1068. [It is narrated by Sayyidina Abu Hurayrah ﵁" that the Prophet said, "If a man peeps in your house and you hurl a stone at him and that blacks out his eyes then there will be no sin on you.]

١٠٦٩ ـ حدَّثَنَا حجاج قال: حدثنا حماد قال: حدثنا إسحاق بن عبد الله، عن أنس قال: كان النبي ﷺ قائماً يصلي، فاطلع رجل في بيته، فأخذ سهماً من كنانته فسدد نحو عينيه.

1069. [Sayyidina Anas ﵁" said that the Prophet ﷺ was offering prayers (in his house). A man peeped into his house and the Prophet ﷺ took out an arrow from his quiver and aimed it at him.][1] (Bukhari, Muslim, Tirmizi, Nasai, Abu Dawood)

٤٩٥ ـ باب الاستئذان من أجل النظر

495. Chapter: The Seeking of Permission is truly for the gaze

١٠٧٠ ـ حدَّثَنَا عبد الله بن صالح قال: حدثنا الليث قال: حدثني ابن شهاب، أن سهل بن سعد أخبره، أن رجلاً اطلع من جُحر في باب النبي ﷺ، ومع النبي ﷺ مِدرَى

(1) [١٠٦٩] أخرجه المصنف في الاستئذان وفي الديات، ومسلم والترمذي في الاستئذان والنسائي في العقود، وأبو داود في الأدب.

يحك به رأسه. فلما رآه النبيُّ ﷺ قال: «لو أعلم أنك تنظرني لطعنت به في عينك».

1070. [It is narrated by Sahl bin Sa'd "that a man peeped through a hole in the door of (the house of) the Prophet ﷺ. The Prophet ﷺ had a stick in his hand with which he scratched his head. When he saw the man, he said, "If I had known that you were peeping at me from outside then I would have poked your eye (with this stick)][1] (Ahmad)

١٠٧١ - وقال النبي ﷺ: «إنما جعل الإذن من أجل البصر».

1071. [The Prophet ﷺ said further that permission is made necessary only for the gaze to be allowed in side. (It is determined for that alone)[2]] (Darami)

١٠٧٢ - **حدَّثَنا** محمد بن سلام قال: أخبرنا الفَزاريّ، عن حميد، عن أنس، قال: اطلع رجل من خلل في حجرة النبي ﷺ، فسدد رسول الله ﷺ بمِشقَص، فأخرج الرجل رأسه.

1072. [Sayyidina Anas "said that a man was peeping into the house of the Prophet ﷺthrough the keyhole of (the door of) his house. The Prophet ﷺ aimed his arrow at him and the man moved away his head[3].]

EXPLANATION: If a man visits anyone then he must position himself to a side left or right, before offering salam and seeking permission. He must ask for permission three times and if he does not get it then he must go away. We have seen this in a foregoing Hadith. It is unlawful to gaze in before permission is received. If he lets his gaze wonder inside then it is as though he has gone into the house. The aim in asking for permission is itself to check the gaze from wandering here and there in a house or on a body because it is unlawful to look inside a house without permission. This is why the Prophet ﷺ had aimed his arrow at the peeping hole. He also said that if the owner of a house pulls out the eye of one who peeks into his home then it is allowed to him to do that. Let us look at our own behaviour in allowing our gaze full liberty against the sayings of the Prophet ﷺ.

٤٩٦ - باب إذا سلَّم الرجلُ على الرجل في بيته

496. Chapter: A man salutes another in his home

١٠٧٣ - **حدَّثَنا** عبد الله بن صالح قال: حدثني الليث، عن خالد بن يزيد، عن سعيد بن أبي هلال، عن مروان بن عثمان، أن عبيد بن حُنين أخبره عن أبي موسى قال:

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(1) [١٠٧٠] أخرجه أحمد في المسند ٥/ ٣٣٠.

(2) [١٠٧١] أخرجه الدارمي في السنن ٢/ ١٩٨.

(3) [١٠٧٢] أخرجه المصنف في الاستئذان والديات، ومسلم والترمذي في الاستئذان وأبو داود في الأدب والنسائي في العقود.

استأذنت على عمر فلم يؤذن لي ـ ثلاثاً ـ فأدبرت، فأرسل إليّ فقال: يا عبد الله، اشتدّ عليك أن تحتبس على بابي؟ اعلم أن الناس كذلك يشتد عليهم أن يحتبسوا على بابك. فقلت: بل استأذنت عليك ثلاثاً، فلم يؤذن لي، فرجعت [وكنا نؤمر بذلك]. فقال: ممن سمعت هذا؟ فقلت: سمعته من النبي ﷺ. فقال: أسمعت من النبي ﷺ ما لم نسمع؟ لئن لم تأتني على هذا ببينة لأجعلنك نكالاً، فخرجت حتى أتيت نفراً من الأنصار جلوساً في المسجد، فسألتهم، فقالوا: أوَ يَشُكُّ في هذا أحد؟ فأخبرتهم ما قال عمر. فقالوا: لا يقوم معك إلا أصغرنا. فقام معي أبو سعيد الخدري ـ أو أبو مسعود ـ إلى عمر. فقال: خرجنا مع النبي ﷺ وهو يريد سعد بن عبادة حتى أتاه، فسلم فلم يؤذن له، ثم سلم الثانية، ثم الثالثة فلم يؤذن له. فقال: قضينا ما علينا، ثم رجع. فأدركه سعد فقال: يا رسول الله والذي بعثك بالحق ما سلمتَ من مرّة إلا وأنا أسمع وأردُّ عليك. ولكن أحببتُ أن تُكثر من السلام عليّ وعلى أهل بيتي. فقال أبو موسى: والله إن كنتُ لأميناً على حديث رسول الله ﷺ، فقال: أجل، ولكن أحببتُ أن أستثبت.

1073. [Sayyidina Abu Musa al-Ash'ari ﷺ" said that he sought Sayyidina Umar ﷺ" permission (to enter) three times but he did not give permission. (Having had no response) Abu Musa returned. Then he sent a man to him and (when he came to him) he said, "O Abdullah (the name of Abu Musa), was it hard for you to stand at my door? You must know that it is hard on other people too to stand at your door in this manner." Abu Musa ﷺ" said, "Rather! I asked for permission three times but did not get a response so I went away and this is the etiquette taught to us (that if we get no response after three requests then we must depart)"

Sayyidina Umar ﷺ" asked him, "From Whom have you heard this?" He said, I have learnt it from the Prophet ﷺ Umar " exclaimed in astonishment, "What! Have you heard from the Prophet ﷺ what we have not heard? If you do not establish a witness over that then I will give you an exemplary punishment".

Sayyidina Abu Musa said that (on hearing him) he went out and went to a group of the Ansar companions who were sitting in the mosque. He asked them (about the Hadith) and they asked him if anyone had doubts about this Hadith and he told them what Sayyidina Umar ﷺ" had said. So they offered to send none but their youngest man with him. Thus, Abu Sa'eed al-Khudri " or Abu Mas'ood ﷺ" accompained him to Sayyidina Umar ﷺ". There, they said (to Sayyidina Umar ") "We went with the Prophet ﷺ once and he had intended to visit Sayyidina Sa'd bin Ubadah ﷺ". He came to him and offered Salam to him but he received no response. Then he offered a second and a third salam but even then permission was not coming. So he said, 'The

command that was wajib (obligatory) on us we have abided by.' Then he returned. Sayyidina Sa'd ﷺ" went after him and caught up with him (on the road) and submitted, 'O Messenger of Allah! By Him Who has sent you with the truth, when you offered salam the first time, I heard it and responded to it but I longed that you should offer salam to me and my family members frequently".

Abu Musa " then said to Sayyidina Umar ﷺ", "By Allah, I am faithful and trustworthy concerning the Hadith of the Messenger of Allah ﷺ." Sayyidina Umar ﷺ" said, "Surely, I do not doubt your trustworthiness but I preferred that I should investigate the case fully".][1]

٤٩٧ ـ باب دعاء الرجل إذنُه

497. Chapter: Invitaion is itself permission

١٠٧٤ ـ **حدَّثَنَا** سليمان بن حرب قال: حدثنا شعبة، عن أبي إسحاق، عن أبي الأحوص، عن عبد الله قال: إذا دُعي الرجل فقد أُذِنَ له.

1074. [Sayyidina Abdullah ﷺ" said, "If a man is invited then (it is as if) he is given permission.][2] (Ibn Abu Shaybah)

١٠٧٥ ـ **حدَّثَنَا** عياش بن الوليد قال: حدثنا عبد الأعلى قال: حدثنا سعيد، عن قتادة، عن أبي رافع، عن أبي هريرة، عن النبي ﷺ قال: «إذا دعي أحدكم فجاء مع الرسول، فهو إذنه».

1075.[It is reported by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "If one of you is invited and he comes with the messenger who brought the invitation then it is an invitation for him (and he has to seek no further permission to enter)."][3] (Ahmad)

١٠٧٦ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا حماد بن سلمة، عن حبيب وهشام، عن محمد، عن أبي هريرة، عن النبي ﷺ قال: «رسول الرجل إلى الرجل إذنه».

1076. [It is reported by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "A man's (sending a) messenger to another man (to invite him) is like giving him permission (to enter the house).][4] (Abu Dawood)

EXPLANATION: It is clear from these Ahadith that when somone sends a man to invite another then it is not necessary for him to give him fresh permission to enter his house. The invitation is itself permission. It is the

(1) [١٠٧٣] مروان بن عثمان بن أبي سعيد بن المعلى الأنصاري الزرقي ضعيف من السادسة.

(2) [١٠٧٤] أخرجه ابن أبي شيبة مرفوعاً.

(3) [١٠٧٥] أخرجه أحمد في المسند ٢/ ٣٣.

(4) [١٠٧٦]أخرجه أبو داود في السنن ٥١٨٩.

responsibility of one who invites to arrange for proper hijab in his house so that the guest's gaze does not fall at the women.

١٠٧٧ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا عبد الواحد قال: حدثنا عاصم قال: حدثنا محمد، عن أبي العلانية قال: أتيت أبا سعيد الخُدري فسلمت فلم يؤذن لي. ثم سلمت فلم يؤذن لي. ثم سلمت الثالثة فرفعت صوتي، وقلت: السلام عليكم يا أهل الدار، فلم يؤذن لي. فتنحيت ناحية فقعدت. فخرج إليَّ غلام فقال: ادخل. فدخلت. فقال لي أبو سعيد: أما إنك لو زدت لم يؤذن لك. فسألته عن الأوعية، فلم أَسَلْهُ عن شيء إلا قال: حرام. حتى سألته عن الجف؟ فقال: حرام. فقال محمد: يتخذ على رأسه أدْم فيوكأ.

1077. [Abu al-Alaniyah said that he went to Abu Sa'eed al-Khudri" and offered salam but he did not get permission (to enter the house). He again said as salamu alaykum but did not get permission. Then he offered salam a third time and raised his voice at the same time, saying السلام عليكم يا أهل الدار (as salamu alaykum ya ahla aldar, peace be on you, O people of the house) but there was no response. He moved to a side and sat down. A boy came to him and said, "Enter the house." And, he entered it. Abu sa'eed " said to him, "If you had offered more than three salam. I would not have given you permission." He (then) asked him about the vessels (in which alcoholic beverages are made) and Abu Sa'eed" said, "They are unlawful" He asked about jaff (vessel made of lather) and he said, "That is unlawful, "Muhammad bin Sireen said that it was a vessel on the mouth of which leather is attached and a lace is tied to it.][1] (Nasa'i)

٤٩٨ ـ باب كيف يقوم عند الباب؟

498. Chapter: How to wait at the door

١٠٧٨ ـ **حدَّثَنَا** محمد بن عبد العزيز قال: حدثنا بقية قال: حدثني محمد بن عبد الرحمن اليحصبي قال: حدثني عبد الله بن بُسر صاحب النبي ﷺ، أن النبي ﷺ [كان] إذا أتى باباً يريد أن يستأذن لم يستقبله، جاء يميناً وشمالاً، فإن أذن له وإلا انصرف.

1078. [Muhammad bin Abdur Rahman al-Yahsabiy said that the Companion of the Prophet ﷺ, Abdullah bin Busr ", said to him that the Prophet ﷺ never stood right opposite the gate whenever he went to anyone's house and asked permission (to enter). Rather, he would stand to the right side or left side of the door. If he got permission he would enter otherwise he would go away.][2] (Abu Dawood).

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(1) [١٠٧٧] أخرجه النسائي في الوليمة وفي الإتحاف رمز لأحمد ٦/ ١٤٢.

(2) [١٠٧٨] أخرجه أبو داود في الأدب وأحمد.

٤٩٩ ـ باب إذا استأذن فقال: حتى أخرج، أين يقعد؟

499. Chapter: When one seeks permission and is told, "I am coming", Where should he wait

١٠٧٩ ـ حدَّثَنَا عبد الله بن صالح قال: حدثني ابن شريح عبد الرحمن، أنه سمع واهب بن عبد الله المعافري يقول: حدثني عبد الرحمن بن معاوية بن حديج، عن أبيه قال: قدمتُ على عمر بن الخطاب رضي الله عنه، فاستأذنت عليه، فقالوا لي: مكانك حتى يخرج إليك. فقعدت قريباً من بابه. قال: فخرج إليَّ فدعا بماء فتوضأ، ثم مسح على خفيه، فقلت: يا أمير المؤمنين، أمن البول هذا؟ قال: من البول أو من غيره.

1079. [It is reported by Abdul Rahman bin Mu'awiyah bin Hadeej on the authority of his father that he went to Sayyidina Umar ". He requested permission (to enter the house) and some one told him that he should wait for him. So, he sat down by his door. He came out and asked for water with which he performed ablution, wiping his socks Abdur Rahman's father asked, "O Ameer al-Mumineen, is it that after passing urine, you have performed ablution and (merely) wiped the socks?" He said, "One may have passed wine or the ablution may have been negated for another reason, (it is proper to merely wipe the socks in performing ablution provided the conditions are met for wiping.)]

٥٠٠ ـ باب قرع الباب

500. Chapter: Knocking at the Door

١٠٨٠ ـ حدَّثَنَا مالك بن إسماعيل قال: حدثنا المطلب بن زياد قال: حدثنا أبو بكر بن عبد الله الأصفهاني، عن محمد بن مالك بن المنتصر عن أنس بن مالك: أن أبواب النبي ﷺ كانت تقرع بالأظافير.

1080. [Sayyidina Anas bin Maalik " said that the doors of the Prophet ﷺ were knocked with finger nails.][(1)].

EXPLANATION: We know from this that one must exercise care in knocking at the door to obtain permission. Doors must not be knocked with a bang but softly so that the people in the house are not disturbed and if anyone is sleeping, he is not awakened.

٥٠١ ـ باب إذا دخل ولم يستأذن

501. Chapter: To enter a House without Permission

١٠٨١ ـ حدَّثَنَا أبو عاصم (وأفهمني بعضه عنه أبو حفص بن علي) قال: ابن جريج أخبرنا قال: أخبرني عمرو بن أبي سفيان، أن عمرو بن عبد الله بن صفوان أخبره أن

(1) [١٠٨٠] أبو بكر بن عبد الله الثقفي الأصبهاني مجهول من السابعة ووهم من زعم أنه يعني يعقوب القمّي.
محمد بن مالك المنتصر مجهول من الخامسة.

كلدة بن حنبل أخبره، أن صفوان بن أمية بعثه إلى النبي ﷺ في الفتح بلبن وجَداية وضغابيس (قال أبو عاصم: يعني البقل)، والنبي ﷺ بأعلى الوادي ولم أسلِّم ولم أستأذن، فقال: «ارجع فقل: السلام عليكم، أأدخل؟» وذلك بعدما أسلم صفوان.

1081. [It is narrated by Kaldah bin Hanbal that on the day of the conquest of Makkah, Safwan bin Umayyah " sent to the Prophet ﷺ some milk, (roasted) lamb and some vegetables (as gift). The Prophet ﷺ was in the upper part of the wadi (valley) of Makkah.

Kaladah bin Hanbal said, "I came to the Prophet ﷺ without offering salam and taking permission" He said to Kalbah, "Go back and say as salamu alaykum (peace be on you), may I come in "?

There after safwan had embraced Islam.][1] (Abu Dawood, Tirmizi, Ahmad).

قال عمرو: وأخبرني أمية بن صفوان بهذا، عن كلدة. ولم يقل: سمعته من كلدة.

[Amr has reported it from Umayyah... but did not say, "I heard from Kaldah".]

EXPLANATION: This Hadith teaches us the exact words with which permission is requested. A person who seeks permission must say السلام عليكم أأدخل (as salamu alaykum a adkhukul) Peace be on you, may I enter?" Salam is preceded and right at the same time permission is requested. We have seen in Hadith # 1066 that a person who seeks permission without offering salam, should not be given permission. The hadith also tells us that if anyone enters without salam and without permissoin then he must be asked to go back so that he may observe the decorum.

١٠٨٢ ـ حدَّثنا إبراهيم بن المنذر قال: حدثنا سفيان بن حمزة قال: حدثني كثير بن زيد، عن الوليد بن رباح، عن أبي هريرة، أن رسول الله ﷺ قال: «إذا أدخل البصرَ فلا إذن له».

1082. [It is reported by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "If anyone peeps in (before seeking permission) then there is no permission for him][2] (Abu Dawood, Ahmad)

EXPLANATION: If anyone looks into the house before requesting permission then he should not be given permission. We have seen earlier that the essence of permission is the gaze. If a man already peeps in then why does he seek permission? He is not worthy of being allowed to enter a house as we learn from the Hadith.

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(1) أخرجه أبو داود في السنة (كتاب الأدب) ب١٣٨، والترمذي في السنن ٢٧١٠، وأحمد في المسند ٣/ ٤١٤.

(2) [١٠٨٢] أخرجه أبو داود في السنن ٥١٧٣، وأحمد في المسند ٢/ ٣٦٦.

٥٠٢ ـ باب إذا قال: أدخل؟ ولم يسلِّم

502. Chapter: When one is told to enter though he did not greet

١٠٨٣ ـ حدَّثَنا محمد بن سلام قال: أخبرني مخلد بن يزيد قال: أخبرنا ابن جريج قال: أخبرني عطاء قال: سمعت أبا هريرة يقول: إذا قال: أأدخل؟ ولم يسلم، فقل: لا، حتى تأتي بالمفتاح. قلت: السلام؟ قال: نعم.

1083. [It is narrated by Ata that he heard Sayyidina Abu Hurayrah " say, "If anyone says (while taking permission, أ ادخل (a adkhul, may I enter) but does not offer salam then tell him that he has no permission unless he brings the key to permission.

Ata asked him, "Is salam the key to permission?" He said, "Yes!]"[1] (We have read this Hadith at # 1067 with explanation).

١٠٨٤ ـ قال: وأخبرنا جرير، عن منصور، عن رِبعي بن حِراش قال: حدثني رجل من بني عامر جاء إلى النبي ﷺ فقال: أألج؟ فقال النبي ﷺ للجارية: «اخرجي فقولي له: قل السلام عليكم، أأدخل؟ فإنه لم يحسن الاستئذان» قال: فسمعتها قبل أن تخرج إليَّ الجارية، فقلت: السلام عليكم، أأدخل؟ فقال: «وعليك، ادخل» قال: فدخلت فقلت: بأي شيء جئت؟ فقال: «لم آتكم إلا بخير، أتيتكم لتعبدوا الله وحده لا شريك له، وتَدَعوا عبادة اللات والعزى، وتصلوا في الليل والنهار خمس صلوات، وتصوموا في السنة شهراً، وتحجوا هذا البيت، وتأخذوا من مال أغنيائكم فتردوها على فقرائكم» قال: فقلت له: هل من العلم شيء لا تعلمه؟ قال: «لقد علَّم الله خيراً، وإن من العلم ما لا يعلمه إلا الله؛ الخمس لا يعلمهنّ إلا الله ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ﴾ [لقمان: 34].

1084. [Rib'ee bin Hirasah narrated that a man of Banu Aamir said to him that he went to the Prophet. He asked "May I enter?" The Prophet said to a slave-girl, "Go out and tell him that he should request permission in this way.

السلام عليكم، أأدخل؟

(as salamu alaykum a adkhul peace be on you, may I enter.") He has not asked for permission properly".

The man said that he had overheard the commands of the Messenger of Allah even before the slave-girl had come out. So he said, "As salamu alaykum! May I come in?" The Prophet said, "Wa alayka! Come in!"

(1) [١٠٨٣] أخرجه المصنف في الصحيح ١/ ٩٠.

He entered and submitted to the Prophet, "What is it that you have brought (from Allah)?" He said, "I have brought to you goodness. I have come to you that you may worship Allah, the One, Who has no partner, and you may give up the worship of Laat and Uzza. And that you may offer the five-times- prayer, observe fasting one month every year and perform Hajj of Bayt Allah and ask your wealthy people to give something to your poor (meaning, zakah)".

That man then asked, "Is there anything that you do not know?" The Prophet ﷺ said, "Allah knows all that is good. And there are five aspects of knowledge that no one besides Allah knows." He then recited this verse:

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾﴾ [لقمان: 34]

{Surely the knowledge of the Hour is with Allah alone, and He sends down the rain, and He knows what is in the wombs. And no person knows what he will earn tomorrow. And no person knows in what land he will die. Surely Allah is knower, Aware.}]
(Luqman, 31:34)

EXPLANATION: This Hadith also describes the method of seeking permission as described already in Hadith # 1081.

٥٠٣ ـ باب كيف الاستئذان؟

503. Chapter: How to Request for Permission

١٠٨٥ ـ **حدَّثَنَا** عبد الله بن أبي شيبة قال: حدثني يحيى بن آدم، عن الحسن بن صالح، عن سلمة بن كهيل، عن سعيد بن جبير، عن ابن عباس قال: استأذن عمر على النبي ﷺ فقال: السلام على رسول الله، السلام عليكم، أيدخل عمر؟.

1085. [Sayyidina Ibn Abbas " said that Sayyidina Umar " requested the Prophet ﷺ for permission (to enter) in these words:

السلام على رسول الله، السلام عليكم، أيدخل عمر؟

(as-salaamu ala rasoolllah, assalamu alaykum, a yad khulu Umar)?

(Peace be on the Messenger of Allah, peace be on you, may Umar enter?)]

EXPLANATION: This Hadith also tells us that salam is offered before asking for permission.

٥٠٤ ـ باب من قال: من ذا؟ فقال: أنا

504. Chapter: Saying 'It is I' in response to 'Who is it'?

١٠٨٦ ـ **حدَّثَنَا** أبو الوليد قال: حدثنا شعبة، عن محمد بن المنكدر قال: سمعت جابراً يقول: أتيت النبي ﷺ في دَين كان على أبي. فدَقَقتُ الباب فقال: «من ذا؟» فقلت: أنا. قال: «أنا، أنا!» كأنه كرهه.

1086. [Sayyidina Jabir" said that he came to the Prophet ﷺ about the debt

owed by his father. He knocked at the door. The Prophet ﷺ asked, "Who is it?" Jabir "said, "It is I!" The Prophet ﷺ said, "I! I!" It was as though he did not like (the pronoun 'I').][1] (Bukhari, Muslim, Abu Dawood, Ibn Majah, Ahmad)

EXPLANATION: He should have given his name. The pronoun "I" can stand for anyone, A, B or C. The person inside the house is not introduced by the "I" to the outsider for voices can be deceptive. Therefore, the Prophet disapproved of this form of introduction.

١٠٨٧ - **حدَّثنا** علي بن الحسن قال: حدثنا الحسين قال: حدثنا عبد الله بن بريدة، عن أبيه قال: خرج النبيُّ ﷺ إلى المسجد وأبو موسى يقرأ، فقال: «من هذا؟» فقلت: أنا بريدة جُعلتُ فداك! فقال: «قد أعطي هذا مزماراً من مزامير آل داود».

1087. [It is reported by Sayyidina Abdullah bin Buraydah on the authority of his father that the Prophet ﷺ came into the mosque and he was with him. Abu Musa " was reciting the Quran in the mosque. The Prophet ﷺ said to Abdullah's father, "Who are you?" and he said, "I am Buraydah. May my life be given up for you!"

The Prophet ﷺ (then) said (about the recitor), "This man is given the pleasant voice of Dawood عليه السلام[2] (Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

EXPLANATION: Again this Hadith makes it clear that a man must introduce himself giving his name and not speak vaguely of himself.

٥٠٥ - باب إذا استأذن [فقيل]: ادخل بسلام

505. Chapter: The person who seeks permission should be told "Enter with peace!"

١٠٨٨ - **حدَّثنا** مالك بن إسماعيل قال: حدثنا إسرائيل، عن أبي جعفر الفراء، عن عبد الرحمن بن جُدعان قال: كنت مع عبد الله بن عمر، فاستأذن على أهل بيت. فقيل: ادخل بسلام. فأبى أن يدخل عليهم.

1088. [It is narrated by Abdur Rahman bin Jud'an that he was in the

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(1) [١٠٨٦] أخرجه المصنف في الصحيح ٨/ ٦٨، ومسلم في الصحيح (كتاب الأدب) ٣٩، وأبو داود في كتاب الأدب، ب١٤٠، وابن ماجه ٣٧٠٩، وأحمد في المسند ٣/ ٣٢٠.

(2) [١٠٨٧] أخرجه المصنف في الصحيح ٣/ ١٣ و٢٢٣ - ٤/ ٤١ - ٨/ ١١٦ - ٩/ ١٠٣، ومسلم في الصحيح (كتاب المساجد) ٣١١ (وكتاب الزكاة) ٣٣، (وكتاب الجهاد) ١٣٢ (وكتاب الآداب) ٣٨ و٣٩ (وكتاب فضائل الصحابة) ٣٩، ٤٠ و١٠٠، وأبو داود في السنن ٤٢٠٨ و٥١٨٧، والترمذي في السنن ٢٧١١، وابن ماجه في السنن ١٣٤١ - ١٩٤٥، وأحمد في المسند ٢/ ١٤١ و١٤٧ - ٣/ ٣٢٠ - ٤/ ٥٢ - ٥/ ٣٩١، ٣٩٢ و٤٢٦.

Company of Sayyidina Abdullah bin Umar ". He asked permission of his household members to enter the house and they answered ادخــــل بــــســــلام (udkhul bi salam) "Enter in peace!" But, he refused to go in.]

EXPLANATION: A doubt arises in minds about his first asking permission but refusing to enter once permission was granted. Perhaps he might have found something disagreeable after permission was granted so that he did not consider it proper to enter. But Allah knows best.

٥٠٦ - باب النظر في الدُّور

506. Chapter: Peeping into Houses

١٠٨٩ - حدَّثَنَا أيوب بن سليمان قال: حدثني أبو بكر بن أبي أويس، عن سليمان، عن كثير بن زيد، عن الوليد بن رباح، أن أبا هريرة قال: قال رسول الله ﷺ: «إذا دخل البصرُ فلا إذن».

1089. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "If anyone has peeped inside a house then there is no more a permission for him.] (1) (This Hadith has been narrated also at # 1082)

١٠٩٠ - حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان، عن أبي إسحاق، عن مسلم بن نذير قال: استأذن رجل على حذيفة، فاطلع وقال: أدخل؟ قال حذيفة: أما عينك فقد دخلت، وأما استك فلم تدخل.

1090 (A). [It is narrated by Muslim bin Nazeer that someone requested Sayyidina Huzayfah " for permissoin to enter (the house). While looking inside, he asked, أدخل (a adkhul May I enter?). Sayyidina Huzayfah " said, "Your eyes have entered already though your torso has not entered." (He meant to say that the eyes had already travelled inside although his feet had not come into the house while a permission is always requested for the sight.

١٠٩٠ - وقال رجل: أستأذنُ على أمي؟ قال: إن لم تستأذن رأيت ما يسوؤُك.

1090 (B). [Another man asked (Sayyidina Huzayfah "), "Shall I ask my mother too for permission to enter (the house)?" He said, "If you do not take her permission, you might see what is disagreeable to you".]

(We have seen this Hadith at # 1060)

١٠٩١ - حدَّثَنَا موسى قال: حدثنا أبان بن يزيد قال: حدثني يحيى، أن إسحاق بن عبد الله حدَّثه، عن أنس بن مالك، أن أعرابياً أتى بيت رسول الله ﷺ فألقم عينه [خصاصة] الباب، فأخذ سهماً أو عوداً محدداً فتوخَّى الأعرابيَّ ليفقأ عين الأعرابيِّ فذهب، فقال: «أما إنك لو ثبتَّ لفقأت عينك».

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(1) [١٠٨٩] يراجع مصادر الحديث رقم١٠٨٢.

1091. [It is reported by Sayyidina Anas " that a Bedouin came to the house of the Messenger of Allah. He peeped into the house through a key hole in the door. The Prophet ﷺ picked up an arrow or a sharp-edged stick to pierce his eyes but the Bedouin (saw that and) fled from there. The Prophet ﷺ said, "If you had stayed there I would have pierced your eyes."][1] (Nasai)

١٠٩٢ ـ **حدَّثَنَا** عبد الله بن يزيد قال: حدثنا شعبة، عن عطاء بن دينار، عن عمار بن سعد التُّجيبي قال: قال عمر بن الخطاب رضي الله عنه: من ملأ عينه من قاعة بيت قبل أن يؤذن له، فقد فسق.

1092. [Sayyidina Umar bin al-Khattab رضي الله عنه" said that if anyone fills his eyes with the courtyard of another person's house before he is given permission (meaning, sees it) then he has committed a sin.]

١٠٩٣ ـ **حدَّثَنَا** إسحاق بن العلاء قال: حدثني عمرو بن الحارث قال: حدثني عبد الله بن سالم، عن محمد بن الوليد قال: حدثنا يزيد بن شريح، أن أبا حيّ المؤذن حدثه: أن ثوبان مولى رسول الله ﷺ حدثه: أن النبي ﷺ قال: «لا يحلُّ لامرىء مسلم أن ينظر إلى جوف بيت حتى يستأذن، فإن فعل فقد دخل، ولا يؤمُّ قوماً فيخصّ نفسه بدعوة دونهم حتى ينصرف، ولا يصلي وهو حاقن حتى يتخفف».

1093 [It is narrated by the freed slave of the Messenger of Allah ﷺ, Sayyidina Thauban " that the Prophet ﷺ said, "It is not lawful for a Muslim to look into someone's house before receiving permission (to enter). If he does that then it is as though he entered (without permission). And, it is not allowed to an Imam that he forsake the worshippers in his congregation before finishing prayers and supplicate for himself only. And, he should not offer prayers while he is suppressing nature's call until he has lightened himself (of the burden)[2].

EXPLANATION: This Hadith teaches us that:

(i) We must not look inside a house before we have permission to enter it,

(ii) As long as an Imam leads the congregational prayers he must not make a supplication only for himself; for instance, he must not say ربي اجعلني مقيم الصلوات (O my Lord, cause me to be steadfast in prayers...) (to the end); rather he must use the first person plural pronoun and he might say ربنا اتنا في الدنيا حسنة (Our Lord, grant us the good of this life and...) (to the end)

(iii) It is necessary to be composed and full of concentration while offering prayers; hence, one must not engage oneself in prayers while he has the urge to relieve himself.

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(1) [١٠٩١] أخرجه النسائي في السنن ٨/ ٦٠.

(2) [١٠٩٣] انظر: فتح الباري لابن الحجر ١١/ ٢٤.

٥٠٧ ـ باب فضل من دخل بيته بسلام

507. Chapter: The Excellence of Him Who enters his house with salam

١٠٩٤ ـ حدَّثَنَا هشام بن عمار قال: حدثنا صدقة بن خالد قال: حدثنا أبو حفص عثمان بن أبي العاتكة قال: حدثني سليمان بن حبيب المحاربي، أنه سمع أبا أمامة قال: قال النبي ﷺ: «ثلاثة كلهم ضامن على الله إن عاش كُفي، وإن مات دخل الجنة: من دخل بيته بسلام فهو ضامن على الله عز وجل، ومن خرج إلى المسجد فهو ضامن على الله، ومن خرج في سبيل الله فهو ضامن على الله».

1094. [It is narrated by Sayyidina Abu Umamah "that the Prophet ﷺ said, "There are three (types of) men responsibility for whom rests with Allah. If they live, He will be sufficient for them (regarding their needs), and if they die, they will enter Paradise. The first is the person who enters his house after offering salam; Allah is responsible for Him. The second is the person who comes out (of his house) for the mosque; his responsibility also rests with Allah. And, the third is the person who goes out in the way of Allah; Allah takes over responsibility for him too.][1]

EXPLANATION: The statement that responsibility rests with Allah means that He promises them protection and reward and good in this life and the next.

١٠٩٥ ـ حدَّثَنَا محمد بن مقاتل قال: أخبرنا عبد الله قال: أخبرنا ابن جريج قال: أخبرني أبو الزبير، أنه سمع جابراً يقول: إذا دخلت على أهلك فسلم عليهم تحية من عند الله مباركة طيبة.

1095. [It is narrated by Abu Zubayr that he heard Sayyidina Jabir " say, "When you go to your folk offer salam to them. It is a gift from Allah, blessed and pure.

قال: ما رأيته إلا توجيه قوله: ﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾ [النساء: 86].

[He said further that the offering of Salam on entering one's house is understood in the noble verse:

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾ [النساء: 86]

{When you are greeted with a greeting, greet back with one better than that, or return (at least equal to) it.] (al-Nisa, 4:86)

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(1) [١٠٩٤] عثمان بن أبي العاتكة، سليمان الأزدي، أبو حفص الدمشقي، القاضي ضعفوه في روايته عن علي ابن يزيد العاني عن السابعة مات سنة خمس وخمسين.

٥٠٨ ـ باب إذا لم يذكر الله عند دخوله البيت يبيت فيه الشيطان

508. Chapter: If Allah is not remembered on entering a house then the devil spends the night there

١٠٩٦ ـ **حدَّثَنا** خليفة قال: حدثنا أبو عاصم قال: حدثنا ابن جريج، عن أبي الزبير، عن جابر، أنه سمع النبي ﷺ يقول: «إذا دخل الرجل بيته فذكر الله عز وجل عند دخوله وعند طعامه، قال الشيطان: لا مبيت لكم ولا عشاء، وإذا دخل فلم يذكر الله عند دخوله، قال الشيطان: أدركتم المبيت. وإن لم يذكر الله عند طعامه، قال الشيطان: أدركتم المبيت والعَشاء».

1096. [It is reported by Sayyidina Jabir " that he heard the Prophet ﷺ say, "When a man enters his house and mentions the name of Allah on entering and when at his food, the devil says (to his army), "You have no place to spend the night here and no evening meal. But, if he enters without mentioning the name of Allah on entering, the devil says (to his assistants), 'You have found a place to spend the night here, 'and if he does not mention Allah's name at his food, the devil says, 'You have found a place to spend the night and an evening meal".][1]

٥٠٩ ـ باب ما لا يُستأذن فيه

509. Chapter: Where Permission is not requested

١٠٩٧ ـ **حدَّثَنا** موسى بن إسماعيل قال: حدثنا أعْيَن الخوارزمي قال: أتينا أنس بن مالك وهو قاعد في دهليزه، وليس معه أحد فسلم عليه صاحبي وقال: أدخل؟ فقال أنس: ادخل، هذا مكان لا يَستأذن فيه أحد. فقربَ إلينا طعاماً فأكلنا. فجاء بعُسّ نبيذ حلو فشرب وسقانا.

1097. [It is reported by A'yan al-Kha-warzami that they come to Anas bin Maalik ". He was sitting at the threshold of his door and there was no one with him. A'yan's colleague greeted him with salam and asked, "May I come in "?

Sayyidina Anas " said, "Enter the house!" (He then said,") "This is a place where no one asks permission to enter (because I am sitting outside. If I was inside the house, it was necessary to request permission)." He then offered them food and they ate it. He then brought a bowl of nabeez. It was a sweet nabeez (dates are soaked in water overnight and the water is consumed in the Morning. It is a very good tonic for physical strength). He drank it himself and served us too.][2]

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(1) [١٠٩٦] أخرجه مسلم في الصحيح (كتاب الأشربة) ١٠٣، وأبو داود في السنن ٣٧٦٥، وابن ماجه في السنن ٣٨٨٧، وأحمد في المسند٣/ ٣٤٦.

(2) [١٠٩٧] أمين الخوارزمي، نزيل البصرة، مجهول من الخامسة.

٥١٠ - باب الاستئذان في حوانيت السوق

510. Chapter: Seeking permission in Shops in the Market

١٠٩٨ - حدَّثنا أبو نعيم قال: حدثنا سفيان، عن ابن عون، عن مجاهد قال: كان ابن عمر لا يستأذن على بيوت السوق.

1098. [Sayyidina Mujahid ﷺ said that Sayyidina Ibn Umar " did not ask for permission to enter the shops in the markets.]

EXPLANATION: The shops are meant for the purpose that customers should enter them to purchase. There is no question of asking permission, there fore:

١٠٩٩ - حدَّثنا أبو حفص بن علي قال: حدثنا الضحاك بن مخلد، عن ابن جريج، عن عطاء قال: كان ابن عمر يستأذن في ظُلَّة البَزَّاز.

1099. [Sayyidina Mujahid ﷺ said that Sayyidina Ibn Umar "sought permission to enter the sheds of the cloth merchants.]

EXPLANATION: He sought permission because he had not entered to buy but only to stand in shade. In such cases, it is necessary to ask for permission so that the customers are not obstructed or put to inconvenience.

٥١١ - باب كيف يستأذن على الفُرس

511. Chapter: How May permission be sought from the Persians

١١٠٠ - حدَّثنا عبد الرحمن بن المبارك قال: حدثنا عبد الوارث قال: حدثنا علي بن العلاء الخزاعي، عن أبي عبد الملك مولى أم مسكين بنت [عمر بن] عاصم بن عمر بن الخطاب قال: أرسلتني مولاتي إلى أبي هريرة، فجاء معي، فلما قام بالباب قال: أنْدَراييم؟ قالت: أنْدَرون. فقالت: يا أبا هريرة، إنه يأتيني الزَّور بعد العتمة فأتحدث. قال: تحدثي ما لم تُوتري، فإذا أوترت فلا حديث بعد الوِتر.

1100. [It is narrated by Abu Abdullah al Malik the freed slave of Umm Miskeen daughter of Uman bin Aasim bin Umar bin al-Khattab that he was sent by his owner (Umm Miskeen) to Sayyidina Abu Hurayrah to fetch him. Sayyidina Abu Hurayrah came with him immediately. He stood at the door and said (in Persian) انـدر آئـيم (May I come in). She also answered (in Persian) اندرون (Come in!)

Thereafter, she said, "O Abu Hurayrah, women come to me after Isha, shall I converse with them?" Sayyidina Abu Hurayrah " said, "Talk to them so long as you have not offered the witr prayer. And when you have offered the witr prayer then do not talk to anyone after that." (One must sleep after that because if he converses after Isha he delays sleep and

finds it difficult to wake up for fajr prayer.)(1)

EXPLANATION: We learn from this Hadith that it is correct to seek permission in any language and it is not necessary to use the Arabic language alone. When a messenger is sent to fetch someone, the invitee is no longer bound to request permission to enter as we have learnt from an earlier Hadith. However, in this case, it was a woman who had summoned him, so sayyidina Abu Hurayrah " was careful to seek permission.

٥١٢ ـ باب إذا كتبَ الذمي فسلم؛ يُرَدُّ عليه

512. Chapter: Response to the Salam of a Zimmi

١١٠١ ـ **حدَّثَنَا** يحيى بن بشر قال: حدثنا الحكم بن المبارك قال: حدثنا عباد (يعني ابن عباد) عن عاصم الأحول، عن أبي عثمان النهدي قال: كتب أبو موسى إلى دِهقان يسلم عليه في كتابه. فقيل له: أتسلِّم عليه وهو كافر؟ قال: إنه كتب إليَّ فسلَّم عليَّ، فرددت عليه.

1011. [It is reported by Abu Uthman al-Nadhi that Sayyidina Abu Musa " wrote to a (non-Muslim) chief and offered salam there in. He was asked why he conveyed salam to him although he was a non-Muslim and he said that the man had conveyed salam to him in his letter so he was reciprocating. zimmi are those non-Muslims who live in Muslim lands.)]

٥١٣ ـ باب لا يبدأ أهل الذمة بالسلام

513. Chapter: Invitation is not taken in offering Salam to Zimmi

١١٠٢ ـ **حدَّثَنَا** أحمد بن خالد قال: حدثنا محمد بن إسحاق، عن يزيد بن أبي حبيب، عن مَرْثد، عن أبي بصرة الغفاري، عن النبي ﷺ قال: «إني راكب غداً إلى يَهودَ، فلا تبدأوهم بالسلام فإذا سلموا عليكم فقولوا: وعليكم».

. . . ـ **حدَّثَنَا** ابن سلام قال: أخبرنا يحيى بن واضح، عن ابن إسحاق. . . مثله، وزاد: سمعت النبي ﷺ.

1102. [It is narrated by Abu Busrah al-Ghifari " that the Prophet ﷺ said, "Tomorrow morning I will go to the Jews. Do not take the initiative in offering them salam. If they greet you with salam then give a response with وعليكم (wa alaykum and on you!)"]

(The same Hadith is transmitted through another chain of narrators with a slight addition of words.)(2) (Fath al-Bari).

١١٠٣ ـ **حدَّثَنَا** موسى قال: حدثنا وهيب قال: حدثنا سهيل، عن أبيه، عن أبي

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(1) [١١٠٠] أبو عبد الملك مولى أم مسكين، مجهول، من الثالثة.

(2) [١١٠٢] انظر: فتح الباري لابن حجر ٣٩/١١.

هريرة، عن النبي ﷺ قال: «أهل الكتاب، لا تبدأوهم بالسلام، واضطروهم إلى أضيق الطريق».

1103. [It is reported by Sayyidina Abu Hurayrah " that the Prophet said, "Do not be the first to salute the people of the Book (the Jews and the Christians) and compel them to use the narrowest of roads." (That is, you should walk on a broad road conveniently and push the infidel to the narrowest side so that an infidel is not honoured.)]

٥١٤ ـ باب من سلم على الذمي إشارة

514. Chapter: He who greets a zimmi with gesture

١١٠٤ ـ **حدَّثَنَا** صدقة قال: أخبرنا حفص بن غياث، عن عاصم بن حماد عن إبراهيم عن علقمة قال: إنما سلم عبد الله على الدهاقين إشارة.

1104. [It is reported by Alqamah that Sayyidina Abdullah greeted the non-Muslims with gestures.]

١١٠٥ ـ **حدَّثَنَا** عمرو بن عاصم قال: حدثنا همام قال: حدثنا قتادة، عن أنس قال: مرَّ يهوديٌّ على النبي ﷺ فقال: السام عليكم. فرد أصحابه السلام، فقال: «قال: السام عليكم» فأُخذ اليهودي فاعترف. قال: «ردوا عليه ما قال».

1105. [It is reported by Sayyidina Anas that a Jew once passed by the Prophet and said السام عليكم (as samu alaykum, may you die). The companions (took it to be salam and) responded with salam so the Prophet ﷺ told them that the Jew had said as-samu alaykum (meaning, may death overtake you). The jew was apprehended and he confirmed (that he had said those words).

The Prophet ﷺ instructed his Companions to (give a like response and) say as the Jew had said. (He had called death upon them and they too should call for death on him.)]

٥١٥ ـ باب كيف الردُّ على أهل الذمة

515. Chapter: How may One respond to the Greetings of a Zimmi

١١٠٦ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن عبد الله بن دينار، عن عبد الله بن عمر أنه قال: قال رسول الله ﷺ: «إن اليهود إذا سلم عليكم أحدُهم، فإنما يقول: السام عليك. فقولوا: وعليك».

1106. [It is reported by Sayyidina Abdullah bin Umar " that the Messenger of Allah ﷺ said, "If a Jew salutes one of you and says as samu alaykum, then you too respond to him and say, وعليك (wa alayk, and on you).][1] (Abu Dawood).

(1) [١١٠٦] أخرجه أبو داود في السنن ٥٢٠٦.

١١٠٧ - حدَّثنا محمد بن الصباح قال: حدثنا الوليد بن أبي ثور، عن سماك، عن عكرمة، عن ابن عباس قال: ردُّوا السلام على من كان يهودياً أو نصرانياً أو مجوسياً. ذلك بأن الله يقول: ﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: 86].

1107. [Sayyidina Ibn Abbas " said, "Reciprocate a salam though the person greeting you is a Jew, or a Christian, or a Majoosi, because Allah has said:

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: 86]

{When you are greeted with a greeting, greet back with one better than it, or return (at least equal to) it.}[(1)] (al-Nisa 4:86)

٥١٦ - باب التسليم على مجلس فيه المسلم والمشرك

516. Chapter: Saluting a mixed gathering of Muslims and Idolators

١١٠٨ - حدَّثنا أبو اليمان قال: أخبرنا شعيب، عن الزهري قال: أخبرني عروة بن الزبير، أن أسامة بن زيد أخبره، أن النبي ﷺ ركب على حمار على إكاف على قطيفة فَدَكية، وأردف أسامة بن زيد وراءه، يعود سعد بن عبادة، حتى مر بمجلس فيه عبد الله ابن أبيّ ابن سلول - وذلك قبل أن يسلم عدوّ الله - فإذا في المجلس أخلاط من المسلمين والمشركين وعبدة الأوثان فسلم عليهم.

1108. [It is narrated by Sayyidina Usamah bin Zayd " that the Prophet ﷺ rode an ass. Its pack saddle had a velvet sheet made in Fadak. Usamah bin Zayd rode behind him and the Prophet ﷺ was on his way to pay a sick-visit to Sa'd bin Ubadah ". On the way he came across a gathering which included Abdullah bin Ubayy bin Salool (the chief of the hypocrites), but this event took place before he had professed Islam even outwardly (though he never accepted it at heart). In that gathering, there were the polytheists, idolators, all of them together. The Prophet ﷺ offered salam to all of them (while doing so he formed an intention of conveying it to Muslims alone which shows that if the unbelievers are there, the Muslims must not be deprived of salam)][(2)] (Bukhari, Muslim, Tirmizi)

EXPLANATION: We have seen this Hadith at # 846 while explaining that Hadith as transmitted by Bukhari in Saheeh al-Bukhari (Kitab al-Adab, Bab Kunyah al-Muslik) Readers may refer there.

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(1) [١١٠٧] الوليد بن عبد الله بن أبي ثور المهمداني الكوفي وقد ينسب لجده، ضعيف، من الثامنة. مات سنة اثنتين وسبعين.

(2) [١١٠٨] أخرجه الشيخان في عدة أبواب والترمذي في الاستئذان.

٥١٧ - باب كيف يكتب إلى أهل الكتاب؟

517. Chapter: How a letter may be written to the People of the Book

١١٠٩ - حدَّثَنَا أبو اليمان قال: أخبرنا شعيب، عن الزهري قال: أخبرني عبيد الله بن عبد الله بن عتبة، أن عبد الله بن عباس أخبره، أن أبا سفيان بن حرب أرسل إليه هِرَقل ملك الروم، ثم دعا بكتاب رسول الله ﷺ الذي [أرسل به] مع دِحْية الكلبي إلى عظيم بصرى، فدفعه إلى هرقل فقرأه، فإذا فيه: «بسم الله الرحمن الرحيم. من محمد عبد الله ورسوله، إلى هرقل عظيم الروم. سلام على من اتبع الهدى. أما بعد فإني أدعوك بدعاية الإسلام. أَسْلِمْ تَسْلَم يُؤتِك الله أجرك مرَّتين، فإن تولَّيت فإن عليك إثم الأريسيين» و ﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ﴾ إلى قوله: ﴿ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ﴾ [آل عمران: 64].

1109. [It is narrated by Sayyidina Abdullah bin Abbas " that the king of Rome, Hiraql (Heraclius) summoned Abu Sufyan bin Harb ". He then asked for the letter the Prophet ﷺ had addressed to him and which he had sent to the governor of Busra through his companion Dihyah al-Kalbi ".(He was the governor Hiraql had appointed over Busra and the Prophet ﷺ had sent it to him so that he would transmit it to Hiraql which he did). Hiraql asked for that letter and read it. It said:

«بسم الله الرحمن الرحيم

من محمد عبد الله ورسوله، إلى هرقل عظيم الروم. سلام على من اتبع الهدى. أما بعد فإني أدعوك بدعاية الإسلام. أَسْلِمْ تَسْلَم يُؤتِك الله أجرك مرَّتين، فإن تولَّيت فإن عليك إثم الأريسيين».

"In the Name of Allah, the Beneficient, the Merciful.

From Muhammad, slave of Allah and His Messenger to Hiraql, chief of the Romans (Byzantines). Peace be on those who follow guidance. To proceed.

I invite you to accept Islam. If you accept Islam, you will be safe. Allah will reward you two fold. But, if you turn away then you will be guilty of the sin of all your followers, the farmers and cultivators. "

He then wrote down the verse:

﴿قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ﴾ إلى قوله: ﴿ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ﴾ [آل عمران: 64].

«Say (O Prophet), "O people of the Book! come now to a word common between us and you, that we shall worship none but Allah, and that we shall not associate anything with Him, and that none of us shall take others as

Lords besides Allah. "If they turn back, then say, "Bear witness that we are Muslims."[1] (Aal Imran, 3:64)]

EXPLANATION: We learn from this Hadith that if anyone writes a letter to the disbelievers then he must not greet them with as salam alaykum, But he must say to them سلام على من اتبع الهدى (salam ala mn ittaba al-huda, peace on those who follow the guidance.)

When Sayyidina Musa ﷺ had gone to Fir'awn he had offered him the same form of Salutation and it is mentioned in surah Ta Ha.

Hiraql (Heraclius) had summoned Abu Sufyan to him because he had gone to that country on a business trip and he was an Arab. Hiraql thought it wise to investigate about the conditions and manners of the Prophet ﷺ and his mission from Abu Sufyan. He read the Prophet's ﷺ letter and put several questions to Abu Sufyan. These are transmitted in Saheeh al-Bukhari.

٥١٨ ـ باب إذا قال أهل الكتاب: السام عليكم

518. Chapter: When the people of the Book Call out As sam alaykum

١١١٠ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا مخلد قال: أخبرنا ابن جريج قال: أخبرني أبو الزبير، أنه سمع جابراً يقول: سلّم ناس من اليهود على النبي ﷺ فقالوا: السام عليكم. قال: «وعليكم». فقالت عائشة رضي الله عنها (وغضبتْ): ألم تسمع ما قالوا؟ قال: «بلى. قد [سمعت] رددت عليهم، نُجاب عليهم ولا يجابون [علينا]».

1110. [It is narrated by Abu al-Zubayr that he heard Sayyidina Jabir " say that some of the Jews greeted the Prophet in words similar to salam السام عليكم as samu alaykum (death on you). In response, he said وعليكم (wa alaykum and on you).

Sayyidah Ayeshah رضي الله عنها flew into a rage (on them) and exclaimed to the Prophet ﷺ, "Did you not here what these people have said?" The Prophet ﷺ said, "Yes, I did hear them but I returned their words to them. Our supplication against them will be accepted while their supplication against us will not be approved.]

EXPLANATION: We have seen this Hadith earlier at # 462, for instance.

٥١٩ ـ باب يُضطر أهل الكتاب في الطريق إلى أضيقها

519. Chapter: Compel the People of the Book to the narrowest path

١١١١ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا سفيان، عن سهل، عن أبيه، عن أبي هريرة

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(1) [١١٠٩] انظر: مجمع الزوائد للهيثمي ٨/ ٢٣٩.

عن النبي ﷺ قال: «إذا لقيتم المشركين في الطريق، فلا تبدأوهم بالسلام، واضْطَروهم إلى أضيقها».

1111. [It is narrated by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "when you come across the polytheists on the road, do not be the first to salute them and compel them to take a very narrow path".][(1)]

EXPLANATION: The explanation of the following Hadith # 1103 should be helpful in understanding this Hadith.

٥٢٠ - باب كيف يدعو الذمي؟

520. Chapter: How should one call the zimmi

١١١٢ - **حدَّثَنَا** سعيد بن تليد قال: حدثنا ابن وهب قال: أخبرني عاصم بن حكم أنه سمع يحيى بن أبي عمرو الشيباني، عن أبيه، عن عقبة بن عامر الجهني، أنه مر برجل هيأته هيأة مسلم، فسلم فرد عليه: وعليك ورحمة الله وبركاته. فقال له الغلام: إنه نصراني. فقام عقبة فتبعه حتى أدركه فقال: إن رحمة الله وبركاته على المؤمنين. لكن أطال الله حياتك، وأكثر مالك وولدك.

1112. [Abu Amr al-Shaybani has reported from his father who has reported on the authority of Sayyidina Uqbah bin Aamir al-Juhani that he passed by a man who resembled a Muslim in his appearance. That man offered him salam and he gave him a response in the words وعليك ورحمة الله وبركاته (wa alayka wa rahmat Allah wa barakatuh and on you with the mercy of Allah and His favour). The slave told Uqbah that the man was a Christian, ("Why did you give him a response to salam"?)

Sayyididina Uqbah got up and followed the man and caught up with him. He said to the man, "The mercy of Allah and His favours are for the Believers but, may Allah prolong your life an grant you abundant wealth and plenty of offspring." (In other words, "I take back my earlier response and reciprocate your greetings with a supplication for increase in your wealth ad offspring".)]

١١١٣ - **حدَّثَنَا** أبو نُعيم قال: حدثنا سفيان، عن ضرار بن مرة، عن سعيد بن جبير، عن [ابن] عباس قال: لو قال لي فرعون: بارك الله فيك، قلت: وفيك. وفرعون قد مات.

1113.[Sayyidina Ibn Abbas " said, "Even if Firwan were to say to me بارك الله فيك (barak Allah feeka, May Allah shower favours on you), I would respond to him with وفيك (wa feeka, and on you may He favour) although Fir'awn has died (and this is a mere assumption or hypothesis).]

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(1) [١١١١] أخرجه أحمد في المصنف ١/ ٢٥٢.

١١١٤ ـ وعن حكيم بن ديلم، عن أبي بردة، عن أبي موسى قال: كان اليهود يتعاطسون عند النبي ﷺ رجاء أن يقول لهم: «يرحمكم الله»، فكان يقول: «يهديكم الله ويصلح بالكم».

1114.[It is narrrated by Sayyidina Abu Musa " that the Jews (force) sneezed in the presence of the Prophet ﷺ in the experction that he would say to them يرحمكم الله (yarhama kum Allah, May Allah have mercy on you). However, the Prophet ﷺ said to them يهديكم الله ويصلح بالكم (may Allah guide you and reform your condition, meaning, enable you to believe).]

٥٢١ ـ باب إذا سلم على النصراني ولم يعرفه

48. Chapter: 521. Chapter:If anyone greets a Christian with Salam with out knowing him

١١١٥ ـ حدَّثَنَا محمد بن كثير قال: أخبرنا سفيان، عن أبي جعفر الفرَّاء، عن عبد الرحمن قال: مرَّ ابن عمر بنصراني فسلم عليه فردَّ عليه فأخبر أنه نصراني، فلما علم رجع إليه فقال: ردَّ عليَّ سلامي.

1115.[It is reported by Abdur Rahman that Sayyidina Ibn Umar " came acress a Christian and greeted him with Salam and he gave a response.But, Sayyidina Umar " was told later that the man was a Christian. Thereupon, he came back to the Christian and told him, "Return to me my Salam".]

EXPLANATION: We have learnt from these Ahadith wich have been reproduced under different heads that we must not take an initiative in offering Sallaam to the disbelievers. If they greet with words of curse then we must return whtier curse to them by saying وعليكم (wa alakum and on you).If they have tyruly conveyed Salam in proper words even then we must not reciprocate with a Salam because a disbeliever is not worthy of Salam, but we must speak such words as to satisfy them that we have given them a response. For example, we may ask them how they are, how do they keep, or how are their children? Or, we may make a supplication that their property and children may be multiplied as Sayyidina Uqbah bin Aamir Juhani " had done.

If a latter is received from disbeliever and Salam is conveyed thervey and reply is being sent to him then similar words should be written suggested in the previous paragraph. A clear salam should not be conveyed, anyway. Let the disbeliever be under the impression that he has received a response.

If a disbeliever offer a Salam to a Mulism who takes him for a Muslim and responds in proper words of salam then he must ask him to returm his response on realising the fact. Of course, he will not return the response but it will become clear to other people who are there and to the disbeliever himself that the infidels are neither worthy of being offered Salam nor a response in the words of salam.

٥٢٢ - باب إذا قال: فلان يقرئك السلام

522. Chapter:When someone conveys another person's salam

١١١٦ - حدَّثَنَا أبو نُعيم قال: حدثنا زكريا قال: سمعت عامراً يقول: حدثني أبو سلمة بن عبد الرحمن، أن عائشة حدثته، أن النبي ﷺ قال لها: «جبريل يقرأ عليك السلام» فقالت: وعليه السلام ورحمة الله.

1116.[Sayyidah Ayeshah ﵂ said that the Prophet ﷺ told her that Jibralil ﵇ offered salam to her, so she said in response وعليه السلام ورحمة الله (wa alayhis salam wa rahmat Allah, and on him be peace and the mercy of Allah)].

EXPLANATION: We have seen this Hadith already at # 1036.

٥٢٣ - باب جواب الكتاب

523. Chapter: Replying to a letter

١١١٧ - حدَّثَنَا علي بن حجر قال: أخبرنا شريك، عن العباس بن ذَريح، عن عامر، عن ابن عباس قال: إني لأرى لجواب الكتاب حقاً كردّ السلام.

1117.[Sayyidina Ibn Abbas ﵁ said, "I consider that to reply to a letter is as Wajib (obligatory) as response to salam is".]

EXPLANATION: If someone has solicated opinion o a religious question there it is wajib to give him an answer. If it is an affair of the world that someone writes about them the addressee may examine the case and respond as necessary for th answer is mustahabb.

٥٢٤ - باب الكتابة إلى النساء وجوابهن

524. Chapter: Addressing letters to women & answering them

١١١٨ - حدَّثَنَا ابن رافع قال: حدثنا أبو أسامة قال: حدثني موسى بن عبد الله قال: حدثتنا عائشة بنت طلحة قالت: قلت لعائشة - وأنا في حجرها - وكان الناس يأتونها من كل مصر، فكان الشيوخ ينتابوني لمكاني منها وكان الشباب يتأخّوني فيهدون إليّ، ويكتبون إليَّ من الأمصار فأقول لعائشة: يا خالة، هذا كتاب فلان وهديته، فتقول لي عائشة: أي بنية، فأجيبيه وأثيبيه فإن لم يكن عندك ثواب أعطيتك. فقالت: فتعطيني.

1118.[It is narrated by Ayshah bint Talhah that she stayed with Sayyidah Ayeshah ﵂ . People had come to her from Egypt (and they asked questions on religious matters). Even old people came to her because they knew that she was Sayyidah Ayeshah's ﵂ servant and the sutdents, young men, treated her (Ayshah biny Talhah) as a sister and (through her) presented gifts (to Sayyidiah Ayshah ﵂). They wrote letters to Ayshah biny Talha from

differrent cities (so that she may get them answers from Sayyidah Ayeshah ﵂ and write letters).

She used to say, "Aunty, so-and-so has written a letter and sent a gift." Sayyidiah Ayeshah ﵂ would insturct her, "Daughter, send as reply and a return gift. If you do not have anything to give then (let me know) I will give it to you." And she often gave something (which Ayshah bint Talhah would despatch with the letter).] [1] (Ibn Abu Shaybah, Ibn sa'd Bayhaqi)

EXPLANATION: We know from this Hadith that Sayyidah Ayeshah ﵂ was very knowledgeable. We also know that just as people asked her oral question they also wrote letters to her and found out answers to religious issues. Ayeshah ﵂ daughter of Talhah was her servant who followed her instructions in this regard and answered letters in the light of her direcitons. She sent gifts from the property of Sayyidah Ayeshah ﵂ that was placed in their charge and if she had exhausted her stock then Sayyidah Ayeshah ﵂ replenished it at her request. We must remember that a person making a gift must not anticipate a return-gift but one receiving a gift must try to reciprocate th gersture. The former must give happily while the latter must reciprocate with at least a supplication if he has nothing to give. This is the gist of the Hadith marfoo narrated below:

فإن لم تجدوا ما تكافئوه فادعوا له حتى تروا إن قد كافئتموه.

٥٢٥ ـ باب كيف يكتب صدر الكتاب؟

525. Chapter: How to begin a letter

١١١٩ ـ حدَّثَنا إسماعيل قال: حدثني مالك، عن عبد الله بن دينار، أن عبد الله بن عمر كتب إلى عبد الملك بن مروان يبايعه. فكتب إليه: «بسم الله الرحمٰن الرحيم. لعبد الملك أمير المؤمنين من عبد الله بن عمر، سلامٌ عليك. فإني أحمد إليك الله الذي لا إله إلا هو، وأقرُّ لك بالسمع والطاعة، على سنَّة الله وسنَّة رسوله، فيما استطعتُ».

1119.[Sayyidina Abdullah bin Dinar said that when Sayyidina Abdullah bin Umar " wrote to Abdullah Malik bin Marwan swearing allegiance to him, he wrote:

«بسم الله الرحمٰن الرحيم. لعبد الملك أمير المؤمنين من عبد الله بن عمر، سلامٌ عليك. فإني أحمد إليك الله الذي لا إله إلا هو، وأقرُّ لك بالسمع والطاعة، على سنَّة الله وسنَّة رسوله، فيما استطعتُ».

In the name of Allah, the Beneficent, the Merciful

This letter is for Abudl Malik, the Commander of the Faithful, from Abdllah bin Umar. Peace be on you.I praise Allah besides whom there is no

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(1) [١١١٨] أخرجه ابن أبي شيبة، وابن سعد، والبيهقي في شعب الإيمان.

one worthy of worship. And I affirm that I will heed your commands and obey them (which are) according to the path showm by Allah and His Messenger to the best of my ability.][1] (Bukahri, Muwatto, Imam Malik)

٥٢٦ ـ باب أما بعد

526. Chapter: Amma ba'ad (To proceed)

١١٢٠ ـ **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن زيد بن أسلم قال: أرسلني أبي إلى ابن عمر، فرأيته يكتب: بسم الله الرحمٰن الرحيم. أما بعد.

1120.[It is narrated by Zayd bin Aslam that his father sent him to Sayyidina Ibn Umar ". He saw Sayyidina Ibn Umar " write اما بعد (Amma ba'd, to preceed) after بسم الله الرحمن الرحيم (Bismlillah ir Rrehman ir Rahim).][2] (Bukhari, Muwatta Imam Malik).

١١٢١ ـ **حدَّثَنَا** روح بن عبد المؤمن قال: حدثنا أبو أسامة، عن هشام بن عروة قال: رأيت رسائل من رسائل النبي ﷺ، كلما انقضت قصة قال: «أما بعد».

1121.[Hisham bin Urwah said, "I saw many of the letters of the Messenger of Allah ﷺ When a subject or message was over, the words امـا بـعـد (amma ba'd, to preceed) followed."] [3] (Abu Dawood, Ahmed)

EXPLANATION: After praise of Allah and invocation of blessings one the Prophet ﷺ amma ba'd must be spoken in sermons and written in letters. The meaning of these words is that after praise of Allah and benediction on the Prophet ﷺ I preceed; or, to proceed, (after that).

٥٢٧ ـ باب صدر الرسائل: بسم الله الرحمٰن الرحيم

527. Chapter: Begin letters with Bismillah

١١٢٢ ـ **حدَّثَنَا** إسماعيل بن أبي أويس قال: حدثنا ابن أبي الزناد، عن أبيه، عن خارجة بن زيد، عن كُبَراء آل زيد بن ثابت، [أن زيد بن ثابت] كتب بهذه الرسالة: «بسم الله الرحمٰن الرحيم. لعبد الله معاوية أمير المؤمنين، من زيد بن ثابت، سلامٌ عليك أمير المؤمنين ورحمة الله، فإني أحمد إليك الله الذي لا إلٰه إلا هو. أما بعد».

1122.[Sayyidina Zayd bin Thabit " wrote this letter ot Sayyidina Mu'awiyah "

بسم الله الرحمٰن الرحيم

لعبد الله بن معاوية أمير المؤمنين من زيد بن ثابت سلام عليك أمير المؤمنين

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(1) [١١١٩] أخرجه المصنف في الصحيح ومالك في الموطأ.

(2) [١١٢٠] أخرجه المصنف في الصحيح ومالك في الموطأ.

(3) [١١٢١] أخرجه أبو داود في السنن ٤٩٧٣، وأحمد في المسند ٥/ ١٧.

ورحمة الله فإني أحمد إليك الله الذي لا إله إلا هو. أما بعد!

In the name of Allah, the Beneficent, the Merciful. This letter is addressed to Mu'awyah, the Commander of the Faithful. From Zayd bin Thabit. Peace be on you, Ameer al-Mu mineen,and the mercy of Allah. I praise Allah before you, (the Lord) besides whom there is no god. To preceed]

١١٢٣ ـ حدَّثنا محمد الأنصاري قال: حدثنا أبو مسعود الجريري قال: سأل رجل الحسن عن قراءة بسم الله الرحمٰن الرحيم؟ قال: تلك صدور الرسائل.

1123.[Abu Mas'ood Jurayri said that a man asked Sayyidina Hassan about reciting بسم الله الرحمن الرحيم (Bislillahir Rahman ir Rahim). He answered, "(Recite it at the times which are related to you and) it is (also) meant to be written at the beginning of letters.]

٥٢٨ ـ باب بمن يبدأ في الكتاب

528. Chapter: Whose name should appear first in a letter.

١١٢٤ ـ حدَّثنا قتيبة قال: حدثنا يحيى بن زكريا، عن ابن عون، عن نافع قال: كانت لابن عمر حاجة إلى معاوية، فأراد أن يكتب إليه فقالوا: ابدأ به. فلم يزالوا به حتى كتب: بسم الله الرحمٰن الرحيم إلى معاوية.

1124.[Nafi stated that Sayyidina Ibn Umar ﷺ had to write a letter to Sayyidina Mu'awiyah ﷺ for some reason. So he decided to wirte it and the people suggested to him that he should begin it with Mu'awiyah's name. They kept insisting on that. However, he wrote down Bismillahir Rehmanir Rahim ila Mi'awiyah (In the name of Allah, the Beneficient, the Merciful. This letter is sent to Mi'awiyah).]

١١٢٥ ـ وعن ابن عون، عن أنس بن سيرين قال: كتبت لابن عمر فقال: اكتب: بسم الله الرحمٰن الرحيم، أما بعد إلى فلان.

1125.[It is narrated by Sayyidina Anas bin Sireen ﷺ that he wrote a letter dictated to him by Sayyidina Ibn Umar ﷺ .He dictated it.

اكتب: بسم الله الرحمٰن الرحيم، أما بعد إلى فلان.

(In the name of Allah, the Beneficent, the Merciful. To preceed. The letter is addressed to so-and-so.)]

١١٢٦ ـ وعن ابن عون، عن أنس بن سيرين قال: كتب رجل بين يدي ابن عمر: بسم الله الرحمٰن الرحيم لفلان. فنهاه ابن عمر، وقال: قل: بسم الله. هو له.

1126.[It is narrated by Sayyidina Anas bin Sireen that a man wrote a letter in the presence of Sayyidina Ibn Umar ﷺ . He wrote Bismillahir Rahmanir Rahim; fulana (in the name of Allah, the Beneficnet, the merciful to so-and-so.

Sayyidina Ibn Umar ﷺ asked him not to do that and instructed him to write Bismillah ir Rehmanir Rahim), huwa lahu (Bismillah, the letter is

for so-and-so). The name of the addressee.]

EXPLANATION: The words for so-and-so should not be appended directly to Bismillah because Bismillah is not for him.After writing the expression Bismillah in full, the word هو(it is, or the letter is) should precede the name of the addressee.

١١٢٧ ـ حدَّثَنَا إسماعيل قال: حدثني ابن أبي الزناد، عن خارجة بن زيد، عن كُبَرَاء آل زيد، [أن زيداً كتب] بهذه الرسالة: لعبد الله معاوية أمير المؤمنين، من زيد بن ثابت، سلام عليك أمير المؤمنين ورحمة الله، فإني أحمد إليك الله الذي لا إله إلا هو. أما بعد.

1127.[It is narrated by the people of Zayd's family that Zayd wrote this letter:

لعبد الله بن معاوية أمير المؤمنين من زيد بن ثابت سلام عليك أمير المؤمنين ورحمة الله فإني أحمد إليك الله الذي لا إله إلا هو. أما بعد!

(This letter) is for the slave of Allah, Mu'awiyah, the Commander of the Faithful, from Zayd.O Commander of the Faithful, peace be on you and the mercy of Allah. O praise before you allah beside whom there is no one worthy of worship, amma ba'd (to preceed)......][1] (Bayhaqi)

EXPLANATION: We have seen this Hadith at # 1122.

١١٢٨ ـ حدَّثَنَا موسى قال: حدثنا أبو عوانة قال: حدثنا عمر، عن أبيه، عن أبي هريرة، سمعه يقول: قال النبي ﷺ: «إن رجلاً من بني إسرائيل ـ وذكر الحديث ـ وكتب إليه صاحبه: من فلان إلى فلان».

1128.[It is reported by Sayyidina Abu Hurayrah ﷛ that he heard the prophet ﷺ say that a man of the Banu Israil wrote a letter to his colleague.He wrote, "from so-and-so to so-and-so".] [2] (Bukhari,Ahmed).

EXPLANATION: Imam Bukahri ﷬ has narrated the Hadith in brief but it does tell us that in writing a letter, the sender must first write down his own name then the name of the addressee. This is the sunnah as we have seen the letter of the Prophet ﷺ to Hiriql. The other Ahadith show the name of the addressee first and then the addressor; while this is allowed, it is, never the less, against the preferred way. The sunnah is to write down first the name of the addressor.

٥٢٩ ـ باب كيف أصبحت؟

529. Chapter: How have you entered the morning

١١٢٩ ـ حدَّثَنَا أبو نعيم قال: حدثنا ابن الغسيل، عن عاصم بن عمر، عن

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(1) [١١٢٧] أخرجه البيهقي في سننه الكبرى (الفرائض).

(2) [١١٢٨] أخرجه المصنف في الصحيح ٢/ ١٥٩ ـ ٣/ ١٢٤، وأحمد في المسند ٢/ ٣٤٨.

محمود بن لبيد قال: لما أصيب أكحَل سعد يوم الخندق فثقل، حوّلوه عند امرأة يقال لها رفيدة، وكانت تداوي الجرحى، فكان النبي ﷺ إذا مر به يقول: «كيف أمسيت؟» وإذا أصبح: «كيف أصبحت؟» فيخبره.

1129. [It is narrated by Mahmood bin Labeed that Sayyidina Sa'd ؓ cut his vein in the Battle of the Trenches (Khandaq). When the pain was severe, he was entrusted to a woman called Rafaydah who treated the injured. Whenever the Prophet ﷺ passed by him he would ask him كيف امسيت kaif a amsayt (how have you come to the evening). If it was morning, he would say كيف اصبحت (kayf asbaht, how have you come to the morning). Sayyidina Sa'd ؓ would describe his condition to the Prophet ؑ.][1] (Tabaqaat Ibn Sa'd).

١١٣٠ ـ حدَّثنا يحيى بن صالح قال: حدثنا إسحاق بن يحيى الكلبي قال: حدثنا الزهري قال: أخبرني عبد الله بن كعب بن مالك الأنصاري (قال: وكان كعب بن مالك أحد الثلاثة الذين تِيبَ عليهم) أن ابن عباس أخبره، أن عليّ بن أبي طالب رضي الله عنه خرج من عند رسول الله ﷺ في وجعه الذي توفي فيه، فقال الناس: يا أبا الحسن، كيف أصبح رسول الله ﷺ؟ قال: أصبح بحمد الله بارئاً. قال: فأخذ عباس بن عبد المطلب بيده فقال: أرأيتك، فأنت والله بعد ثلاث عبدُ العصا، وإني والله لأرى رسول الله ﷺ سوف يُتَوفَّى في مرضه هذا، إني أعرف وجوه بني عبد المطلب عند الموت. فاذهب بنا إلى رسول الله ﷺ فلنسأله فيمن هذا الأمر؟ فإن كان فينا علمنا ذلك، وإن كان في غيرنا كلمناه فأوصى بنا. فقال عليّ: إنّا والله، إن سألناه فمنعناها، لا يعطيناها الناس بعده أبداً. وإني والله لا أسألها رسولَ الله ﷺ أبداً.

1130. [It is narrated by Sayyidina Ibn Abbas ؓ that Sayyidina Ali ؓ bin Abu Talib came out of the house after visiting the Prophet ﷺ during his (last) illness from which he died. The people (outside) asked him, "O Abu al-Hassan (the kunyah, of Sayyidina Ali ؓ), how has the Messenger of Allah ﷺ come to the morning?" He said, "Al-Hamdulillah! We has come to morning well and healthy".

Ibn Abbas ؓ said that (his father) Sayyidina Abbas bin Muttalib ؓ held Sayyidina Ali ؓ by the hand and said to him, "By Allah, do you know that after three days you will be the slave of the rod (and you be subordinate to other people). By Allah, I foresee that the Messenger of Allah ﷺ will die through this illness becsause I know the colour the faces of the children of Abdul Muttalib take up before death. (The Prophet's ﷺ face has those signs and it is clear that he lies in the illness of death.) Let us go to the Messenger of Allah ﷺ and ask him about the Khalifah (succession). If it is one of us (who will succeed) then we will know it bu if it is someone other than us

(1) [١١٢٩] أخرجه ابن سعد في الطبقات الكبرى ٣/ ٢/ ٧.

then we will talk to him (about it) so that he may leave insturctions for us".

Sayyidina Ali ﷺ said, "By Allah! If we asked him for that nad he rejects us then the people will never give it to us after that. By Allah ! I will never ask the Messenger of Allah ﷺ for that."] [1](Bukahari, Ahmed)

EXPLANATION: The Hadith tells us that we may ask visitors who got to the patient about the condtion of the patient.

Sayyidina Abbas ﷺ advised Sayyidina Ali ﷺ to visit the Prophet ﷺ and ask him about succession but he gave him an answer and that answer was very wise. Sayyidina Ali ﷺ knew that the Prophet ﷺ had intended to appoint Sayyidinina Ali ﷺ as his successor (over affairs of the state and as Imam) known as Khalifah. The Prophet ﷺ had appointed him as ameer in 9 AH over the pilgrims and when he was ill, he asked Sayyidina Abu Bakr ﷺ to lead the congregational prayers.

If the Prophet ﷺ had intended to appoint Sayyidina Ali ﷺ as his immediate khalifah then he would have made him the imam in his place. The Companions ﷺ would then have been prepared mentally to accept him from the minor office of imam to the major office of imam.

٥٣٠ ـ باب من كتب آخر الكتاب: السلام عليكم ورحمة الله وكتب فلان ابن فلان لعشر بقين من الشهر

530. chapter: He who winkes at the conclusion of the letter salam, his name and date

١١٣١ ـ حدَّثَنا ابن أبي مريم قال: أخبرنا ابن أبي الزناد قال: حدثني أبي، أنه أخذ هذه الرسالة من خارجة بن زيد ومن كُبَراء آل زيد: بسم الله الرحمٰن الرحيم. لعبد الله معاوية أمير المؤمنين، من زيد بن ثابت، سلام عليك أمير المؤمنين ورحمة الله. فإني أحمد إليك الله الذي لا إلٰه إلا هو. أما بعد؛ فإنك تسألني عن ميراث الجد والإخوة (فذكر الرسالة). ونسأل الله الهدى والحفظ والتثبت في أمرنا كله، ونعوذ بالله أن نضلَّ أو نجهل أو نتكلف ما ليس لنا به علم. والسلام عليك أميرَ المؤمنين ورحمة الله وبركاته ومغفرته. وكتب وهيب يوم الخميس لثنتي عشرة بقيت من رمضان سنة اثنتين وأربعين.

1131.[It is reported by Ibn Abu al-zanad on the authority of his father that he received this letter from Kharijah bin Zayd the elders of and the family of Zayd. It is the letter zayd bin Thabit ﷺ had written to Sayyidina Mu'awiyah ﷺ :

بسم الله الرحمٰن الرحيم. لعبد الله معاوية أمير المؤمنين، من زيد بن ثابت، سلام

(1) [١١٣٠] أخرجه المصنف في الوفاة النبوية وفي الاستئذان في هذا الباب، وأحمد.

عليك أمير المؤمنين ورحمة الله. فإني أحمد إليك الله الذي لا إله إلا هو. أما بعد؛ فإنك تسألني عن ميراث الجد والإخوة (فذكر الرسالة). ونسأل الله الهدى والحفظ والتثبت في أمرنا كله، ونعوذ بالله أن نضلَّ أو نجهل أو نتكلف ما ليس لنا به علم. والسلام عليك أميرَ المؤمنين ورحمة الله وبركاته ومغفرته.

In the name of Allah the Beneficent,the Merciful.

This letter is for the eslave of Allah, Mu'awiyah, the Commander of the Faithful, from Zayd bin Thabit. O Commander of the Faithful, peace be on you, and the mercy of Allah. I extol before you allah besides whom there is no one worthy of worship. Amma ba'd (to preceed):

You have asked me concerning the legacy of grand father and brothers. (He then recalled the rest of the letters.

We ask Allah for guidance, safety and steadfastness in our religious affairs. We seek refuge in Allah from being misled, from ignorance and from undertaking a responsibility for which we have no knowledge.

And, peace be on you, O Commander of the Faithful and the mercy of Allah, His favours and forgiveness.

Wuhayb wrote this letter on Thursday when there were twelve days remaining in the month of Ramdan of the year 42 AH. (This means that Zayd bin Thabit had dictated this letter to Whuhayb an despatched it to the adressee.)] (1) (Bayhaqi).

٥٣١ ـ باب كيف أنت؟

531. Chapter: How are you?

١١٣٢ ـ حدَّثَنا إسماعيل قال: حدثني مالك، عن إسحاق بن عبد الله بن أبي طلحة، عن أنس بن مالك، أنه سمع عمر بن الخطاب رضي الله عنه، وسلم عليه رجل فردَّ السلام. ثم سأل عمر الرجلَ: كيف أنت؟ فقال: أحمد الله إليك. فقال عمر: هذا الذي أردت منك.

1132. Sayyidina Anas bin Maalik ﷺ has narrated that he heard Sayyidina Umar bin al-Khattab ﷺ say that a man greeted him with salam and he gave him a response, asking him thereafter, "How are you?" He said, "I praise Allah before you." Sayyidina Umar ﷺ said, "This is what I expected from you (that you would give such a reply)."](2) (Muwalla Imam Malik)

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(1) [١١٣١] أخرجه البيهقي في السنن الكبرى (كتاب الفرائض).
(2) [١١٣٢] أخرجه مالك في الموطأ.

٥٣٢ ـ باب كيف يجيب إذا قيل له: كيف أصبحت؟

532. Chapter: How may one answer the question, how did you come to morning?

١١٣٣ ـ **حدَّثَنَا** أبو عاصم، عن عبد الله بن مسلم، عن سلمة المكي، عن جابر بن عبد الله، قيل للنبي ﷺ: كيف أصبحت؟ قال: «بخير من قوم لم يشهدوا جنازة ولم يعودوا مريضاً».

1133.[It is narrated by Sayyidina Jabir ﷺ that the Prophet ﷺ was asked, "How did you approach the morning?" He said, "With goodness. I am of those who did not go to a funeral or visit a sick person".]

EXPLANATION: He meant to say that he was comfortable but not fully well. If he was in perfect health, he would have attended a funeral or visited a sick person. Thus, a Believer, even if he is unwell, should hope to take part in righteous deeds.

١١٣٤ ـ **حدَّثَنَا** محمد بن الصباح قال: حدثنا شريك، عن مهاجر (وهو الصائغ) قال: كنت أجلس إلى رجل من أصحاب النبي ﷺ ضخم من الحضرميين، فكان إذا قيل له: كيف أصبحت؟ قال: لا تشرك بالله.

1134.[It is reported by Muhajir (the goldsmith) that he was sitting with a Hadrami Companion of the Prophet ﷺ and this Companion ﷺ had a heavy body. When he sked how he approached the morning, he would say, "We do not associate anything with Allah." (He meant to say, "Al-Hamdulillah, ware on faith".)]

١١٣٥ ـ **حدَّثَنَا** موسى قال: حدثنا ربعي بن عبد الله بن الجارود الهذلي قال: حدثنا سيف بن وهب قال: قال لي أبو الطفيل: كم أتى عليك؟ قلت: أنا ابن ثلاث وثلاثين. قال: أفلا أحدِّثك بحديث سمعته من حُذيفة بن اليمان؟ إن رجلاً من مُحارب خصفَة يقال له: عمرو بن صُليع، وكانت له صحبة، وكان بِسنِّي يومئذ وأنا بسنِّك اليوم، أتينا حُذيفة في مسجد فقعدت في آخر القوم، فانطلق عمرو حتى قام بين يديه قال: كيف أصبحت ـ أو كيف أمسيت ـ يا عبد الله؟ قال: أحمد الله. قال: ما هذه الأحاديث التي تأتينا عنك؟ قال: وما بلغك عني يا عمرو؟ قال: أحاديث لم أسمعها. قال: إني والله لو أحدثكم بما أسمع ما انتظرتم بي جنح هذا الليل. ولكن ـ يا عمرو بن صليع ـ إذا رأيت قيساً توالت بالشام فالحذر الحذر، فوالله لا تدع قيس عبداً لله مؤمناً إلا أخافته، أو قتلتْه. والله ليأتينَّ عليهم زمان لا يمنعون فيه ذَنب تَلْعة. قال: ما نصرك على قومك يرحمك الله؟ قال: ذلك إلي. ثم قعد.

1135.[Sayf bin Wahb said that Abu Tufayl asked him how old he was and he said that he thirty three years old. Abu Tufayl then asked him if he may

not relate to him a Hadith that he had heard from Sayyidina Huzayfah bin al-Yasaar ﷺ. (And, he said after that:)

There was man of Banu Muharib Khasfah who was called Amr bin Sulayh. He had the honour of being a Companion ﷺ of the Prophet ﷺ. His age that day was the same as my age today while my age was what your age is today. (Both of us) came to Sayyidina Huzayfah ﷺ who was in the mosque. I sat down at the orter edge of the gathering and Amr bin Sulayh ﷺ stood before him and asked kayf asbahta O, Abdullah (how have you found the morning, O slave of Allah). Or, he said kayf amsayta (how have you found the evening. He replied, Ahmad Allah, (I praise Allah).

Amr bin Sulayh ﷺ then asked him, "What are three Ahadith that are related to us on your authority?" Sayyidina Huzayfah ﷺ asked, "What is it that you have received as from me?" He said, "They are what I have not heard". Sayyidina Huzayfa ﷺ said, "By Allah (I remember those Ahadith which) if I were to narrate to you then you would not wait for me until the night sets in. But, O Amr bin Sulayah, I do relate to you one thing. When you learn that the tribe Banu Qays rule over Syria (and get the leadership there) then be careful. By Allah, Banu Qays will not spare any believing slave of Allah but that they will frighten and threaten them or slay them. By Allah, a time will come when they will not be stopped even from the low lying slopes of water (and they will take over every high and low land)".

Amr bin Sulayh said, "May the mercy of Allah be on you! What help will you render your people against those people?" He answered, "I will see to it." And, he sat down.][1] (Hakim).

EXPLANATION: Sayyidina Huzayfa ﷺ used to ask the Prophet ﷺ of the trials that the ummah would face in future. Therefore, he was very knowledgeable in this subject but he disclosed very little. This is what he meant when he said to Amr bin Sulayh ﷺ, "If I were to relate to you the things that I know then you would not give me time until nightfall. (Perhaps, he meant that Amr ﷺ would quarrel with him or even slay him.) However, he did relate to him the cruelty that the tribe Banu Qays would perpetrate over the believing folk when they take over Syria. They would harass every Believer. When Sayyidina Amr bin Sulayh ﷺ asked him what he would do to help his people at that time, he said that he would see to it at the night time. He meant that he would adopt whatever measures he

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(1) [١١٣٥] سيف بن وهب التميمي، أبو وهب البصري، لين الحديث، من الخامسة. أخرجه الحاكم في المستدرك (كتاب الملاحم والفتن) باختلاف يسير، قال الحافظ ٤/ ٥٢٠، سنده صحيح.

thought fit but that was not the time to discuss them..

٥٣٣ ـ باب خير المجالس أوسعها

533. Chapter: The best gathering is a large & spacious assembly

١١٣٦ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا أبو عامر العقدي، قال: حدثنا عبد الرحمن بن أبي الموالي قال: أخبرني عبد الرحمن بن أبي عمرة الأنصاري قال: أوذِنَ أبو سعيد الخدري بجنازة، قال: فكأنه تخلف حتى أخذ القوم مجالسهم، ثم جاء بعد. فلما رآه القوم تسرعوا عنه، وقام بعضهم عنه ليجلسه في مجلسه. فقال: لا. إني سمعت رسول الله ﷺ يقول: «خير المجالس أوسعها» ثم تنحى فجلس في مجلس واسع.

1136.[It is narrated by Abdur Rahman bin Abu Amrah al-Ansari that Sayyidina Abu Sa'eed al-Khudri was informed of a funeral. He was delayed so that other poeple sat down at their respective places. He came a fterwards. When the people was him, they hurried and some of them stood up from their places to offer him their seats.

Sayyidina Abu Sa'eed ﷺ said "I will not sit down. Indeed, I have heard the Messenger of Allah ﷺ say that the best gathering is one that is very spacious in Companion with other gatherings. Then he moved to a side and sat down among a spacius group.

EXPLANATION: We will come across this subject in Ahadith# 1140 and 1141.

The real thing is that a new comer does not anticipate that people would make room for him by offering their places to him. He should sit down where ever he gets a place. As for those people who are seated before hand, they should make room for a late comer by crowding themselves. He would get a place if they make space. This is why Sayyidina Abu Sa'eed al-khudri did not sit down at the places vacated for him by those already seated but sat down where he found a place to sit.

٥٣٤ ـ باب استقبال القبلة

534. Chapter: Facing the qiblah

١١٣٧ ـ حدَّثَنَا عبد الله بن صالح قال: حدثني حرملة بن عمران، عن سفيان بن منقذ، عن أبيه قال: كان أكثر جلوس عبد الله بن عمر وهو مستقبل القبلة، فقرأ يزيد بن عبد الله بن قُسيْط سجدة بعد طلوع الشمس، فسجد وسجدوا، إلا عبد الله بن عمر، فلما طلعت الشمس حلَّ عبد الله حبْوته ثم سجد وقال: ألم تر سجدة أصحابك؟ إنهم سجدوا في غير حين صلاة.

1137.[It is reported by Sufyan bin Munqaz on the authority of his father that Sayyidina Abudullah bin Umar often sat down facing the qiblah. Yazeed bin

Abdullah bin Qusayt recited a verse of prostration after the sun had risen and he and all other people except Abdullah bin Umar ﷺ prostrated themselves. When the sun was well up, Sayyidina Abullah bin Umar ﷺ untied his Habwah, (a sheet tied from the back to the front in an ereet sitting position of one's knees) and offered the prostration. He said, "Did you not see your colleagues? They prostrated when it was ot time permitted to offer prayers".]

EXPLANATION: This Hadith discloses the merit of sitting towards the qiblah.

Those people who had prostrated themselves on the reciteal of the verse of prostation had done so just after sunrise. It had not risen up much. Therefore, Sayyidina Ibn Umar ﷺ did not prostate with them abut when the sun was fairly wellup on the horizon, he prostrated himself. He reprimanded the people for protrating themselves at a time during which it was not proper to offer prayers.

When a man sits erect and brings the sheet from his back tying it at his knees in front, this is called Aabwah, Sayyidina Ibn Umar ﷺ sat in this manner. So, when he decided to prostrated himself, he untied the habwah.

٥٣٥ ـ باب إذا قام ثم رجع إلى مجلسه

535. Chapter: When a preson gets up and then returns to his place

١١٣٨ ـ **حدَّثنا** خالد بن مخلد قال: حدثنا سليمان بن بلال قال: حدثني سهيل، عن أبيه، عن أبي هريرة، عن النبي ﷺ: «إذا قام أحدكم من مجلسه، ثم رجع إليه، فهو أحقُّ به».

1138.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "If anyone gets up and goes from a gathering and returns to it then he has more right to his place".]

EXPLANATION: If anyone goes out tempoarily and comes back then other people should not take away his seat and if any other person has occupied the place then he must vaccate it when he comes back. This man may have gone temporarily for any of various reasons, like clearing his nose, to talk to someone, etc.

٥٣٦ ـ باب الجلوس على الطريق

536. Chapter: Sitting on thorough - fares

١١٣٩ ـ **حدَّثنا** محمد بن سلام قال: أخبرنا أبو خالد الأحمر، عن حميد، عن أنس: أتانا رسول الله ﷺ ونحن صبيان، فسلم علينا، وأرسلني في حاجة، وجلس في الطريق ينتظرني حتى رجعت إليه. قال: فأبطأت على أمِّ سليم. فقالت: ما حبسك؟ فقلت: بعثني النبي ﷺ في حاجة. قالت: ما هي؟ قلت:

إنها سر. قالت: فاحفظ سرَّ رسول الله ﷺ.

1139.[Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ came to them, all children. He greeted them with salam and sent Anas ﷺ on an errand, himself sitting on the thorough fare awating his return. Anas then returned and afterwards went home where (his mother) Umm Sulaym asked him why he was late. He told her that the Messenger of Allah ﷺ had sent him on an errand and she asked him the nature of the work but he (did not divulage and) pleaded that it was a secret. She said, "Good. You should preserve the secret of the Prophet ﷺ."][1] (Bukhari, Muslim, Abu Dawood,Tirmizi, Ibn Majah,Ahmad, Darami,Ibn Khazaymah)

EXPLANATION: This Hadith tells us that children may be offered salam, When it is necessary one may sit on thorough - fares, children may be asked to do some work and questioned why they are late. Also, they must be encouraged to keep secrets.

٥٣٧ ـ باب التوسع في المجلس

537. Chapter: spacious gathering

١١٤٠ ـ **حدَّثَنَا** الحميدي قال: حدثنا ابن عيينة قال: حدثنا عبيد الله بن عمر، عن نافع، عن ابن عمر قال: قال النبي ﷺ: «لا يقيمن أحدكم الرجل من مجلسه ثم يجلس فيه، ولكن تفسَّحوا وتوسَّعوا».

1140.[Sayyidina Ibn Umar ﷺ has narrated that the Prophet ﷺ said, "No one among you must get anyone to vaccate his seat and occupy it himself. Rathter, make room (for one another) and spread out.][2] (Muslim)

EXPLANATION: The Quran tells us:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ﴾ [المجادلة: 11]

{O you who believe, when it is said to you, "Make room in the assemblies," then do make room, and Allah will make room for you (in the Here after).»

(al-Mujadalah, 58:11)

The same subject is brought up in this verse.

٥٣٨ ـ باب يجلس الرجل حيث انتهى

538. Chapter: Man must sit down where he finds space

١١٤١ ـ **حدَّثَنَا** محمد بن الطفيل قال: حدثنا شريك، عن سماك، عن جابر بن

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(1) [١١٣٩] أخرجه المصنف في الاستئذان ومسلم في الفضائل، وأبو داود والترمذي وابن ماجه وأحمد والدارمي في الاستئذان وابن خزيمة في صحيحه (كتاب الجمعة).

(2) [١١٤٠] أخرجه مسلم في الصحيح (كتاب السلام) ب١١ رقم ٢٧.

سمرة قال: كنا إذا أتينا النبي ﷺ، جلس أحدنا حيث انتهى.

1141.[Sayyidina Jabir bin Samurah ﷺ said that whenever they came to the Prophet ﷺ, they sat down wherever they found space (even if it was at the edge of the assemblies.)] (1) Bukhari, Muslim, Darami, Abu Awanah)

٥٣٩ ـ باب لا يفرّق بين اثنين

539.Chapter: Do not separate two men

١١٤٢ ـ **حدَّثَنَا** إبراهيم بن موسى قال: حدثنا الفرات بن خالد، عن أسامة بن زيد، عن عمرو بن شعيب، عن أبيه، عن عبد الله بن عمرو، أن النبي ﷺ قال: «لا يحل لرجل أن يفرق بين اثنين، إلا بإذنهما».

1142.[It is narrated by Sayyidina Abdullah bin Amr ﷺ that the Messenger of Allah ﷺ said, "It is not proper for anyone to separate two men from each other (by sitting between them) except with their permission."] (2) (Abu Dawood, Ahmad)

EXPLANATION: When two men are sitting somewhere, a third person must not sit between them unless they make space and offer him to sit there.

٥٤٠ ـ باب يتخطى إلى صاحب المجلس

540. Chapter: Leaping over men

١١٤٣ ـ **حدَّثَنَا** بيان بن عمرو قال: حدثنا النضر قال: أخبرنا أبو عامر المزني (هو صالح بن رستم) عن ابن أبي مليكة، عن ابن عباس قال: لما طُعن عمر رضي الله عنه كنت فيمن حمله حتى أدخلناه الدار، فقال لي: يا ابن أخي، اذهب فانظر من أصابني، ومن أصاب معي، فذهبت فجئت لأخبره، فإذا البيت ملآن، فكرهت أن أتخطى رقابهم ـ وكنت حديث السن ـ فجلست. وكان يأمر إذا أرسل أحداً بالحاجة، أن يخبره بها. وإذا هو مسجى. وجاء كعب فقال: والله لئن دعا أمير المؤمنين ليبقينه الله وليرفعنه لهذه الأمة حتى يفعل كذا وكذا ـ حتى ذكر المنافقين فسمى وكنّى ـ قلت: أُبلغه ما تقول؟ قال: ما قلتُ إلا وأنا أريد أن تبلغه. فتشجعت فقمت، [فتخطَّيْتُ] رقابهم حتى جلست عند رأسه. قلت: إنك أرسلتني بكذا وأصاب معك كذا ـ ثلاثة عشر ـ وأصاب كليباً الجزار وهو يتوضأ عند المهراس، وإن كعباً يحلف بالله بكذا. فقال: ادعوا كعباً، فدُعي، فقال: ما تقول؟ قال: أقول كذا وكذا. قال: لا والله، لا أدعو. ولكن شقيَ عمر إن لم يغفر الله له.

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(1) [١١٤١] أخرجه المصنف في الصحيح (كتاب الاستئذان)، والدارمي في سننه وأبو عوانة في مسنده.
(2) [١١٤٢] أخرجه أبو داود في السنن ٤٨٤٥، وأحمد في المسند ٢/٢١٣.

1143.[It is reported by Sayyidina Ibn Abbas ﷺ that when Sayyidina Umar ﷺ was stabbed, he was one of those men who carried him to his house in his injured condition. Sayyidina Umar ﷺ said to him, "O my nephew! Find out who has hurt me and who else, besides me, he has hurt".

Sayyidina Ibn Abbas ﷺ went there and returned (shortly) to report to him. The house was full (of people) and he did not consider it proper to go forward scaling over men. He was a young man so he sat down (in a back row). When Sayyidina Umar ﷺ sent anyone to do something, he instructed him to report back to him. At that time, he was covered with a sheet of cloth.

Sayyidina Ka'b ﷺ came and said, "By Allah! If the Ameer al Mu'mineen makes a supplicaton, Allah will spare him and He will raise him for the sake of the ummah so that he will do such-and-such things for the ummah." He also touched on the subject of hypocrites and named them too, while to some other he merely alluded.

Ibn Abbas ﷺ said to Sayyidina Ka'd ﷺ, "Shall I report to him what you have said?" He said, "I have spoken only that you may covey my ideas to him." Ibn Abbas ﷺ gathered up his spirits and got up (from his place). He walked ahead, over the seated men's shoulders until he went and sat besides Sayyidina Umar ﷺ on the side of his head. He told him that he had brought him the report to fetch which he had sent him. Thirteen men besides Umar ﷺ had been injured and Kulayb Jazzar was also hit by a spear while he was performing alution at th large pond of rock. Ibn Abbas ﷺ also told him what Ka'b ﷺ had said swearing on Allah. Sayyidina Umar ﷺ asked that Ka'b ﷺ should be brought to him. Hence, he was called forward and Sayyidina Umar ﷺ asked him what he had said, Sayyidina Ka'b ﷺ said, "I say this......and that." Sayyidina Umar ﷺ said, "By Allah, I will not make a supplication but Umar will be unfortunate if Allah does not forgive Him".]

EXPLANATION: This reveals the fear and humility in the mind of Sayyidina Umar ﷺ. In spite of the good tidings the Prophet ﷺ gave him, he was always apprehensive that he might fail to get forgiveness. What would happen in that case? The more righteous a man is, the more he fears Allah and worried about the Here after.

When a group of people are seated, it is not proper to walk over their shoulders to get ahead unless there is a valid and serious excuse for doing that.

Kulayb who was injured with Sayyidina Umar ﷺ was kulayb bin Kukayr laythi. (al-Asabal)

١١٤٤ ـ **حدَّثنا** محمد بن سلام قال: أخبرنا عبدة، عن ابن أبي خالد، عن الشعبي، قال: جاء رجل إلى عبد الله بن عمرو ـ وعنده القوم جلوس ـ يتخطّى إليه، فمنعوه. فقال: اتركوا الرجل. فجاء حتى جلس إليه فقال: أخبرني بشيء سمعته من

رسول الله ﷺ، قال: سمعت رسول الله ﷺ يقول: «المسلم من سلم المسلمون من لسانه ويده، والمهاجر من هجر ما نهى الله عنه».

1144.[It is narrated by Sha'bi that a man came to Sayyidina Abdullah bin Amr ؓ while some people were already sitting with him. That man began to leap over the shoulders of those who were sitting there to go forward to Abudllah ؓ. Those people stopped him (from proceeding forward) but Sayyidina Abdullah ؓ advised them to let him come to him. That man made it up to Abdullah ؓ and sat down near him. He said, "Tell me something that you have heard from the Messenger of Allah ﷺ.

Sayyidina Abudllah bin Amr ؓ said that he had heard the Messenger of Allah ﷺ say, "A Muslim is one from whose tongue and hand other Muslims are safe. And a Muhajir is one who gives up those things which Allah has prohibited."][1] (Bukhari, Muslim, Nasa'i, Abu Dawood, Ahmad)

EXPLANATION: He narrated the Hadith because other people are put to inconvenience if anyone vaults over their shoulders.

٥٤١ ـ باب أكرم الناس على الرجل جليسهُ

541. Chapter: The most honourable man is one who sits with the pious men

١١٤٥ ـ حدَّثَنَا أبو عاصم قال: حدثنا السائب بن عمر قال: حدثني عيسى بن موسى، عن محمد بن عباد بن جعفر قال: قال ابن عباس: أكرم الناس عليَّ جليسي.

1145.[Sayyidina Ibn Abbas ؓ said, "The most honourable of men in my sight is he who sits with me." (This means that one must honour the person who sits with him.)][2] (Ibn Hibban)

١١٤٦ ـ حدَّثَنَا أبو نُعيم، عن عبد الله بن مؤمل، عن ابن أبي مليكة، عن ابن عباس قال: أكرم الناس عليَّ جليسي أن يتخطى رقاب الناس حتى يجلس إليَّ.

1146. [Sayyidina Ibn Abbas ؓ said, "Of all men, the most honourable in my sight is he who sits with me. Even if he has to scale over other people's shoulders, he comes until he sits by me."][3].

(1) [١١٤٤] أخرجه المصنف في الصحيح ١/ ٩ ـ ٨/ ١٢٧، ومسلم في الصحيح (كتاب الإيمان) ٦٥، والترمذي في السنن ٢٦٢٧، والنسائي في السنن ٨/ ١٠٥، وأبو داود في السنن ٢٤٨١، وأحمد في المسند ٢/ ١٦٣، ١٩٢، ١٩٥، ٢٠٣، ٢٠٥، ٢٠٩، ٢١٢ و٣/ ٥١٧.

(2) [١١٤٥] أخرجه ابن حبان في روضة العقلاء موقوفاً (الذي يتخطى رقاب الناس حتى يجلس) وزاد النووي في التبيان ولو استطعت أن لا يقع الذباب على وجهه لفعلت) وفي رواية (أن الذباب ليقع عليه فيؤذيني).

(3) [١١٤٦] راجع الحديث رقم١١٤٥.

EXPLANATION: Once a person becomes a co-sitter, he is worthy of honour even if he does what he should not have done.

٥٤٢ ـ باب هل يقدِّم الرجل رِجله بين يدي جليسه

542. Chapter: May one spread his legs before another who sits with him

١١٤٧ ـ **حدَّثَنَا** محمد بن عبد العزيز قال: حدثنا أسد بن موسى قال: حدثنا معاوية بن صالح قال: حدثني أبو الزاهرية قال: حدثني كثير بن مرة قال: دخلت المسجد يوم الجمعة، فوجدت عوف بن مالك الأشجعي جالساً في حلقة، مَدَّ رجليه بين يديه. فلما رآني قبض رجليه، ثم قال لي: تدري لأي شيء مددت رجلي؟ ليجيء رجل صالح فيجلس.

1147. [It is narrated by Kathir bin Murrah that he entered the mosque on Friday and found Sayyidina Awf bin Maalik al-Ashja'ee ﷺ sitting in a circle of men. He had spread his legs forward. One seeing kathir bin Murrah he brought his legs together and said to him. "Do you know why I had spread my legs? that a pious man may come and sit here".]

EXPLANATION: He seemed to say that he had surrounded the space for righteous man. He had his feet towards other men sitting opposite him which is something disallowed.

٥٤٣ ـ باب الرجل يكون في القوم فيبزق

543. Chapter: Where should he spit who is seated among other people

١١٤٨ ـ **حدَّثَنَا** أبو معمر قال: حدثنا عبد الوارث قال: حدثنا عتبة بن عبد الملك قال: حدثني زُرارة بن كُريم بن الحارث بن عمرو السهمي، أن الحارث بن عمرو السهمي حدَّثه قال: أتيت النبي ﷺ وهو بمنى ـ أو بعرفات ـ وقد أطاف به الناس. ويجيء الأعراب، فإذا رأوا وجهه قالوا: هذا وجه مبارك. قلت: يا رسول الله استغفر لي. فقال: «اللهم اغفر لنا» فدرتُ فقلت: استغفر لي. قال: «اللهم اغفر لنا» فذهب [يبزق، فقال] بيده [فأخذ بها] بزاقه ومسح به نعله. كره أن يصيب أحداً من حوله.

1148.[Hadith bin Amr al-Sahmee ﷺ said that he came to the Prophet ﷺ in Mina or Arafah. He was surrounded by other people and the Badouins were aslo there. They remarked on seeing him, "It is a blessed face, indeed".

Harith submitted to him, "O Messenger of Allah ﷺ, seek forgiveness for me." So, he said, "O Allah, forgive us". After a while, Harith came back and again requested him to pray for his forgiveness and he again made a supplication, "O Allah, forgive us!" (Meanwhile) he collected his spits on his

hands and cleaned them with his sandals.][1] (Ahmad,Hakim)

EXPLANATION: The Prophet ﷺ did not find it agreeable that some of his spit may drop on anyone sitting next to him. This is evidence enought that members of the gathering must be respected and nothing should be doen that is unpleasant to them. The Companions ﷺ considered his spit as blessed and wiped it over their hands as happened at Hudaybiyah. But, the Prophet ﷺ never on his own let particles of his spit fall on anyone.

Sayyidina Harith requested the Prophet ﷺ repeatedly to supplicate Allah for his forgiveness but every time the Prophet ﷺ included all those present in the supplication اللهم اغفر لنا (O Allah forgive us). He did not feel it necessary to make a separate supplication for anyone.

٥٤٤ ـ باب مجالس الصُّعُدات

544. Chapter: Sitting in open spaces outside homes

١١٤٩ ـ **حدَّثَنا** عبد العزيز بن عبد الله قال: حدثنا سليمان بن بلال، عن العلاء، عن أبيه، عن أبي هريرة، أن النبي ﷺ نهى عن المجالس بالصُّعُدات. فقالوا: يا رسول الله، ليشقُّ علينا الجلوس في بيوتنا. قال: «فإن جلستم فأعطوا المجالس حقها» قالوا: وما حقها يا رسول الله؟ قال: «إدلال السائل، وردُّ السلام، وغض الأبصار، والأمر بالمعروف، والنهي عن المنكر».

1149.[Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ disallowed the sitting in open spaces outside homes. The Compananions ﷺ pleaded with him, "Messenger of Allah ﷺ we find it very in convenient to sit in our homes (continuously). (The reason was that their houses were very small, and sometimes they had to sit with their guests.) The Prophet ﷺ said, "If you sit there then you must give the right of those places." The Companions ﷺ asked "What are those rights?" The Prophet ﷺ taught them (that the rights were) to guide the travellers, to respond to a greeting (of salam), to keep the gaze restrained, to enjoin what is good and to forbid what is wrong.][2]

EXPLANATION: We have seen this Hadith at # 1014.

١١٥٠ ـ **حدَّثَنا** محمد بن عبيد الله قال: حدثنا الدراوردي، عن زيد بن أسلم، عن عطاء بن يسار، عن أبي سعيد الخدري، أن النبي ﷺ قال: «إياكم والجلوس في الطرقات» قالوا: يا رسول الله، ما لنا بد من مجالسنا نتحدث فيها، فقال رسول الله ﷺ: «أما إذ أبيتم، فأعطوا الطريق حقه» قالوا: وما حق الطريق يا رسول الله؟ قال: «غض البصر، وكف الأذى، والأمر بالمعروف، والنهي عن المنكر».

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(1) [١١٤٨] أخرجه أحمد في المسند ٢/ ١٧٣، والحاكم في المستدرك ١/ ٥٢٢.

(2) [١١٤٩] أخرجه أحمد في المسند ٤/ ٣٠.

1150.[It is reported by Sayyidina Abu Sa'eed al-khudri that the Prophet ﷺ said, "Refrain from sitting on thorough - fares, "The Companions ﷺ said, "There is no other place besides that for us to sit and converse with one another." The Messneger of Allah ﷺ said "If you come to those places then give the right of the thorough - fares." The Companions ﷺ said, "what is the right of the thorough fare?" He said "To lower the gaze, to present your hands from hurting someone, to enjoin the approved and to forbid the disapproved."][(1)] (Muslim, Ahmad)

٥٤٥ ـ باب من أدلى رجليه إلى البئر إذا جلس وكشف عن الساقين

545. Chapter: To Sit with legs suspended over a well

١١٥١ ـ **حدَّثنا** سعيد بن أبي مريم قال: حدثنا محمد بن جعفر، عن شريك بن عبد الله، عن سعيد بن المسيب، عن أبي موسى الأشعري قال: خرج النبي ﷺ يوماً إلى حائط من حوائط المدينة لحاجته، وخرجت في إثره. فلما دخل الحائط جلست على بابه. وقلت: لأكوننَّ اليوم بوّاب النبي ﷺ ولم يأمرني. فذهب النبي ﷺ فقضى حاجته وجلس على قُفّ البئر، وكشف عن ساقيه ودلاّهما في البئر. فجاء أبو بكر رضي الله عنه ليستأذن عليه ليدخل، فقلت: كما أنت، حتى أستأذن لك، فوقف، وجئت النبي ﷺ فقلت: يا رسول الله، أبو بكر يستأذن عليك، فقال: «ائذن له، وبشره بالجنة» فدخل فجاء عن يمين النبي ﷺ فكشف عن ساقيه ودلاهما في البئر، فجاء عمر. فقلت: كما أنت، حتى أستأذن لك. فقال النبي ﷺ: «ائذن له، وبشره بالجنة». فجاء عمر عن يسار النبي ﷺ، فكشف عن ساقيه ودلاّهما في البئر. فامتلأ القُفّ، فلم يكن فيه مجلس. ثم جاء عثمان. فقلت: كما أنت، حتى أستأذن لك. فقال النبي ﷺ: «ائذن له وبشره بالجنة معها بلاء يصيبه» فدخل فلم يجد معهم مجلساً. فتحول حتى جاء مقابلهم، على شفة البئر، فكشف عن ساقَيه ثم دلاّهما في البئر، فجعلت أتمنى أن يأتي أخ لي، وأدعو الله أن يأتي به. فلم يأتِ حتى قاموا.

1151.[Sayyidina Abu Musa al-Ashari ﷺ said that one day the Prophet ﷺ went to one of the several gardens of Madinah to answer nature's call. He also followed him, but on entering the gareden Abu Musa sat down at its gate. He said (to himself) that he would act that day as the Prophet's ﷺ door-keeper althought he had not insturcted him to do that. The Prophet ﷺ went ahead, answered the nature's call and sat down on the parapet of the well. He uncovered his calf an suspended his legs in the well.

Sayyidina Abu Bakr ﷺ said to him that he should wait while he gets the

(1) [١١٥٠] أخرجه مسلم في الصحيح (كتاب اللباس) ١١٤، وأحمد في المسند ٣/ ٣٦.

Prophet's ﷺ permission. He went to the Prophet ﷺ and informed him that Sayyidina Abu Bakr ؓ sought permission to meet him and he said, "Let him come and convey to him the good news of paradise." Sayyidina Abu Bakr ؓ came in and sat dowm to the right side of the well) in the same manner, uncovering his calf and suspending his legs in the well.

Then Sayyidina Umar ؓ came. Abu Musa ؓ said, "Be as you are while I get you permisson." The Prophet ﷺ said, "Let him come in and also convey to him the good news of Paradise." Sayyidina Umar ؓ came in and sat)on the parapert of the well) to the left of the Prophet ﷺ in the same manner uncoverig his calf and suspending his legs inside the well.

Sayyidina Uthman ؓ was the next to come and Abu Musa ؓ said to him, "Be as you are! Let me get permission for you." The Prophet ﷺ said, "Give him permission to come and convey to him the tidings of Paradise. Tell him also that he will face hardship." Sayyidina Uthma came in but next to these people, he turned round and sat opposite them on the parapet of the well, baring his calf and suspending his legs into the well as they had done.

The narrator said, "I began to hope that my brother wojld come and I supplicated Allah that He may bring him but he did not come and those people got up from their places.

قال ابن المسيب: فأوّلت ذلك قبورهم: اجتمعت ها هنا، وانفرد عثمان.

Ibn al-Musayyib ؒ said that he concluded from this case that the graves of the Prophet ﷺ and Sayyidina Abu Bakr and Umar ؓ would be at one place while Sayyidina Uthman ؓ grave would be elsewhere.] (1) (Bukhari)

EXPLANATION: We have seen this Hadith at # 965. It has been explained there under.

We get permission from this Hadith to sit with legs suspended in a well. It is also known from it that if anyone is not in his house but in a garden etc. then permission continues to be had to meet him.

١١٥٢ ـ حدَّثَنَا علي بن عبد الله قال: حدثنا سفيان، عن عبيد الله بن أبي يزيد، عن نافع بن جُبير بن مُطعم، عن أبي هريرة: خرج النبي ﷺ في طائفة [من النهار] لا يكلمني ولا أكلمه، حتى أتى سوق بني قَيْنُقاع، فجلس بفِناء بيت فاطمة فقال: «أثمَّ لُكَع، أثمَّ لكع؟» فحبَسته شيئاً، فظننتُ أنها تلبسه سِخاباً أو تغسِّله، فجاء يشتدُّ حتى عانقه وقبَّله وقال: «اللهم أحببه، وأحبب من يحبه».

1152.[It is narrated by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ came out with a group of people during daytime.

(1) [١١٥١] أخرجه المصنف في الصحيح ٥/ ١١ و١٧.

On the way neither did he talk to Abu Hurayrah ﷺ nor did AbuHurayrah ﷺ talk to him until) he passed through the market of Banu Qaynqa (a Jewish tribe), and from there (he came) to the courtyard of the house of Sayyidah Fatimah ﷺ where he sat down. And, addressing his grandson, Sayyidina Hassan ﷺ, he said "Here is the small one, here's the small one!" His mother kept him (for some time) for some reason. (Sayyidina Abu Hurayrah ﷺ said that) he thought she was placing a necklace round his neck or giving him a bath.

Then he came running and clung to the Prophet's ﷺ neck. He kissed him and prayed for him, "O Allah, Love him! And love those who love him!"][1]

EXPLANATION: The Arabic word sakhab is a necklace for children made of shells etc. Sometimes they used to wear it.

The Hadith also tells us that it is proper to call children with such loveable names that suggest smallness, to hug them and to kiss them.

٥٤٦ ـ باب إذا قام له رجل من مجلسه لم يقعد فيه

546. Chapter: If a man gets up from his place another must not sit there

١١٥٣ ـ حدَّثنا قبيصة قال: حدثنا سفيان، عن عبيد الله، عن نافع، عن ابن عمر قال: نهى النبي ﷺ أن يقيم الرجلَ من المجلس ثم يجلس فيه.

١١٥٣ ـ وكان ابن عمر إذا قام له رجل من مجلسه، لم يجلس فيه.

1153.[Sayyidina Ibn Umar ﷺ said that the Prophet ﷺ disallowed that anyone should make another person get up from his place and occupy it himself. If anyone vaccated his place for Sayyidina Ibn Umar ﷺ he did not sit on that place.] [2] (Bukhari & MUslim, Abu Dawood, Tirmizi, Ahmad)

EXPLANATION: We have seen this Hadith at # 1140. There is permission to sit at someone's place if he gives up the place on his own. But sayydina Ibn Umar ﷺ did not sit on the assumpion that the man had stood up and given up his place because of his rank and glory. Of course, Ibn Umar ﷺ had not asked the man to vaccate the seat but he concluded that it amounted to impress upon the man that he should give up his place.

٥٤٧ ـ باب الأمانة

547. Chapter: Fidelity / Trust

١١٥٤ ـ حدَّثنا أبو نُعيم قال: حدثنا سليمان، عن ثابت، عن أنس: خدمتُ رسول

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(1) [١١٥٢] أخرجه المصنف في الصحيح ٣/ ٨٧.

(2) [١١٥٣] أخرجه الشيخان في الاستئذان بلفظ (لا يقيم الرجل الرجل من مجلسه) وبلفظ (لا يقام الرجل من مجلس ويجلس فيه آخر) وعند مسلم بلفظ النهي أيضاً. وزاد في آخره: لكن تفسحوا وتوسعوا وأبو داود والترمذي وأخرجه أحمد عن طريق زياد بن عبد الرحمٰن عن ابن عمر.

الله ﷺ يوماً، حتى إذا رأيت أني قد فرغت من خدمته قلت: يُقيل النبي ﷺ، فخرجت من عنده، فإذا غلمة يلعبون، فقمت أنظر إليهم إلى لعبهم، فجاء النبي ﷺ فانتهى إليهم، فسلَّم عليهم، ثم دعاني، فبعثني إلى حاجة، فكان في فيء حتى أتيته، وأبطأت على أمي فقالت: ما حبسك؟ قلت: بعثني النبي ﷺ إلى حاجة. قالت: ما هي؟ قلت: إنه سرٌّ للنبي ﷺ. فقالت: احفظ على رسول الله ﷺ سره، فما حدَّثت بتلك الحاجة أحداً من الخلق. فلو كنت محدثاً حدثتك بها.

1154.[Sayyidina Anas ﷺ said that he worked for the Messenger of Allah ﷺ one day and when he had finished working, he said (to himself) that the Prophet ﷺ would have a short nap, so he came out of the house. There, he found some boys playing and he stood watching them play. The Prophet ﷺ came to the boys (looking for him) and greeted them with salam and called Anas and sent him on an errand. He sat down in a shade (awaiting his arrival) until he came back.

This delayed his arrival to his mother and she asked him why he was late. Anas expalined that he had gone to perform some work for the Prophet ﷺ, and she asked him what work it was that he had gone to do. Anas replied that it was secret of the Prophet ﷺ. His mother then told him that he should preserve the secrets of the Messenger of Allah ﷺ.

Anas ﷺ then said that he has never disclosed that to anyone for if he had he would have disclosed it to him (perhaps Thabit to whom he related the Hadith.)]

EXPLANATION: To keep a secret is fidelity and trustworthiness. A secret is a trust. Imam Bukhari ﷺ has created a chapter on the subject of this Hadith. We have seen this Hadith before # 1139. The mother of Anas ﷺ commends to him that he should keep a secret faithfully.

٥٤٨ ـ باب إذا التفت التفت جميعاً

548. Chapter: When you turn to someone, turn to him fully

١١٥٥ ـ حدَّثنا إسحاق بن العلاء قال: حدثنا عمرو بن الحارث قال: حدثني عبد الله بن سالم، عن الزبيدي قال: أخبرني محمد بن مسلم، عن سعيد بن المسيب، أنه سمع أبا هريرة يصف رسول الله ﷺ: كان ربعة، وهو إلى الطول أقرب، شديد البياض، أسود شعر اللحية، حسن الثغر، أهدب أشفار العينين، بعيد ما بين المنكبين، مفاض الخدين يطأ بقدمه جميعاً، ليس لها أخمص. يقبل جميعاً ويدبر جميعاً. لم أر مثله قبل ولا بعد.

1155.[It is reported by Sa'eed bin al-Musayyib that he heard Sayyidina Abu Hurayrah ﷺ describe the features of the Messenger of Allah ﷺ. He was

of average height (but) a bit of the taller side. He was very fair complexioned and had plenty of dense black hair on his beard. His teeth were very beautiful and he had long eye lashes. His shoulders were broader than of other people and his face was even. He placed his feet full on the ground when he walked and the hollow in his soles were not deep. When he turned round to anyone, he turned completely so that when he walked he was fully attentive to his direction. (Abu Hurayrah ﷺ) said, "I had not seen anyone like him before nor after him".]

EXPLANATION: The depression in the soles of the Prophet's ﷺ feet were not very deep but they were not fault, either. It is stated in shamail Tirmizi that the hollow in his soles were deep but the Hadith narrated by Abu Hurayrah ﷺ suggests that there was no depth in them. There is no contradiction in the two versions because Sayyidina Abu Hurayrah ﷺ really means that there was not much depth in the hollow of his soles. (Sharah Shama'i P 27)

٥٤٩ ـ باب إذا أرسل رجلاً [إلى رجل] في حاجة فلا يخبره

549. Chapter: When a man is sent to bring someone, he should not say anything else to him

١١٥٦ ـ **حدَّثنا** محمد قال: أخبرنا عبد الله بن زيد بن أسلم، عن أبيه، عن جده قال: قال لي عمر: إذا أرسلتك إلى رجل فلا تخبره بما أرسلتك إليه، فإن الشيطان يعدّ له كذبة عند ذلك.

1156.[It is narrated by Abudllah bin zayd bin Aslam on the authority of his father and grandfather that Sayyidina Umar al-Farooq ﷺ said to him, "If I send you to anyone then you should not tell him why I have sent you because the devil will cause it to be a lie."][1]

EXPLANATION: The meaning is that the man is sent only to bring the person and he only has to fetch him. Even if he knows why the other perosn is summoned he should not disclose that because he has not been given that responsibility. The fact is that little things become means of speaking lies and the devil uses man for it.

٥٥٠ ـ باب هل يقول: من أين أقبلت؟

550. Chapter: May one ask, "From where have you come"?

١١٥٧ ـ **حدَّثنا** حامد بن عمر، عن حماد بن زيد، عن ليث عن مجاهد قال: كان

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(1) [١١٥٦] عبد الله بن زيد بن أسلم العدوي مولى آل عمر أبو محمد المدني، صدوق فيه لين، مات سنة أربع وستين.

يكره أن يحدّ الرجل النظر إلى أخيه أو يتبعه بصره إذا قام من عنده، أو يسأله: من أين جئت، وأين تذهب؟.

1157.[Mujahid has said that it is disliked of anyone to look fixedly at his brother, or (when he is going away) to stare at his back, or to ask him, "From where have you come, and where do you go"?]

EXPLANATION: This is disallowed when the person coming or going does not like to be looked at in this manner. As for the question from where have you come and where do you go it is disliked, if it is out of place and unnecessary.

١١٥٨ ـ **حدَّثَنَا** أبو نعيم قال: حدثنا زهير، عن أبي إسحاق، عن مالك بن زبيد قال: مررنا على أبي ذر بالرَّبذَة، فقال: من أين أقبلتم؟ قلنا: من مكة، أو من البيت العتيق. قال: هذا عملكم؟ قلنا: نعم. قال: أما معه تجارة ولا بيع؟ قلنا: لا. قال: استأنفوا العمل.

1158.[It is reported by Maalik bin Zubayd that they passed by Sayyidina Abu Zarr ﷺ at Rabazah. He asked them, "Where are you coming from?" They said that they had come from Makkah. Or, they replied that they were coming from Bayt al-Ateeq (a name of the Ka'bah, implying that they had performed Hajj or Umrah). He then asked them. "Had you gone to perform only Hajj or Umrah?", and they confirmed that (they had gone only for that). He then asked, "Did you not have an intention to engage in business or buying and selling?" They said, "No".

Sayyidina Abu Zarr ﷺ made a supplication for them and said, "Allah has forgiven you all your sins. Now, begin your deeds a fresh (meaning, if you commit a sin now, it will be recorded against you)".]

٥٥١ ـ باب من استمع إلى حديث قوم وهم له كارهون

551. Chapter: He who listens to sayings of a people while they dislike that

١١٥٩ ـ **حدَّثَنَا** مسدد قال: حدثنا إسماعيل قال: حدثنا أيوب، عن عكرمة، عن ابن عباس، عن النبي ﷺ قال: «من صور صورة كلف أن ينفخ فيه، وعذب، ولن ينفخ فيه. ومن تحلم كلف أن يعقد بين شعيرتين وعذب، ولن يعقد بينهما. ومن استمع إلى حديث قوم يفرُّون منه، صب في أذنيه الآنك».

1159.[It is narrated by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "If anyone draws a picture, he will be forced (on the Day of Resurrection) to blow soul into it. And he will be punished (because) he will never be able to blow soul into it.

And, he who describes a false dream will be compelled to untie two grains of barley. But, he will be punished because he will never be able to tie them together.

And,as for him who turns his ear to those who run away from him (meaning, they do not wish to tell him anything), molten glass will be poured into his ears.] [1] (Nasa'i).

EXPLANATION: Three things are disallowed in this Hadith. If anyone violates the prohibition then he is warned of punishment. It is the habit of som people that they turn their ears towards other people who are talking, and they listen to them.It is unlawful to do it just as it not lawful to draw pictures and to relate false dreams.

٥٥٢ ـ باب الجلوس على السرير

552. Chapter: Sitting on throne

١١٦٠ ـ **حدَّثَنَا** سليمان بن حرب قال: حدثنا الأسود بن شيبان قال: حدثنا عبد الله بن مضارب عن العريان بن الهيثم قال: وفد أبي إلى معاوية وأنا غلام، فلما دخل عليه قال: مرحباً مرحباً، ورجل قاعد معه على السرير قال: يا أمير المؤمنين، من هذا الذي ترحب به؟ قال: هذا سيد أهل المشرق وهذا الهيثم بن الأسود. قلت: من هذا؟ قالوا: هذا عبد الله بن عمرو بن العاص. قلت له: يا أبا فلان، من أين يخرج الدجال؟ قال: ما رأيت أهل بلد أسأل عن بعيد، ولا أترك للقريب، من أهل بلد أنت منه. ثم قال: يخرج من أرض العراق، ذات شجر ونخل.

1160.[It is reported by al-Uryan bin al-Haytham that his father went to Sayyidina Mu'awiyah ﷺ with a deputation, and he (al-Uryan) was a young boy at that time. When they reached there, Sayyidina Mu'awiyah ﷺ welcomed them. A man was seated beside him on the throne[2] and he asked, "O Ameer al-Mu'mineen, who is this man whom you have given a welcome. sayyidina Mu'awiyah ﷺ said, "He is the chief of the people of the east and he is Haytham bin al-Aswad. He (Haytham) asked, "Who is this man?" The people (around) told him that he was Sayyidina Abdullah bin Amr bin al-Aas ﷺ .

He (Haytham) asked him, "O Father of so-and-so! From where will Dajjal appear?" He said, "I do not know of any city dweller who asks questions of one from a distant land at the exclusinon of those near him. You are among the same city-dwellers." He then added, "Dajjal will appear from the land of

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(1) [١١٥٩] أخرجه النسائي في السنن ٨/ ٢١٥ وأحمد في المسند ١/ ٢٤١: ٣٥٠.

(2) The Arabic word is sareer, meaninig bed state chair or throne, but its make up was very poor like the bed of the Prophet ﷺ (Hadith #1163).

Iraq which will be a land of trees ad dates."][1] (Tabrani, Partly)

EXPLANATION: It seems that the man who aksed the question has come from Iraq while Sayyidina Mu'awiyah ﷺ lived in Syria. Sayyidina Amr bin al-Aas ﷺ also belonged to that place (Syria), an he remarked, "You forsake people of your area whom you should ask. Why do you put th question to those far away"?

١١٦١ ـ **حدَّثَنَا** يحيى قال: حدثنا وكيع قال: حدثنا خالد بن دينار، عن أبي العالية قال: جلست مع ابن عباس على سرير.

ـ **حدَّثَنَا** علي بن الجعد قال: حدثنا شعبة، عن أبي جمرة قال: كنت أقعد مع ابن عباس، فكان يقعدني على سريره. فقال لي: أقم عندي حتى أجعل لك سهماً من مالي. فأقمت عنده شهرين.

1161.[Abu al-Aaliyah said that he sat on the chair of state with Sayyidina Ibn Abbas ﷺ .][2] (Bukhari, Muslim)

[In another version, Abu Hamazah has stated, "I used to sit with Sayyidina Ibn Abbas ﷺ and he made me sit on his chair of state. Once, he asked me to stay behind with him so that he may aportion a share for me in his property. So, I stayed with him for two months".]

١١٦٢ ـ **حدَّثَنَا** عبيد قال: حدثنا يونس بن بكير قال: حدثنا خالد بن دينار أبو خلدة قال: سمعت أنس بن مالك وهو مع الحكم أمير بالبصرة على السرير يقول: كان النبي ﷺ إذا كان الحر أبرد بالصلاة، وإذا كان البرد بكَّر بالصلاة.

1162.[It is narrated by Abu Khaldah that he heard Sayyidina Anas ﷺ say(while he was seated on the chair of state with the ruler of Busrah) that in summer the Prophet ﷺ offered the prayer when the heat had cooled down. And in winter, he offered the prayer at an earlier time. (it refers to the Zuhr prayer).]

١١٦٣ ـ **حدَّثَنَا** عمرو بن منصور قال: حدثنا مبارك قال: حدثنا الحسن قال: حدثنا أنس بن مالك قال: دخلت على النبي ﷺ وهو على سرير مرمول بشريط، تحت رأسه وسادة من أدم حشوها ليف، ما بين جلده وبين السرير ثوب. فدخل عليه عمر فبكى. فقال له النبي ﷺ: «ما يبكيك يا عمر؟» قال: أما والله ما أبكي يا رسول الله ألا أكون أعلم أنك أكرم على الله من كسرى وقيصر، فهما يعيشان فيما يعيشان فيه من الدنيا، وأنت يا رسول الله بالمكان الذي أرى. فقال النبي ﷺ: «أما ترضى يا

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(1) [١١٦٠] أخرج بعضه الطبراني.

(2) [١١٦١] هو قطعة من حديث وفد عبد القيس، وأخرجه المصنف في الصحيح في أداء الخمس من الإيمان ومسلم في الصحيح (كتاب الإيمان).

عمر أن تكون لهم الدنيا ولنا الآخرة؟» قلت: بلى يا رسول الله. قال: «فإنه كذلك».

1163.[Sayyidina Anas bin Maalik ﷺ narrated that he presented himslef before the Prophet ﷺ while he was resting on a bed made out of date-fibres. He had a leather pillow below his head and the pillow was filled with date peel. There was no cloth between his body and bed.

Sayyidina Umar ﷺ came (then) and wept. The Prophet ﷺ asked him, "O Umar! Why do you weep?" He submitted, "O Messenger of Allah ! By Allah, I would not have wept, if I had known that you are very honourable in the sight of Allah, and the kisra (Chosroes) and Qaisar have no standing. Yet those two live a life of luxury in this world while you, O Messenger of Allah, live in the condition in which I see you".

The Prophet ﷺ said, "O Umar ! Are you not happy that which they have this world, we will have the Hereafter?" He submitted, "I am pleased with that" The Prophet ﷺ said, "And it is so!"] (1) (Bukhari & Ahmad).

١١٦٤ ـ حدَّثَنَا عبد الله بن يزيد قال: حدثنا سليمان بن المغيرة، عن حميد بن هلال عن أبي رفاعة العدوي قال: انتهيت إلى النبي ﷺ وهو يخطب فقلت: يا رسول الله رجل غريب جاء يسأل عن دينه لا يدري ما دينه. فأقبل إليّ وترك خطبته. فأتي بكرسي خِلتُ قوائمه حديداً (قال حميد: أراه خشباً أسود حسبه حديداً) فقعد عليه. فجعل يعلمني مما علمه الله. ثم أتم خطبته آخرها.

1164.[It is narrated by Abu Rifa'ah al-Adwi that he went to the Prophet ﷺ while he was delivering a sermon. He said, "Messenger of Allah, I am a foreigner who has come to your service. I wish to know about religion and I do not know what my religion is." (He meant that he was unaware of religious injuctions.

The Messenger of Allah ﷺ turned to him and stopped delivering the sermon. A chair was brought. He (Abu Raif''ah) though that its legs were made of steel (but Humayd thought they were of black wood which he had mistaken for steel). The Prophet ﷺ sat on the chair and began to teach him (the injuctions) that which Allah had taught him. After that, the Prophet ﷺ completed his sermon.](2) (Muslim, Nasa'i, al-Dulabi)

EXPLANATION: Apparently, this was not a Friday-or Eid- sermon. Perhaps, the Prophet ﷺ was expalining other religious matters. This is why, he suspended his speech for some time and occupied himself in

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(1) [١١٦٣] أخرجه المصنف في الصحيح ٦/١٩٦ ـ ٧/١٢٠، وأحمد في المسند ٣/١٤٠.

(2) [١١٦٤] أخرجه مسلم في الصحيح (كتاب الصلاة) والنسائي في صحيحه (آخر كتاب الزينة) والدولابي في الكنى والأسماء ١/١٩٩.

teaching the outsider his reiglious obligations.

١١٦٥ ـ حدَّثنا يحيى قال: حدثنا وكيع، عن موسى بن دِهقان قال: رأيت ابن عمر جالساً على سرير عروس عليه ثياب حمر.

1165 (A) .[Musa bin Dihqan narrated that he saw Ibn Umar ﷺ sitting on a bride's chair, clad in red garments.][1] (Tahawi)

EXPLANATION: We get permission to wear red garments from this Hadith; however, there is a prohibitation for men to wear it according to some Ahadith. Hence, the jurists have called it makrooh tanzeehi. But, if it is coloured in blood then it is unlawful because of the impurity. If anyone abstains he is rewarded but is not punishable if he does it.

١١٦٥م ـ وعن أبيه، عن عمران بن مسلم قال: رأيت أنساً جالساً على سرير، واضعاً إحدى رجليه على الأخرى.

1165 (B). [Imran bin Muslim narrated that he saw Sayyidina Anas ﷺ sit on a throne one leg placed over another.]

EXPLANATION: Some Ahadith disallow us to sit with one leg over the other. But, this Hadith seems to condone it. Shaykh Mawtana Khalil Ahmad, Muhajir, Madani ﷺ has stated in Bazal Majhool (V5 p 252) that there are two ways in which one may place one leg over another.

(i) Both legs are spread long and legs are placed over another. There is no possibilty of the thighs or any portion of legs being bared and there is no sign of arrogance). Hence, there is some permission to adopt this posture.

(ii) A calf is erect and the other foot is raised and placed over it. There is a possibity of the private parts being bared. Hence, it is not allowed to adopt this posture. However, this applies if an unstitched sheet is wrapped waist down but if the sheet is stitched from the centre or one wears trousers and there is no chance of the body being uncovered then it is not disallowed. (However, there should be no possibility of the man becoming proud.)

٥٥٣ ـ باب إذا رأى قوماً يتناجون فلا يدخل معهم

553. Chapter: When one sees people talking together privately he should not go to them

١١٦٦ ـ حدَّثنا محمد قال: أخبرنا عبد الله قال: أخبرنا داود بن قيس قال: سمعت سعيداً المقبري يقول: مررت على ابن عمر ومعه رجل يتحدث، فقمت إليهما، فلطم في صدري فقال: إذا وجدت اثنين يتحدثان فلا تقم معهما، ولا تجلس معهما، حتى تستأذنهما. فقلت: أصلحك الله يا أبا عبد الرحمن، إنما رجوت أن أسمع منكما خيراً.

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(1) [١١٦٥] موسى بن دهقان، مدني، كوفي الأصل، ضعيف، وهو ممن تغير، من الرابعة، مات قبل الخمسين. أخرجه الطحاوي في الآثار.

1166.[Sa'eed al-Maqbari said that he came to Sayyidina ibn Umar ﷺ. He was talking to someone and Sa'eed stood with them. Ibn Umar ﷺ struck him on the chest and said, "When you see two men talk to each other, you should neither stand near them nor sit there unless you have taken their permission".

Sa'eed said, "May Allah do you good, O father of Abdur Rahman. I had expected to hear from both of you words of virtue."][1] (Ahmad)

EXPLANATION: It is evident that even if one has good intentions and wished to listen to pious talk, he must get permission before joining two people who converse with each other. They may be having a personal chat. (It is not necessary that they may be occuperd in a religious discussion and they may not like anyone else to join them.)

١١٦٧ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا عبد الوهاب الثقفي قال: حدثنا خالد، عن عكرمة، عن ابن عباس قال: من تسمع إلى حديث قوم وهم له كارهون، صُبَّ في أذنه الآنك. ومن تحلم بحلم كلف أن يعقد شعيرة.

1167.[Ibn Abbas ﷺ said that if a man heard some people's talk which they did not like anyone to hear them pour molten glass in his ears. And, he who describes a false dream will be asked to tie together two grains of barely.] (Explanation to Hadith # 1159)

٥٥٤ ـ باب لا يتناجى اثنان دون الثالث

554. Chapter: Two men must not exclude a third and talk privately

١١٦٨ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن نافع، عن عبد الله، أن رسول الله ﷺ قال: «إذا كانوا ثلاثة فلا يتناجى اثنان دون الثالث».

1168.[It is narrated by Sayyidina Abdullah ﷺ that the Messenger of Allah ﷺ said, "If three people are sitting together, let not two of them talk privtely at the exclusion of the third." (The third will be pained at not bieng associated in their conversation, or at the possibility of their speaking against him which they do not like him to hear.)][2] (Bukhari)

٥٥٥ ـ باب إذا كانوا أربعة

555. Chapter: When there are four

١١٦٩ ـ **حدَّثَنَا** عمر بن حفص قال: حدثني أبي قال: حدثنا الأعمش قال: حدثني شقيق، عن عبد الله قال: قال النبي ﷺ: «إذا كنتم ثلاثة فلا يتناجى اثنان دون الثالث فإنه يحزنه ذلك».

(1) [١١٦٦] أخرجه أحمد ورفعه وفيه قصة.

(2) [١١٦٨] أخرجه المصنف في الصحيح ٨/ ٨٠.

1169.[It is narrated by Sayyidina Abdullah ﷺ that the Prophet ﷺ said, "If you are three then let not two (of you) exclude the third and talk secertly for that will grieve him.][(1)]

١١٧٠ - **وحدَّثني** أبو صالح، عن ابن عمر، عن النبي ﷺ مثله قلنا: فإن كانوا أربعة؟ قال: لا يضره.

1170.[Abu Salih narrated that Sayyidina Ibn Umar ﷺ reported from the Prophet ﷺ in this manner.

The narrator of the Hadith, Abu Salih said that they asked Sayyidina Ibn Umar ﷺ "If there are four people, can two of them talk goterther?" He said, "There is no harm in that."][(2)]

١١٧١ - **حدَّثَنَا** عثمان قال: حدثنا جرير، عن منصور، عن أبي وائل عن عبد الله، عن النبي ﷺ قال: «لا يتناجى اثنان دون الآخر حتى يختلطوا بالناس، من أجل أن ذلك يحزنه».

1171.[It is reported by Sayyidina Abdullah that the Prophet ﷺ said, "Two people must not talk privatelyt at the exclusion of the third. He will be grieved on account of that unless the three join other people.] [(3)] (Ahmad).

EXPLANATION: When two people exclude the others and talk to each other, the remaining persons too will talk to one another. They will not doubt that the two talk about them.

١١٧٢ - **حدَّثَنَا** قبيصة قال: حدثنا سفيان، عن الأعمش، عن أبي صالح، عن ابن عمر قال: إذا كانوا أربعة فلا بأس.

1172.[Sayyidina Ibn Umar ﷺ has said that if there are four (men) then there is no harm in two men talking privately to each other.]

٥٥٦ - باب إذا جلس الرجل إلى الرجل يستأذنه في القيام

556. Chapter: When a man is sitting with someone, he should take leave before departing

١١٧٣ - **حدَّثَنَا** عمران بن ميسرة، عن حفص بن غياث، عن أشعث، عن أبي بردة بن أبي موسى قال: جلست إلى عبد الله بن سلام فقال: إنك جلست إلينا وقد حان منا قيام. فقلت: فإذا شئت. فقام، فأتْبَعُه حتى بلغ الباب.

1173.[Abu Bardah said that he went to Sayyidina Abdullah bin Salam ﷺ

(1) [١١٦٩] انظر: المصادر في الحديث السابق.

(2) [١١٧٠] انظر: المصادر في الحديث رقم ١١٦٨.

(3) [١١٧١] أخرجه أحمد في المسند ٢/١٢٦ بلفظ (لا يتناجى اثنان دون الثالث فإن ذلك يخزنه.

and sat down there. He said, "You have come to me and sat down but it is also time for me to go." Abu Bardah said to him, "(You may go) when you like". He got up to go and Abu Bardah went upto the door with him.]

EXPLANATION: When two people sit together, each must take into consideration the possible needs of the other. When either of them has told depart then he must ask for permission and tell the other why he has to go so that he does not feel bad about it.

٥٥٧ ـ باب لا يجلس على حرف الشمس

557. Chapter: Do not stand in the sun

١١٧٤ ـ **حدَّثنَا** مسدد قال: حدثنا يحيى قال: حدثنا إسماعيل بن أبي خالد قال: حدثني قيس، عن أبيه، أنه جاء ورسول الله ﷺ يخطب، فقام في الشمس. فأمره فتحوّل إلى الظل.

1174.[It is narrated by Sayyidina Qays on the authority of his father.He came to the Messenger of Allah ﷺ and he was delivering a sermon. The father of Qays stood in the sun to listen to the sermon but walked over to the shade when the Prophet ﷺ commanded him (to do so).]

٥٥٨ ـ باب الاحتباء في الثوب

558. Chapter: Choice in cloth

١١٧٥ ـ **حدَّثنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني يونس عن ابن شهاب قال: أخبرني عامر بن سعد، أن أبا سعيد الخدري قال: نهى رسول الله ﷺ عن لبستين وبيعتين: نهى عن الملامسة والمنابذة في البيع (الملامسة: أن يمس الرجل ثوبه. والمنابذة: ينبذ الآخر إليه ثوبه) ويكون ذلك بيعهما عن غير نظر. واللبستان: اشتمال الصماء (والصماء: أن يجعل طرف ثوبه على إحدى عاتقيه، فيبدو أحد شقيه ليس عليه شيء) واللبسة الأخرى احتباؤه بثوبه وهو جالس، ليس على فرجه منه شيء.

1175.[Sayyidina Abu Sa'eed al-Khudri ﷺ said that the Messenger of Allah ﷺ has disallowed the wearing of garments in two ways and the execution of two kinds of sale. He forbade al-mula mash and al-munabazah in business transactions. al-mulamash is that a man touches another's garment. The buyer tells the seller if I touch your garments then the sale deal is finalised. Al-Munabazah is that a man throws his garment at another. One man tells another that when I throw my garment at you the sale deal is contracted.) In both types, buying and selling is without inspection.

And, the Prophet ﷺ disallowed al-Labistan (two ways of dressing) One of the ways is al-sama. Al-sama is form of dressing in which a man puts his garments over one of his shoulders so that the other shoulder and side appear uncovered.) The second way of dressing which he forbade is that a

man wraps himself in his garment while sitting in such a way that nothing covers his private parts (so that his private parts remain bare).] [1] (Ahmad)

٥٥٩ ـ باب من ألقيَ له وسادة

559. Chapter: Offering a pillow to the visitor

١١٧٦ ـ **حدَّثنا** عبد الله بن محمد [الجعفي المسندي] قال: حدثنا عمرو بن عوف قال: حدثنا خالد بن عبد الله، عن خالد، عن أبي قلابة قال: أخبرني أبو المليح قال: دخلت مع أبيك زيد على عبد الله بن عمرو، فحدثنا أن النبي ﷺ ذُكر له صومي، فدخل عليَّ فألقيت له وسادة من أدم حشوها ليف، فجلس على الأرض، وصارت الوسادة بيني وبينه، فقال لي: «أما يكفيك من كل شهر ثلاثة أيام؟» قلت: يا رسول الله. قال: «خمساً» قلت: يا رسول الله. قال: «سبعاً» قلت: يا رسول الله. قال: «تسعاً» قلت: يا رسول الله. قال: «إحدى عشرة» قلت: يا رسول الله، قال: «لا صومَ فوق صوم داود: شطر الدهر، صيامُ يوم وإفطار يوم».

1176.[Sayyidina Abdullah bin Amr ﷺ narrated that the Prophet was told of his fasting (because he fasted perpetually). The Prophet ﷺ came to him and he offered him a pillow made of leather and filled up with date peel. The Prophet ﷺ sat down on the floor and the pillow was thus shared by Abdullah ﷺ and the Prophet ﷺ who asked him, "Are not three fasts enough for you every month?" Abdullah ﷺ said, "O Messneger of Allah ö ! (let it be more)." So, he said "Keep five", but he siad again, "O Messenger of Allah, (more)!" The Prophet ﷺ said, "Seven", but Abdullah ﷺ again said, "O Messenger of Allah !" and he said, "Keep nine". Abdullah ﷺ persisted, "O Messenger of Allah," and he said, "Eleven!" Abdullah bin Amr ﷺ said again, "O Messenger of Allah," And the Prophet ﷺ said, "Observe the fast of Dawood ﷺ for there is no fast more excellent than it. He fasted one day and went without fast the other day and this way he fasted half his life."][2] (Bukhari, Muslim, Nasa'i)

EXPLANATION: Sayyidina Abdullah bin Amr bin al-Aas was a well-know Companion ﷺ . He said that he resolved once to exert himself to the outmost in acts of worship. He said to himself that he would fast during the day and read the entire Quran during the night, and he would do that always. His father married him to a noble, virtuous woman. One day he asked Abdullah's wife about his and she said that he was very pious. "He

(1) [١١٧٥] أخرجه أحمد في المسند ٢/ ٤٩١.

(2) [١١٧٦] أخرجه المصنف في الصحيح ٣/ ٥٣ ـ ٨/ ٧٧، ومسلم في الصحيح (كتاب الصيام) ١٩١، والنسائي في السنن (كتاب الصيام) ب٧٨.

keeps away from the bed all night and has nothing to do with anyone". Abudllah's father was very angry with him and said to him, "I have married you to a virtuous woman but you have left her alone." This had no effect on Abdullah because he was deeply devoted to worship. So, his father complained to the Prophet ﷺ who asked him, "Have I not been informed, Abdullah, that you fast during the day and get up at night for prayer"?

Abdullah رضي الله عنه confirmed that that was true. The Prophet ﷺ advised him not to do it. He said, "Fast and break your fast, get up for prayer and sleep. You have a duty to your body, to your eyes which become weak for keeping awake all night. Your wife too has right over you. Your childern also have right and your visitors too have a right. (Fada'il Nabawi, Sharah Shama'il Tirmizi, Mawlina Muhammad Zakariya)

١١٧٧ ـ **حدَّثَنَا** مسلم بن إبراهيم قال: حدثنا شعبة، عن يزيد بن خُمير، عن عبد الله بن بسر، أن النبي ﷺ مرّ على أبيه، فألقىٰ له قطيفة فجلس عليها.

1177. Sayyidina Abdullah bin Busr رضي الله عنه said that the Prophet ﷺ had come to his father. His father spread a piece of cloth for him and the Prophet ﷺ sat on that.

٥٦٠ ـ باب القُرفُصاء

560.Chapter: al-Qurfasa (squatling)

١١٧٨ ـ **حدَّثَنَا** موسى قال: حدثنا عبد الله بن حسان العنبري قال: حدثتني جدتاي صفية بنت عليبة ودحيبة بنت عليبة، وكانتا ربيبتي قيلة، أنهما أخبرتهما قيلة قالت: رأيت النبي ﷺ قاعداً القرفصاء. فلما رأيت النبي ﷺ المتخشع في الجِلسة أرعدت من الفرَق.

1178.[Sayyidah Qaylah رضي الله عنها said, "I saw the Prophet ﷺ sitting with his arms round his legs, knees drawn up and heels flat on the floor, When I saw the Prophet ﷺ in such a humble guise, I trembled with fear."][1] (Abu Dawood, Tirmizi,Tabarani)

EXPLANATION: The sitting postion described in this Hadith is called Qurfasa. The ulama have explained it in different ways. The most common explanation is that the calves are drawn up an rounded up and this is a form of Labwah (or ihtiba) as mentioned in Hadith 1175 (1137) There is a difference that in habwah, the legs are enclosed in a garment while a qurfasa only the hands circle the legs.

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(1) [١١٧٨] أخرجه أبو داود في سننه (إقطاع الأرضين من كتاب الخراج) والترمذي في (الثوب الأسفر من كتاب الاستئذان) ورواه الطبراني بطول بسند لا بأس به.

٥٦١ ـ باب التربع

561. Chapter: al-Tarba (sitting cross- legged)

١١٧٩ ـ حدَّثَنَا محمد بن أبي بكر قال: حدثنا محمد بن عثمان القرشي قال: حدثنا ذيال بن عبيد بن حنظلة بن حِذْيم قال: أتيت النبي ﷺ فرأيته جالساً متربعاً.

1179.[Hanzalah bin Hizyam ﷺ has narrated that he went to the Prophet ﷺ and found him sitting cross-legged.] (This is known as al-Tarba)

١١٨٠ ـ حدَّثَنَا إبراهيم بن المنذر، قال: حدثني معن [القزاز] قال: حدثني أبو رُزَيق، أنه رأى علي بن عبد الله بن عباس جالساً متربعاً واضعاً إحدى رجليه على الأخرى، اليمنى على اليسرى.

1180. [Abu Razayz said that he observed Sayyidina Abdllah bin Abbas ﷺ sit with his right leg over the left, cross-legged.]

١١٨١ ـ حدَّثَنَا محمد بن يوسف قال: حدثنا سفيان عن عمران بن مسلم، قال: رأيت أنس بن مالك يجلس هكذا ـ متربعاً ـ ويضع إحدى قدميه على الأخرى.

1181.[Imran bin Muslim said that he saw Sayyidina Anas bin Maalik ﷺ sit down, one foot over the other, corss-legged.] (1) (Tahawi)

EXPLANATION: These Ahadith are evidence that one may sit cross-legged. As for sitting, one foot over another, the explanation to Hadith # 1165- A may be seen.

٥٦٢ ـ باب الاحتباء

562. Chapter: Al-Ihtiba

١١٨٢ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا وهب بن جرير قال: حدثنا قرة بن خالد قال: حدثني قرة بن موسى الهُجَيمي، عن سليم بن جابر الهجيمي قال: أتيتُ النبي ﷺ وهو مُحتَبٍ في بُرْدة وإنَّ هدّابها لعلى قدميه. فقلت: يا رسول الله، أوصني، قال: «عليك باتقاء الله، ولا تحقرنَّ من المعروف شيئاً ولو أن تُفرغ للمستقي من دلوك في إنائه، أو تكلم أخاك ووجهك منبسط. وإياك وإسبال الإزار فإنها من المَخيلة ولا يُحبُّها الله. وإن امرؤ عيَّرك بشيء يعلمه منك فلا تعيِّره بشيء تعلمه منه، دعه يكون وباله عليه، وأجرهُ لك. ولا تسبنَّ شيئاً». قال: فما سببت بعد دابة ولا إنساناً.

1182.[Jabir bin Sulaym al-Hujaymi ﷺ said that he came to the Prophet ﷺ and found him sitting wrapped in a garme he had drawn up his knees while his heels rested flat on the floor and the fingers of the garment lay on his feet. Jabir said, "Messenger of Allah ! Give me some instructions". He said to him,

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(1) [١١٨١] أخرجه الطحاوي في الآثار.

"Fear Allah. And do not under estimate a little act of piety even if it is the paltry water that you pour from your bucke in the vessel of one who seeks it, or you speak to your brothers with a cheerful face. And,abstain from allowing the hem of your lower garment below the ankle because that smackes of arrogance; and Allah does not like that. If anyone blames (or blackmails) you for something he knows about you then you should not shame him; let him alone, for its evil consquences will be on him while you will earn a reward for it. And, do not revile anything".

Sayyidina Jabir said that thereafer he never abused an animal or human being.][1] (Abu Dawood)

EXPLANATION: This Hadith explicitly asserts that the Messenger of Allah ﷺ sat in the posture known as al-ihtiba. We have seen in Hadith #1175 (1137,1165) that it's forbidden to sit in this manner. There are two ways of sitting in this posture. One is that a garment should be wrapped round both legs but if the private parts are uncovered, or likely to be covered, then this posture is disallowed. The second way is that neither are the private parts uncovered nor any other forbidded thing done; this posture is allowed.

The Hadith also disallows dragging the lower garmet below the ankles because that is a sign of pride. It belies those people who claim that they are not arrogant although they drag their lower garments below the ankles, for they feel shy in raising the lower garment above the ankles or to hold them high is in it self a sign of arrogance.

The Prophet ﷺ also said that one must not retaliate a gainst a man who defames one by describing one's shortcomings. One should not remind him of his own shurtcomings for whatever he does, its evil consequences will be seen by him. The person who is accused must be patient and not speak of the accuser's faults.

The Prophet ﷺ also said, "Do not revile anything." This includes animals and all things.

This Hadith includes many other advices and insturctions. This Hadith may be seen in Abu Dawood where it is found at three places in kitab al-hibas and it is also found in Mushkat al Masabeeh "(p 169)

١١٨٣ - حدَّثنا إبراهيم بن المنذر قال: حدثني ابن أبي فُديك قال: حدثني هشام بن سعد، عن نعيم بن المجمر، عن أبي هريرة قال: ما رأيت حَسناً قط إلا فاضت عيناي دموعاً. وذلك أن النبي ﷺ خرج يوماً فوجدني في المسجد، فأخذ بيدي، فانطلقت معه. فما كلمني حتى جئنا سوق بني قينقاع، فطاف فيه ونظر. ثم انصرف وأنا معه.

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(1) [١١٨٢] أخرجه أبو داود في السنن (كتاب اللباس) ب٢٨.

حتى جئنا المسجد، فجلس فاحتبى. ثم قال: «أين لكاع؟ ادع لي لكاع» فجاء حسن يشتدّ فوقع في حجره. ثم أدخل يده في لحيته، ثم جعل النبيُّ ﷺ يفتح فاه فيدخل فاه في فِيهِ، ثم قال: «اللهم إني أحبُّه، فأحببه، وأحبّ من يحبه».

1183.[Sayyidina Abu Hyrayrah " said that tears dropped down his eyes whenever he saw Sayyidina Hassan ". This was because (of this episode:.

"One day the Prophet ﷺ came out (of his house) and found me in the mosque. He held me by my hand and I walked alongwith him. He did not say anything to me (on the way) and we came up to (Banu) Qaynqa at their market, looking around and then returned while I was with him and we came back to the mosque. He sat down in the qurfasa posture. He called out, 'Where is the young one?' 'Call him here for me'. Hassan came running out and fell into his lap. He stroked the Prophet's ﷺ beard. The Prophet ﷺ opened his mouth and placed it on Hassan's mouth and said, 'O Allah! Surely I love him. And, I ask you O Allah love him, And love those who love him!'"(1)

EXPLANATION: We have seen this Hadith at # 1152. Sayyidina Abu Hurayrah " remembered the love of the Prophet ﷺ for Hassan " which he had seen and it was this love that made him weep.

٥٦٣ ـ باب من برك على ركبتيه

563. Chapter: To sit on the knees

١١٨٤ ـ **حدَّثَنَا** يحيى بن صالح قال: حدثنا إسحاق بن يحيى الكلبي قال: حدثنا الزهري قال: حدثنا أنس بن مالك، أن النبي ﷺ صلى بهم الظهر، فلما سلم قام على المنبر، فذكر الساعة، وذكر أن فيها أموراً عظاماً. ثم قال: «من أحب أن يسأل عن شيء فليسأل عنه. فوالله لا تسألوني عن شيء إلا أخبرتكم، ما دمت في مقامي هذا». قال أنس: فأكثر الناسُ البكاء حين سمعوا ذلك من رسول الله ﷺ، وأكثرَ رسولُ الله ﷺ أن يقول: «سلوا» فبرك عمر على ركبتيه وقال: رضينا بالله ربّاً، وبالإسلام ديناً، وبمحمد رسولاً. فسكت رسول الله ﷺ حين قال ذلك عمر. ثم قال رسول الله ﷺ: «أَوْلَى! أما والذي نفس محمد بيده، لقد عُرضت عليَّ الجنة والنار في عُرض هذا الحائط ـ وأنا أصلي ـ فلم أر كاليوم في الخير والشر».

1184. [It is narrated by Sayyidina Anas " that (one day) the Prophet ﷺ led them in the zuhr prayer and after he had turned in salutation, he climbed up the pulpit and spoke about the Last Hour. He said that great things would happen with that.He then said, "If anyone wished to ask about anything then

(1) [١١٨٣] أخرجه المصنف في الصحيح ٧/ ٢٠٥ وأحمد في المسند ٢/ ٥٣٢.

he must ask it. By Allah, as long as I am here, I will tell you about aything you ask me".

Sayyidina Anas ﷺ said that when the people heard this from the Messenger of Allah ﷺ they began to weep profusely. And the Messenger of Allah ﷺ kept repeating, "Ask me!"

Then Sayyidina Umar ﷺ sat down on his knees and said, "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad ﷺ as our Messenger "!

When Sayyidina Umar ﷺ said this, the Messenger of Allah ﷺ kept quiet. Then, he said, "I have informed you of the impending fearful events. Their occurence is near a hand. (This was a warning so that deeds may be performed.) By Allah in whose Hand is the soul of Muhmmad, Paradise and Hell were shown to me at the side of this wall while I was offering prayers.The manners which I observed today the good in Paradise and the bad in Hell, I have never before seen that.] (1) (Muslim).

EXPLANATION: When people put unnecessary questions to him, the Prophet ﷺ satisfied them with answers but he did not like that they should put such questions. He told them in anger that they should go on asking him questions. Sayyidina Umar ﷺ realised from is tone that the Prophet ﷺ was displeased

with those questions. That is why he sat down on his knees and said:

رضينا بالله ربا وبالاسلام دينا ، وبمحمد رسولا

"We are pleased with Allah as Lord, with Islam as religion, and with Muhammad as Messenger".

The Prophet's ﷺ anger subsided and he stopped repeating "Go on ask me more".

The people had wept because many things were mentioned which foretold the impending fearful events. (sharah Muslim, Imam Nawami, V 2 P 263)

٥٦٤ ـ باب الاستلقاء

564. Chapter: Lying on one's back

١١٨٥ ـ **حدَّثَنَا** مالك بن إسماعيل قال: حدثنا ابن عيينة قال: سمعت الزهري يحدث عن عباد بن تميم، عن عمه (هو عبد الله بن زيد بن عاصم المازني) قال: رأيته (قلت لابن عيينة: النبيَّ ﷺ؟ قال: نعم) مستلقياً واضعاً إحدى رجليه على الأخرى.

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(1) [١١٨٤] أخرجه مسلم في الصحيح (كتاب الفضائل) ١٣٦.

1185.[It is narrated by Abbad bin Tameen in the authority of his paternal uncle Abdullah bin Azyd bin Aasim. He said that he saw the Messenger of Allah ﷺ lying flat on his back, one leg placed over the other[1]. (Bukhari, Tirmizi, Nasa'i, Abu Dawood)

١١٨٦ ـ **حدَّثَنا** إسحاق بن محمد قال: حدثنا عبد الله بن جعفر، عن أم بكر بنت المسور، عن أبيها قال: رأيت عبد الرحمٰن بن عوف مستلقياً رافعاً إحدى رجليه على الأخرى.

1186.[Sayyidah Umm Bakr daughter of Miswar has reported on the authority of her fahter that he had seen Sayyidina Abudr Rahman bin Auuf ؓ lie flat on his back, having raised one leg over the other.

EXPLANATION: Both these Ahadith support the lying down flat on one's back. As for placing one leg over another, the explanation to Hadith # 1137, 1165. A and 1175 may be read.

٥٦٥ ـ باب الضجعة على وجهه

565. Chapter: Lying on the stomach

١١٨٧ ـ **حدَّثَنا** خلف بن موسى بن خلف قال: حدثنا أبي، عن يحيى بن أبي كثير، عن أبي سلمة بن عبد الرحمٰن بن عوف، عن ابن طِخفة الغفاري، أن أباه أخبره أنه كان من أصحاب الصُّفّة. قال: بينا أنا نائم في المسجد من آخر الليل، أتاني آت وأنا نائم على بطني، فحركني برجله فقال: «قم، هذه ضجعة يبغضها الله» فرفعت رأسي، فإذا النبي ﷺ قائم على رأسي.

1187.[It is reported by Ibn Tikhfah al-Ghifari on the authority of his father who was one of the ashab al-suffah. He said, "While I was asleep in the mosque in the last portion of the night, someone came and I was on my stomach. He shook me with his foot and said, "Get up! This method displeases Allah.' I raised up my head and saw the Prophet ﷺ standing at my head (while he had warned me)."] [2]

١١٨٨ ـ **حدَّثَنا** محمود قال: حدثنا يزيد بن هارون قال: أخبرنا الوليد بن جميل الكندي (من أهل فلسطين)، عن القاسم بن عبد الرحمٰن، عن أبي أمامة، أن رسول الله ﷺ مرّ برجل في المسجد منبطحاً لوجهه، فضربه برجله وقال: «قم، نومة جهنمية».

1188.[Sayyidina Abu Umamah ؓ said that the Messenger of Allah ﷺ

(1) [١١٨٥] أخرجه المصنف في الصحيح (الاستئذان) وفي أبواب (استقبال القبلة وفي اللباس)، والترمذي في سننه (الاستئذان) والنسائي في سننه (كتاب الصلاة) وأبو داود في سننه (كتاب الصلاة).

(2) [١١٨٧] خلف بن موسى بن خلف العمّي، صدوق يخطىء من العاشرة، مات سنة عشرين أو بعدها موسى بن خلف العمّي، أبو خلف البصري، صدوق عابد له أوهام، من السابعة.

came across a man in the mosque who was lying face down. He shook him with his foot and said, "Get up! This is how the inmates of Hell sleep".]

٥٦٦ ـ باب لا يأخذ ولا يعطي إلا باليمنى

566. Chapter: Do not take or give except with the right hand

١١٨٩ ـ **حدَّثَنَا** يحيى بن سليمان قال: حدثنا ابن وهب قال: حدثني عمر بن محمد قال: حدثني القاسم بن عبيد الله بن عبد الله بن عمر، عن سالم، عن أبيه قال: قال النبي ﷺ: «لا يأكل أحدكم بشماله، ولا يشربنَّ بشماله، فإن الشيطان يأكل بشماله ويشرب بشماله». قال: كان نافع يزيد فيها ولا يأخذ بها ولا يعطى بها.

1189.[It is narrated by Sayyidina Saalim on the authority of his father (Abdullah ibn Umar ﷺ) that the Prophet ﷺ said, "Let none of you eat with his left hand,nor drink with the left hand because the devil eats with the left hand and drinks with the left hand.][(1)] (Abu Dawood).

[Sayyidina Nafi has added to this narraton and said, "One must not take anything with the left hand nor give anything.]

EXPLANATION: Those people who eat with the left hand must heed. They imitate the enemies of Islam and eat with the left hand.

٥٦٧ ـ باب أين يضع نعليه إذا جلس؟

567. Chapter: Where may one keep one's shoes when he sits

١١٩٠ ـ **حدَّثَنَا** قتيبة قال: حدثنا صفوان بن عيسى قال: حدثنا عبد الله بن هارون، عن زياد بن سعد، عن ابن نهيك، عن ابن عباس قال: من السنة إذا جلس الرجل أن يخلع نعليه فيضعهما إلى جنبه.

1190.[Sayyidina Ibn Abbas ﷺ said that it is sunnah for a man who sits down to remove his shoes and to place them in his armpits (so that there is no risk of losing them and worrying about them).][(2)] (Abu Dawood)

٥٦٨ ـ باب الشيطان يجيء بالعود والشيء يطرحه على الفراش

568. Chapter: The devil puts hood or anything else on men's bed

١١٩١ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني معاوية، عن أزهر بن سعيد قال: سمعت أبا أمامة يقول: إن الشيطان يأتي إلى فراش أحدكم بعدما يفرشه أهله ويهيئونه، فيلقي عليه العود والحجر أو الشيء ليغضبه على أهله، فإذا وجد ذلك فلا يغضب على أهله. قال: لأنه من عمل الشيطان.

(1) [١١٨٩] أخرجه أبو داود في السنن (كتاب اللباس) ب٤٣.

(2) [١١٩٠] أخرجه أبو داود بهذا السند.

1191.[It is related by Sayyidina Abu Umamah ﷺ that after man's wife makes up his bed the deivl places on it a stick, a pebble or somethig else so that he may get angry at her. So, when you find such a thing on your bed, you shoud not be angry at your wife because that is the devil's mischief.][1] (al-Khara'iti in Makarim al-Akhlaq)

٥٦٩ ـ باب من بات على سطح ليس له سترة

569: Chapter: He who sleeps on a roof without boundary walls

١١٩٢ ـ **حدَّثنَا** محمد بن المثنى قال: حدثنا سالم بن نوح قال: أخبرنا عمر (رجل من بني حنيفة، هو ابن جابر) عن وعلة بن عبد الرحمٰن بن وثاب، عن عبد الرحمٰن بن علي، عن أبيه، عن النبي ﷺ قال: «من بات على ظهر بيت ليس عليه حجاب فقد برئت منه الذمة».

1192. [It is reported by Abdur Rahman bin Ali one the authority of his father that the Prophet ﷺ said, "If anyone spends the night on the roof of a house with no protection then I am absolved of responsiblity over him." (He may turn to a side while he is asleep and fall down and die.)] [2] (Mishkatal-Masbeeh)

١١٩٣ ـ **حدَّثنَا** محمد بن كثير قال: أخبرنا سفيان، عن عمران بن مسلم بن رباح الثقفي، عن علي بن عمارة قال: جاء أبو أيوب الأنصاري فصعدت به على سطح أجلح، فنزل وقال: كدت أن أبيت الليلة ولا ذمة لي.

1193. [Ali bin Amarah said that Sayyidina Abu Ayyub Ansari ﷺ visited him. He took him to a roof without a palisade but Abu Ayyub ﷺ came down from it (not ready to sleep there). He said "It was possible that I spent the night on the roof but no one took responsibility for my safety. (Hence, I came downstains)."] [3] (Abu Dawood).

١١٩٤ ـ **حدَّثنَا** موسى بن إسماعيل قال: حدثنا الحارث بن عبيد قال: حدثنا أبو عمران، عن زهير، عن رجل من أصحاب النبي ﷺ، عن النبي ﷺ قال: «من بات على إنجار فوقع منه فمات برئت منه الذمة. ومن ركب البحر حين يرْتجُّ (يعني يغْتلم) فهلك برئت منه الذمة».

1194.[Zuhayr has reported on the authority of some Companions ﷺ of the Prophet ﷺ that the Prophet ﷺ said, "If anyone spends the night on a roof without four walls and then falls down and dies then I am absolved of

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(1) [١١٩١] أخرجه الخرائطي في مكارم الأخلاق.

(2) [١١٩٢] انظر: مشكاة المصابيح للتبريزي ٤٧٢٠.

(3) [١١٩٣] أخرجه أبو داود بهذا السند.

responsibility of him. And, if anyone sails the seas when they are turbulent and perishes then I am not responsible for him."][1] (Bukhari in al-Tarakh)

٥٧٠ ـ باب هل يدلي رجليه إذا جلس؟

570. Chapter: Is it proper to sit with feet suspended?

١١٩٥ ـ حدَّثَنَا إسماعيل قال: حدثني عبد الرحمن بن أبي الزناد، عن أبيه قال: شهد عندي أبو سلمة بن عبد الرحمٰن، أخبره عبد الرحمٰن بن نافع بن عبد الحارث الخزاعي، أن أبا موسى الأشعري أخبره، أن النبي ﷺ كان في حائط على قُفِّ البئر مدلياً رجليه في البئر.

1195.[It is narrated by Sayyidina Abu Musa al-Ash'ari ﷺ that the Prophet ﷺ sat on the parapet of a well in a garden, his legs suspended (into it.)][2] (Abu Awanah)

EXPLANATION: We have seen this Hadith at #965 and 1151. The full account is reported there but here only the related matter is narrated from it. Accordingly, the explanation is found there.

٥٧١ ـ باب ما يقول إذا خرج لحاجته

571. Chapter: Supplication on going out of the house

١١٩٦ ـ حدَّثَنَا محمد قال: أخبرنا عبد الله قال: أخبرنا محمد بن إبراهيم قال: حدثني مسلم بن أبي مريم أن ابن عمر كان إذا خرج من بيته قال: اللهم سلِّمني وسلم مني.

1196.[It is reported by Muslim bin Abu Maryam that when Sayyidina Ibn Umar ﷺ went out of his house he made this supplication,

اللّهم سلّمني وسلم مني.

"O Allah, keep me safe and keep other people safe at my hands".]

١١٩٧ ـ حدَّثَنَا محمد بن الصلت أبو يعلى قال: حدثنا حاتم بن إسماعيل عن عبد الله بن حسين بن عطاء، عن سهيل بن أبي صالح، عن أبيه، عن أبي هريرة، عن النبي ﷺ أنه كان إذا خرج من بيته قال: «بسم الله، التكلان على الله، لا حول ولا قوة إلا بالله».

1197.[It is narrated by Sayyidina Abu Hurayrah ﷺ that when the Prophet ﷺ went out of his house, he made this supplication:

«بسم الله، التكلان على الله، لا حول ولا قوة إلا بالله».

"In the name of Allah (I have come out). I trust in Allah. There is no power

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(1) [١١٩٤] الحارث بن عبيد (عبد الله بن صهبان) الأسدي، أبو العنبسي، الكوفي، ليّن الحديث من السابعة. أخرجه البخاري في التاريخ ٣/ ٤٢٦.

(2) [١١٩٥] أخرجه أبو عوانة في مسند نافع بن الحارث الخزاعي بطريقين. قال له النبي ﷺ: يا نافع أمسك عليّ الباب.

(to keep away from sin) and no night (to perform pious deeds) except with (the help of) Allah."] (1)(Kanz al-Ummat, Amal al-Yaum wa al-heylah, al-Azkar al-Nawawiyah)

٥٧٢ ـ باب هل يُقَدِّم الرَّجلُ رجله بين يدي أصحابه وهل يتكىء بين أيديهم؟

572.Chapter: May a man stretch his feet against a companion and may he recline on a pillow

١١٩٨ ـ **حدَّثَنا** موسى بن إسماعيل قال: حدثنا يحيى بن عبد الرحمٰن العَصري قال: حدثنا شهاب بن عباد العصري، أن بعض وفد عبد القيس سمعه يذكر قال: لما بدا لنا وفي وفادتنا إلى النبي ﷺ سرنا، حتى إذا شارفنا القُدوم تلقانا رجل يُوضع على قعود له فسلم، فرددنا عليه. ثم وقف فقال: ممن القوم؟ قلنا: وفد عبد القيس. قال: مرحباً بكم وأهلاً، إياكم طلبتُ. جئت لأبشّركم، قال النبي ﷺ بالأمس لنا: إنه نظر إلى المشرق فقال: «ليأتينَّ غداً من هذا الوجه (يعني المشرق) خيرُ وفد العرب». فبتُّ أروِّغ حتى أصبحت فشددت على راحلتي، فأمعنت في المسير حتى ارتفع النهار، وهممت بالرجوع، ثم رُفعت رؤوس رواحلكم، ثم ثنى راحلته بزمامها راجعاً يُوضع عَوْدَه على بدئه، حتى انتهى إلى النبي ﷺ ـ وأصحابه حوله من المهاجرين والأنصار ـ فقال: بأبي وأمي، جئت أبشرك بوفد عبد القيس، فقال: «أنّى لك بهم يا عمر؟» قال: هم أولاء على أثري قد أظلوا، فذكر ذلك فقال: «بشَّرك الله بخير» وتهيأ القوم في مقاعدهم، وكان النبي ﷺ قاعداً فألقى ذيل ردائه تحت يده فاتكأ عليه وبسط رجليه. فقدم الوفد ففرح بهم المهاجرون والأنصار. فلما رأوا النبي ﷺ وأصحابه أمرحوا ركابهم فرحاً بهم، وأقبلوا سراعاً، فأوسع القوم، والنبي ﷺ متكىء على حاله، فتخلف الأشجُّ ـ وهو منذر بن عائذ بن منذر بن الحارث بن النعمان بن زياد بن عَصر ـ فجمع ركابهم ثم أناخها وحط أحمالها وجمع متاعها، ثم أخرج عيبةً له وألقىٰ عنه ثياب السفر ولبس حلة، ثم أقبل يمشي مترسلاً، فقال النبي ﷺ: «من سيدكم وزعيمكم وصاحب أمركم؟» فأشاروا بأجمعهم إليه. وقال: «ابنُ سادتكم هذا؟» قالوا: كان آباؤه سادتنا في الجاهلية، وهو قائدنا إلى الإسلام. فلما انتهى الأشجّ أراد أن يقعد من ناحية، استوى النبي ﷺ قاعداً، قال: «ها هنا يا أشج» وكان أول من سمي الأشج ذلك اليوم، أصابته حمارة بحافرها وهو

(1) [١١٩٧] عبد الله بن الحسين بن عطاء بن يسار الهلالي، المدني، مولى ميمونة، ضعيف، من الثامنة. انظر: إتحاف السادة المتقين للزبيدي ١/ ٣٢٦ وكنز العمال للمتقي الهندي ٤١٩٤٢ وعمل اليوم والليلة لابن السني ١٧٣، الأذكار النووية للنووي ٢٥.

فطيم، فكان في وجهه مثل القمر، فأقعده إلى جنبه وألطفه وعرف فضله عليهم، فأقبل القوم على النبي ﷺ يسألونه ويخبرهم، حتى كان بعقب الحديث قال: «هل معكم من أزودتكم شيء؟» قالوا: نعم، فقاموا سراعاً، كل رجل منهم إلى ثقله، فجاءوا بصُبَر التمر في أكفهم، فوضعت على نطع بين يديه، وبين يديه جريدة دون الذراعين وفوق الذراع، فكان يختصر بها، قلَّما يفارقها، فأومأ بها إلى صُبرة من ذلك التمر، فقال: «تسمون هذا العضُوض؟» قالوا: نعم، قال: «وتسمون هذا الصَّرَفان؟» قالوا: نعم، قال: «وتسمون هذا البَرْني؟» قالوا: نعم. قال: «هو خير تمركم وأينعه لكم». وقال بعض شيوخ الحي: «وأعظمه بركة». وإنما كانت عندنا خَصْبة تعلفها إبلنا وحميرَنا، فلما رجعنا من وفادتنا تلك عظمت رغبتنا فيما وفسلناها حتى تحولت ثمارنا منها ورأينا البركة فيها.

1198.[Shahab bin Abad al-Asri reported that he heard some people of the deputation of Abdul Qays narrate:

We were coming to the Prophet ﷺ in the shape of a deputation. When we were about to reach him, we met a man who was speeding up his slow going camel. He offered us salam and we responded to his greeting. Then he stopped and said to us, "Who are you?" We told him that we were a deputation of Abdul Qays and he exclaimed, "Welcome! May your coming be auspicious! I was on the look out for you and I have come to give you the good news. Yesterday, while looking to wards the east, the Prophet ﷺ had told us, "Tomorrow morning the most excellent deputation of he Arabs will come to us from this side, the east.' So, I spent the night restlessly changing sides and when it was dawn, I sped my beast, looking vigilantly along the path until day light set in and (believing that it was too late), I decided to return until I suddenly spied the heads of your beasts from far off".

He went to the Prophet ﷺ who was surrounded by his Companions, the Muhajirs and the Ansars. He said. "May my parents be ransomed to you, I give you the happy tidings of the coming of the deputation of Abdur Qays." The Prophet ﷺ said, "O Umar, where did you meet them!" He said, "Those people are just behind me, coming shortly." When he had said that the Prophet ﷺ said, "May Allah also give you good tidings".

The Companions ؓ arranged thermselves at their own place while the Prophet ﷺ who was seated placed the fringe of his garment under his hand reclined on it, and stertched his legs forward. The members of the deputaion arrived (meanwhile). The Muhajirs and Ansars were happy on their arrival.

The members of the deputation saw the Prophet ﷺ and the Companions ؓ. They left their riding beasts unattended in their happiness at seeing the Prophet ﷺ as though they had left them to graze in the desrt.

(Neither did they tie them nor did they leave them at proper places). They hurried to present themselves to the Prophet ﷺ. The noble Companions ﷺ made the assembly spacious while the Prophet ﷺ continued to sit as he had been.

Al-Ashajj (their chief) was left behind. His title was al-Ahaajj while his name and parentage was Munzir bin Aa'z bin Munzir bin al-Harith bin Nu'man bin Ziyad bin Asar. He gathered all their riding beasts, made them sit, removed their saddles, unloaded the provisions and good from them, took out his turnk and placed in it the clothes that he was wearing and dressed himself in fresh garments. He then walked slowly towards the Prophet ﷺ.

The Prophet ﷺ asked the members of the deputation who their chief and leader was, and all of them pointed towards al-Ahaajj. ("This is our chief," they said,) The Prophet ﷺ asked, "Is he a descendant of your chiefs?" They answered that his fore-fathers had been their chiefs since the pre-Islamic era and then he was their chief who had brought them to Islam and towards progress.

When al-Ashajj came in, he intended to sit down to a side but the Prophet ﷺ sat up and straightened himself and said to him, "Come here, al-Ashajj." That was the first day since when al-Ashajj was given his name. He had received the nickname earlier because when he was a child a she-ass had kicked him on his face with its hoof giving him a scar on the face and it was moon-shaped. (although the injury had healed). The Prophet ﷺ seated him next to him and accorded him kind treatment. The Prophet ﷺ reconciled the excellence he enjoyed over his people.

Those people turned their attention to the Prophet ﷺ and put to him their questions and he satisfied them with answers. After the discussion, the Prophet ﷺ asked them, "Do you have anything to eat?" They said, "Yes," and everyone of them hurried towards his provision, and they brought back some dates in their hands and placed them in a heap on a leather rug before the Prophet ﷺ.

A cane made of date-seed used to be kept with the Prophet ﷺ. It was less than two hand-length but more than one hand-lenght long and the Prophet ﷺ used to lean on it. He outlined (the varieties in) the heap and when they were separated, he pointed out at a heap and said, "You call this varitey of dates al-udood." They said, "Yes." Then he said, "And this kind, you call al-sarfan." They said, "Yes." "And this kind is al-barniy." and they said, "Yes".

The Prophet ﷺ said, "These are your best varities of dates. When they are ripe, they are the best of all".

Some of the elders of the tribe Abdul Qays also included in this narrative that the Prophet ﷺ said, "Compared to the other varities of dates, these are

more blessed." Hitherto, they regarded this variety cheaper than other dates and they fed it to their camels and donkeys. When their deputation returned, they developed a greater taste for the variety of al-barniy. They sowed its seeds and they bore the same fruit. Also, they noted blessings in it.][1] (Ahmad)

EXPLANATION: This Hadith relates many things. One of these is that when the deputation of Abdul Qays arrived, the Messenger of Allah ﷺ was reclining on his garment the hem of which he had gathered as a pillow and he had stretched his legs. It is for this reason that Imam Bukhari رحمه الله has placed this Hadith in this Chapter. We learn from it that it is proper to streach one's legs before one's colleagues. The Messenger of Allah ﷺ did it was allowed to stretch one's legs in the presence of one's friends but, otherwise, it was not his habit to do so.

We are told in Tirmizi:

ولم يرى مقدماً ركبتيه بين يدي جليس له (ترمذي)

[And he was not seen to stretch his legs before anyone sitting with him.]

The Hadith tells us also that the members of the deputation showed great haste in forsaking their riding beasts to present themselves to the Messenger of Allah ﷺ as quickly as possible. However, their chief was very composed and did every thing gently and with decorum. He gathered his riding beast also those of his men. He took off the saddles for small animals and unloaded the luggage collecting them at a place. He changed his travelling garments and donned a new pair of clothes and a robe before going to the Prophet ﷺ who made him sit beside him. We learn from it that we must give due honour and respect to the chief of a people. The Prophet ﷺ also praised the man for his decorum as we have seen in Hadith # 584 to 587.

٥٧٣ ـ باب ما يقول إذا أصبح

573. Chapter: The supplication in the morning

١١٩٩ ـ حدَّثَنا معلى قال: حدثنا وهيب قال: حدثنا سهيل بن أبي صالح، عن أبيه، عن أبي هريرة قال: كان النبي ﷺ إذا أصبح قال: «اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت، وإليك النشور». وإذا أمسى قال: «اللهم بك أمسينا، وبك أصبحنا، وبك نحيا، وبك نموت، وإليك النشور».

1199.[It is narrated by Sayyidina Abu Huryrah رضي الله عنه that the Prophet ﷺ made this supplication in the merning:

«اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت، وإليك النشور».

(1) [١١٩٨] أخرجه أحمد في المسند ٣/ ٤٣٢ ـ ٤/ ٢٩.

"O Allah, with your help do we enter upon the morning, and with your help do we enter upon the evening. With Your help do we live and with Your help do we die. And to You shall be the Resurrection".

And, in the evening, the Prophet ﷺ made this supplication:

«اللهم بك أمسينا، وبك أصبحنا، وبك نحيا، وبك نموت، وإليك النشور».

"O Allah! With Your help do we enter upon the evening, and with Your help do we enter upon the morning. With Your help do we live and with Your help do we die, and to You shall be the Resurrection".(1)

(Tirmizi,Abu Dawood, Ibn Majah, Ahmad)

١٢٠٠ ـ حدَّثَنا محمد بن سلام قال: حدثنا وكيع، عن عبادة بن مسلم الفَزاري قال: حدثني جبير بن أبي سليمان بن جبير بن مطعم قال: سمعت ابن عمر يقول: لم يكن رسول الله ﷺ يدعَ هؤلاء الكلمات إذا أصبح وإذا أمسى: «اللهم إني أسألك العافية في الدنيا والآخرة. اللهم إني أسألك العفو والعافية في ديني ودنياي، وأهلي ومالي، اللهم استر عوراتي، وآمن رَوعاتي، اللهم احفظني من بين يديَّ ومن خلفي، وعن يميني وعن شمالي، ومن فوقي، وأعوذ بعظمتك من أن أغتال من تحتي».

1200.[Sayyidina Ibn Umar رضي الله عنه said that the Messenger of Allah ﷺ never omitted to repeat these words in the morning and evening (meaning, he always made this suplication):

«اللهم إني أسألك العافية في الدنيا والآخرة. اللهم إني أسألك العفو والعافية في ديني ودنياي، وأهلي ومالي، اللهم استر عوراتي، وآمن رَوعاتي، اللهم احفظني من بين يديَّ ومن خلفي، وعن يميني وعن شمالي، ومن فوقي، وأعوذ بعظمتك من أن أغتال من تحتي».

"O Allah, I ask You for peace in this world an the next. O Allah, I ask You for forgiveness, and safety in my faith, in my world, in my household and in my wealth.

"O Allah! Cover my defects, and give me peace from my apprhensions. O Allah! Guard me form my fornt and from my near, from my right and from my left and from above me. And I seek refuge in You lest I be surprised from beneath me. (lest I drown).] (2) (Ibn Majah)

١٢٠١ ـ حدَّثَنا إسحاق قال: حدثنا بقية، عن مسلم بن زياد مولى ميمونة زوج النبي ﷺ قال: سمعت أنس بن مالك قال: قال رسول الله ﷺ: «من قال حين يصبح: اللهم إنا أصبحنا نُشهدك ونُشهد حملة عرشك وملائكتك وجميع خَلقِكَ أنك

(1) [١١٩٩] أخرجه الترمذي في السنن ٣٣٩١، وأبو داود في السنن (كتاب الأدب) ١٠٩، وابن ماجه في السنن ٨، وأحمد في المسند ٢/ ٣٥٤ و٥٢٢.

(2) [١٢٠٠] أخرجه ابن ماجه في السنن ٥٩٥٧.

أنت الله لا إلٰه إلا أنت وحدك لا شريك لك وأن محمداً عبدك ورسولك، إلا أعتق الله ربعه في ذلك اليوم. ومن قالها مرتين أعتق الله نصفه من النار، ومن قالها أربع مرات أعتقه الله من النار في ذلك اليوم».

1201.[It is reported by Sayyidina Anas Maalik ﷺ that the Messenger of Allah ﷺ said, "If anyone makes the following supplication in the morning then Alah will free one-fourth of him from the Fire. If he repeats a second time then Allah will free half of him from the fire-and if he makes the supplication four times then Allah will free the whole of him that day from the fire.

اللهم إنا أصبحنا نُشهدك ونُشهد حملة عرشك وملائكتك وجميع خَلقِكَ أنك أنت الله لا إلٰه إلا أنت وحدك لا شريك لك وأن محمداً عبدك ورسولك.

(O Allah! we enter upon this morning while we call You to bear witness and we call bearers of Your throne and(all) Your angels and the whole of Your creation to bear witness that, indeed You are Allah and there is no, god save You, and You are Alone, and You have no partner, and that, indeed Muhammad is YOur slave and Your Messenger)."][1] (Kanz al-Ummal).

٥٧٤ ـ باب ما يقول إذا أمسى

574. Chapter: The Supplication in the evening

١٢٠٢ ـ حدَّثَنَا سعيد بن الربيع قال: حدثنا شعبة، عن يعلى بن عطاء قال: سمعت عمرو بن عاصم قال: سمعت أبا هريرة يقول: قال أبو بكر: يا رسول الله! علمني شيئاً أقوله إذا أصبحت وأمسيت، قال: «قل: اللهمَّ عالمَ الغيب والشهادة، فاطرَ السماوات والأرض، [ربَّ كل شيء ومليكه]، أشهد أن لا إلٰه إلا أنت، أعوذ بك من شر نفسي ومن شر الشيطان وشركه. قله إذا أصبحت، وإذا أمسيت، وإذا أخذت مضجعك».

1202.[Sayyidina Abu Hurayrah ﷺ said that, Sayyidina Abu Bakr ﷺ requested the Prophet ﷺ, "O Messenger of Allah, teach me a supplication that I may make in the morning and evening." The Prophet ﷺ said, "Say:

اللّهم عالم الغيب والشهادة فاطر السماوات والأرض كل شيء يكفيك. أشهد أن لا إلٰه إلا أنت، أعوذ بك من شر نفسي ومن الشيطان وشركه.

(O Allah! knower of the unseen and the seen, Originator of the heavens and the earth, eveything is in Your Hands. I testify that there is no god besides You. I seek refuge in You from the mischief of my soul and from the mischief of the devil and his polytheism (ascribing partners to You).

The Prophet ﷺ added, "Say this every morning and evening and when you retice to bed."] [2] (Tirmizi, Ahmad)

(1) [١٢٠١] انظر: كنز العمال للمتقي الهندي ٣٤٩٢.

(2) [١٢٠٢]أخرجه الترمذي في السنن ٣٣٩٢، وأحمد في المسند ١/ ١٠ ـ ٢/ ٢٩٧.

١٢٠٣ ـ حدَّثَنَا مسدد قال: حدثنا هشيم، عن يعلى، عن عمرو، عن أبي هريرة... مثله. وقال: «ربَّ كل شيء ومليكه» وقال: «شرَّ الشيطان وشركِه».

1203.[It is narrated by Sayyiidna Abu Hurayrah ﷺ with these words too:

«ربَّ كل شيء ومليكه».

"Lord of all things and their Master.

and also:

«شرَّ الشيطان وشركِه».

"mischief of the devil and ascribing partners (to You)"]

١٢٠٤ ـ حدَّثَنَا خطاب بن عثمان قال: حدثنا إسماعيل، عن محمد بن زياد، عن أبي راشد العبراني: أتيت عبد الله بن عمرو فقلت له: حدثنا بما سمعتَ من رسول الله ﷺ، فألقى إليَّ صحيفة فقال: هذا ما كتب لي النبي ﷺ. فنظرت فيها فإذا فيها: إن أبا بكر الصديق رضي الله عنه سأل النبي ﷺ قال: يا رسول الله علمني ما أقول إذا أصبحت وإذا أمسيت. فقال: «يا أبا بكر قل: اللهمَّ فاطر السماوات والأرض، عالم الغيب والشهادة، رب كل شيء ومليكه، أعوذ بك من شر نفسي وشر الشيطان وشركه، وأن أقترفَ على نفسي سوءاً، أو أجرَّه إلى مسلم».

1204.[It is reported by Abu Rashid al-Jubrani that he visited Sayyidina Abudllah bin Amr ﷺ and said,"Tell us something that you might have heard from the Messenger of Allah ﷺ." So, he placed before him a paper on whch something was written, and he said, "This is that which the Prophet ﷺ had written for me".

Abu Rashid read it and found this things written on it:

Sayyidina Abu Bakr ﷺ requested the Prophet ﷺ, "O Messenger of Allah, teach me a supplication that I might make every morning and evening." The Prophet ﷺ said to him, "O Abu Bakr make this supplication:

اللهمَّ فاطر السماوات والأرض، عالم الغيب والشهادة، رب كل شيء ومليكه، أعوذ بك من شر نفسي وشر الشيطان وشركه، وأن أقترفَ على نفسي سوءاً، أو أجرَّه إلى مسلم.

O Allah, Originator of the heavens and earth, knower of the unseen and the seen. Lord and Master of all things. I seek refuge in You from the mischief of my soul and the mischief of the devil and his ascribing partners to You and that I should do something undesirable to my soul (self) or commit it over a Muslim (causing him hardship)"][1] (Tirmizi,Abu Dawood, Ahmad).

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(1) [١٢٠٤] أخرجه الترمذي في السنن ٣٥٢٩، وأبو داود في السنن (كتاب الأدب) ب١٠٩، وأحمد في المسند ١/٩.

٥٧٥ ـ باب ما يقول إذا أوى إلى فراشه

575. Chapter: The supplication on retiring to bed

١٢٠٥ ـ حدَّثَنَا قبيصة وأبو نعيم قالا: حدثنا سفيان، عن عبد الملك بن عمير، عن رِبْعي بن حِراش، عن حُذيفة قال: كان النبي ﷺ إذا أراد أن ينام قال: «باسمكَ اللهم أموت وأحيا». وإذا استيقظ من منامه قال: «الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور».

1205.[It is narrated by Sayyidina Huzayfah ﷺ that when the Prophet ﷺ decided to go to sleep, he made this supplication:

«باسمكَ اللهم أموت وأحيا».

"In Your name, O Allah, do I live and I die."

And when he got up from sleep, he made this supplication:

«الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور».

"All praise belongs to Allah who restored us to life, having caused us to die, and to Him shall be the Resurrection".]

١٢٠٦ ـ حدَّثَنَا سليمان بن حرب قال: حدثنا حماد عن ثابت، عن أنس قال: كان النبي ﷺ إذا أوى إلى فراشه قال: «الحمد لله الذي أطعمنا وسقانا وكفانا وآوانا، كم ممن لا كافي له ولا مؤوي».

1206.[Sayyidina Anas ﷺ said that when the Prophet ﷺ retired to his bed he made this supplication:

«الحمد لله الذي أطعمنا وسقانا وكفانا وآوانا، كم ممن لا كافي له ولا مؤوي».

"All raise belongs to Allah who gave us food and drink, provided us sufficiently and gave us place for shelter! How many are there who have neither a provider nor a shelter".]

١٢٠٧ ـ حدَّثَنَا أبو نعيم ويحيى بن موسى قالا: حدثنا شبابة بن سوار قال: حدثني المغيرة بن مسلم، عن أبي الزبير، عن جابر قال: كان رسول الله ﷺ لا ينام حتى يقرأ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ [السجدة: 1، 2]، و ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾ [الملك: 1].

قال أبو الزبير: فهما يفضلان كل سورة في القرآن بسبعين حسنة، ومن قرأهما كتب له بهما سبعون حسنة، ورفع بهما له سبعون درجة، وحط بهما عنه سبعون خطيئة.

1207.[Sayyidina Jabir ﷺ said that the Messenger of Allah ﷺ did not go to sleep until he had recited the surah alif laam meem tanzeel[1] (al-Sajdah,32) and surah al-Mulk (67).]

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(1) [١٢٠٧] أخرجه النسائي وابن أبي شيبة وصححه الحاكم، وأخرج الترمذي القطعة الأولى فقط، والدارمي بلفظ (متين).

[Abu al-Zubayr said that both these surah are excellent over every other surah of the Quran by seventy virtues. Anyone who recited both of them will fetch reward for seventy pious deeds. He will have his rank raised seventy degrees because of both of them and seventy bad deeds will be removed from him.] (al-Nasa'i,Ibn Shaybah, al-Hakim, Tirmizi (the first part only) & Darami).

١٢٠٨ ـ حدَّثَنَا محمد بن محبوب قال: حدثنا عبد الواحد قال: حدثنا عاصم الأحول، عن شميط (أو سميط)، عن أبي الأحوص قال: قال عبد الله: النوم عند الذكر من الشيطان، إن شئتم فجربوا؛ إذا أخذ أحدكم مضجعه وأراد أن ينام فليذكر الله عز وجل.

1208.[It is narrated by Abu al-Ahwas that Sayydina Abudullah ﷺ said, "It is from the devil that a man gets the urge to sleep when he engages in zikr (rememberance of Allah).

If you wish you may try it. When one of you comes to his bed and intends to sleep, let him begin remembrance of Allah (zikr).]

١٢٠٩ ـ حدَّثَنَا أبو نعيم قال: حدثنا سفيان، عن ليث، عن أبي الزبير عن جابر قال: كان النبي ﷺ لا ينام حتى يقرأ تبارك وألم تنزيل السجدة.

1209. [Sayyidina Jabir ﷺ said that the Prophet ﷺ did not go to sleep unless he had recited surah Tabarak allazi (alMulk, 67) and surah alif laam meem tanzeel (al-Sajdah,32)][(1)] (Tirmizi, Hakim)

١٢١٠ ـ حدَّثَنَا محمد بن سلام قال: أخبرنا عبدة، عن عبيد الله، عن سعيد بن أبي سعيد المقبري، عن أبيه، عن أبي هريرة قال: قال رسول الله ﷺ: «إذا أوى أحدكم إلى فراشه فليحلَّ داخلة إزاره، فلينفض بها فراشه، فإنه لا يدري ما خلف في فراشه. وليضطجع على شقه الأيمن وليقل: باسمك وضعتُ جنبي. فإن احتبستَ نفسي فارحمها، وإن أرسلتها فاحفظها بما تحفظ به الصالحين»، أو قال: «عبادك الصالحين».

1210.[It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger ofAllah ﷺ said, "When one of you entires to his bed, he must brush his bedding with the utmost hem of his lower garment because he does not know what had been on his bedding behind him. (when he was away). He should lie down on his right side and make this supplication:

باسمك وضعتُ جنبي. فإن احتبستَ نفسي فارحمها، وإن أرسلتها فاحفظها بما تحفظ به الصالحين»، أو قال: «عبادك الصالحين.

"O Allah, in Your name, I lay my side (on the bed). If You withhold my

(1) [١٢٠٩] أخرجه الترمذي والحاكم في التفسير عن صفوان أو أبي صفوان. وقال: صحيح على شرط مسلم.

soul then have mercy on it. And, if You send it back then guard it as You do guard the righteous (or, he said,) Your righteous slaves."][1] (Ahmad)

١٢١١ ـ **حدَّثَنَا** [عبد الله بن سعيد أبو سعيد الأشج، حدثنا] عبد الله بن سعيد بن خازم أبو بكر النخعي قال: أخبرنا العلاء بن المسيب، عن أبيه، عن البراء بن عازب قال: كان النبي ﷺ إذا أوى إلى فراشه نام على شقه الأيمن ثم قال: «اللهمَّ وجهتُ وجهي إليك، وأسلمت نفسي إليك، وألجأت ظهري إليك. رهبة ورغبة إليك لا منْجا ولا ملجأ منك إلا إليك. آمنت بكتابك الذي أنزلتَ ونبيك الذي أرسلتَ» قال: «فمن قالهن في ليلة ثم مات مات على الفطرة».

1211.[It is reported by Sayyidina Bara bin Aazib ﷺ that when the Prophet ﷺ retired for the night he lay down on the bed on his right side and made this supplication:

«اللهمَّ وجهتُ وجهي إليك، وأسلمت نفسي إليك، وألجأت ظهري إليك. رهبة ورغبة إليك لا منْجا ولا ملجأ منك إلا إليك. آمنت بكتابك الذي أنزلتَ ونبيك الذي أرسلتَ».

"O Allah, I have turned my face to You, handed over my soul to You, commited my back to You out of desire for and fear of You. There is no refuge and no place of safety from You except by having resourse to You. I have believed in Your Book which You have sent down, and in Your Prophet whom You have sent".

He added, " If anyone who repeats these words (in the night) and dies that night then he will have died on the true religion[2]. (Tabarani)

١٢١٢ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا وهيب قال: حدثنا سهيل بن أبي صالح، عن أبيه، عن أبي هريرة قال: كان رسول الله ﷺ يقول إذا أوى إلى فراشه: «اللهمَّ ربَّ السماوات والأرض، وربَّ كل شيء، فالقَ الحب والنوى، منزل التوراة والإنجيل والقرآن. أعوذ بك من كل ذي شر أنت آخذ بناصيته. أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض عني الدَّين وأغنني من الفقر».

1212.[It is narrated by Sayyidina Abu Hurayrah ﷺ that when the Messenger of Allah ﷺ went to bed he made this supplication:

«اللهمَّ ربَّ السماوات والأرض، وربَّ كل شيء، فالقَ الحب والنوى، منزل التوراة والإنجيل والقرآن. أعوذ بك من كل ذي شر أنت آخذ بناصيته. أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت

(1) [١٢١٠] أخرجه أحمد في المسند ٢/ ٢٩٥.

(2) [١٢١١] انظر: المعجم الطبراني الصغير ١/ ٩.

الباطن فليس دونك شيء، اقض عني الدَّين وأغنني من الفقر».

"O Allah, Lord of the heavens and the earth and Lord of every thing who splits the grain and the kernel, Who has sent down the Torah, the Injeel and the Qur'an. I seek refuge in You from the evil of every evil agent whose forelock You seize. You are the First and there is nothing before You, and You are the last and there is nothing after you. You are the obvious and there is nothing above You and you are the Latent and there is nothing beyond You. So, do pay the debt for me and grant me freedom from poverty.][1] (Muslim,Tirmizi, Ibn Dajah, Ahmad)

٥٧٦ ـ باب فضل الدعاء عند النوم

576. Chapter: Merits of supplication at time of sleeping

١٢١٣ ـ **حدَّثَنَا** مسدد قال: حدثنا عبد الواحد بن زياد قال: حدثنا العلاء بن المسيب قال: حدثني أبي، عن البراء بن عازب قال: كان رسول الله ﷺ إذا أوى إلى فراشه نام على شقه الأيمن ثم قال: «اللهمَّ أسلمتُ نفسي إليك، ووجهت بوجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك. رغبة ورهبة إليك. لا مَنجا ولا ملجأ منك إلا إليك. آمنت بكتابك الذي أنزلت، ونبيك الذي أرسلت» قال رسول الله ﷺ: «من قالهن ثم مات تحت ليلته مات على الفطرة».

1213.[Sayyidina Bara bin Aazib ﷺ said that when the Messenger of Allah ﷺ came to his bed he made this supplication:

«اللهمَّ أسلمتُ نفسي إليك، ووجهت بوجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك. رغبة ورهبة إليك. لا مَنجا ولا ملجأ منك إلا إليك. آمنت بكتابك الذي أنزلت، ونبيك الذي أرسلت».

"O Allah, I have handed over my soul to You, turned my face to you, entrusted my affairs to You, committed my back to You out of desire for and fear of You. There is no refuge and no place of safety for You except by having recours to You. I have believed in Your Book which You have sent down and Your Prophet whom You have sent".

The Messenger of Allah ﷺ said, "If anyone who makes this supplication and dies that very night then he has died on the ture religion."][2] (Tirmizi, Abu Dawood, Ibn Majah, Ahmad).

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(1) [١٢١٢]أخرجه مسلم في الصحيح (كتاب الذكر والدعاء) ٦١ ـ ٦٢ ـ ٦٣، والترمذي في السنن ٣٤٨١ وابن ماجه في السنن ٣٨٣١، وأحمد في المسند ٢/٥٣٦.

(2) [١٢١٣] أخرجه الترمذي في السنن ٣٥٧٤، وأبو داود في السنن ٥٣٣٠، وابن ماجه في السنن ٣٨٧٦، وأحمد في المسند٤/ ٢٩٠.

١٢١٤ ـ حدَّثَنَا محمد بن المثنى قال: حدثنا ابن أبي عدي، عن حجاج الصواف، عن أبي الزبير، عن جابر قال: إذا دخل الرجل بيته أو أوى إلى فراشه ابتدره ملك وشيطان. فقال الملك: اختم بخير. وقال الشيطان: اختم بشر. فإن حمد الله وذكره أطرده وبات يكلأه. فإذا استيقظ ابتدره ملك وشيطان فقالا مثله. فإن ذكر الله وقال: الحمد لله الذي رد إليَّ نفسي بعد موتها ولم يمتها في منامها. الحمد لله الذي ﴿يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾ [فاطر: 41]، **الحمد لله الذي** ﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾، إلى: ﴿لَرَءُوفٌ رَّحِيمٌ﴾ [الحج: 65]، **فإن مات مات شهيداً، وإن قام فصلى صلى في فضائل.**

1214.[Sayyidina Jabir ﷺ said that when a man goes to his house to his bed, an angel and a devil rush towards him. The angel tells him that he should terminate his affairs on a virtuous note while the devil tells him to end it with an evil task. If he hymns the praise of Allah and mentions His name then the angel drives away the devil and the man passes the night with the angel guarding over him.

When the man wakes up from sleep, the angel and the devil both rush towards him and say the same things (they had said in teh night).

So, if he (behaves as earlier he will)remember Allah and make this supplication:

الحمد لله الذي رد إليَّ نفسي بعد موتها ولم يمتها في منامها. الحمد لله الذي ﴿يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾ [فاطر: 41]، **الحمد لله الذي** ﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾، إلى: ﴿لَرَءُوفٌ رَّحِيمٌ﴾ [الحج: 65].

"All praise belongs to Allah who returned to me my soul and did not cause it to die in its sleep. All praise belongs to Allah who sustains the heavens and earth lest they waste away. And if they fail there is none who can sustain them thereafter. Surely, He is Most Clement, off-Forgiving. (Surah Fatir, 35:41)

All Praise belongs to Allah who withholds the heaven from falling on the earth except with His leave. Surely, Allah is Most kind and Merciful to mankind".

If he (who makes this supplication) dies (that very night) then he will get the reward of a martyr. And if he arose (and offered tahajjud prayer) then his prayer will be very meritorious.] surah patil, 35:41

٥٧٧ ـ باب يضع يده تحت خده

577. Chapter: Placing the palm below the cheek

١٢١٥ ـ حدَّثَنا قبيصة بن عقبة قال: حدثنا سفيان، عن أبي إسحاق، عن البراء قال: كان النبي ﷺ إذا أراد أن ينام وضع يده تحت خده الأيمن ويقول: «اللهم قِني عذابَك يوم تبعث عبادك».

1215. [Sayyidina Bara ﷺ has reported that when the Prophet ﷺ decided to sleep, he placed his palm below his right cheek and made this supplication:

اللّهم قني عذابك يوم تبعث عبادك.

"O Allah protect me from Your punishment on the Day You will resurrect Your slaves."]

٠٠٠ ـ حدَّثَنا مالك بن إسماعيل قال: حدثنا إسرائيل، عن أبي إسحاق، عن البراء، عن النبي ﷺ. . . مثله.

The same Hadith is reported through another line of transmission.[1] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

٥٧٨ ـ باب

578. Chapter: (untitled)

١٢١٦ ـ حدَّثَنا أبو نعيم قال: حدثنا سفيان، عن عطاء، عن أبيه عن عبد الله بن عمرو، عن النبي ﷺ قال: «خَلَّتان لا يحصيهما رجل مسلم إلا دخل الجنة. وهما يسير، ومن يعمل بهما قليل». قيل: وما هما يا رسول الله؟ قال: «يكبِّر أحدكم في دُبر كل صلاة عشراً، ويحمد عشراً، ويسبِّح عشراً. فذلك خمسون ومائة على اللسان، وألف وخمسمائة في الميزان» فرأيت النبي ﷺ يعدُّهن بيده. «وإذا أوى إلى فراشه سبَّحه وحمده وكبَّره فتلك مائة على اللسان، وألف في الميزان، فأيكم يعمل في اليوم والليلة ألفين وخمسمائة سيئة؟» قيل: يا رسول الله، كيف لا يحصيهما قال: «يأتي أحدكم الشيطانُ في صلاته فيذكِّره حاجة كذا وكذا، فلا يذكره».

1216.[Sayyidina Abdullah bin Amr ﷺ said, that the Prophet ﷺ said, "There are two things which if a Muslim abides by them, he will go to Paradise. Both of them are easy to observe but there are few people who keep to both of them." He was aksed, "Messenger of Allah, what are the two things"?

The Prophet ﷺ said, "(The first thing is) After every prayer say Allahu

(1) [١٢١٥]أخرجه أبو داود (كتاب الأدب) ب١٠٦، والترمذي في السنن ٣٣٩٨، وابن ماجه في السنن ٣٨٧٧، وأحمد في المسند ١/ ٤٠٠ ـ ٤/ ٢٨١ ـ ٦/ ٢٨٨.

Akbar, ten times, al-Hamdu lillah ten times,subhan Allah ten times. These will count on the tongue a hundred and fifty but (on the Day of Resurrection) they will be one thousand and five hunded in the scale".

The narrator said that he saw the Prophet ﷺ count these expression on his hand.

"(The second thing is) when a man comes to his bed, he must ascribe the tasbeeh, tahmeed and takbeer (glorification, praise and extolling) of Allah (namely subhan Allah, al-Hamdulillah and Allahu Akbar). He should say Subhan Allah thirty-three times, al-Hamdullilah thirty three times and Allahu Akbar thirty-four times. They will count on the tongue as hundred but)on the Day of Resurrection) in the scale they will measure to one thousound. Now, tell me who is there among you who commits two thousound five hundred sins".

He was told, "Messenger of Allah, why will one not abide by it?" The Prophet ﷺ said, "The devil will come to you when you are in prayer and remind you of different needs (so you will go after them as soon as you finish prayers) and you will not engage in zikr".

EXPLANATION: Imam Bukhari رحمه الله has abridged the Hadith somewhat. He has not narrated the concluding part of the Hadith. This Hadith is found in Tirmizi and Abu Dawood.

The concluding part of the Hadith tells us that when a man lies down to sleep, the devil wil try to put him to sleep so that he is unable to recite the tasbeeh, tahmeed and takbeer. (Mishkat, P 211)

If the three expressions, subhan Allah, al-Hamdulillah and Allahu Akbar are recited ten times each after every prayer then after the five daily prayers the total will come to one hundred and fifty. At the rate of ten pious deeds against one the reward will come to one thousand and five hundred. In the same way, if these are recited a hundred times at night then the reward will be worth one thousand pious deeds. That will add up to two thousand five hundred pious deeds. This is what the Messenger of Allah ﷺ had in mind when he saidm "Will any of you commit two thousand five hundred sins in a day and night?" Obviously, one does not commit as many sins and if a man practices this advice then his pious deeds will always exceed his sins. This number is calculated if a man repeats every expression only ten times after every prayer. But, if he repeats the three expressions a hunded times aftrer every prayer as suggested in other Ahadith then he will amass a large wealth of pious deeds.

٥٧٩ - باب إذا قام من فراشه ثم رجع فلينفضه

579. Chapter: When he gets up from his bed to come back later he must dust it up on return

١٢١٧ - حدَّثَنَا إبراهيم بن المنذر قال: حدثنا أنس عن عياض، عن عبيد الله قال:

حدثني سعيد المقبري، عن أبيه، عن أبي هريرة قال: قال النبي ﷺ: «إذا أوى أحدكم إلى فراشه فليأخذ داخلة إزاره فلينفض بها فراشه وليسمِّ الله، فإنه لا يعلم ما خلفه بعده على فراشه، فإذا أراد أن يضطجع فليضطجع على شقه الأيمن، وليقل: سبحانك ربي، بك وضعت جنبي، وبك أرفعه، إن أمسكتَ نفسي فاغفر لها، وإن أرسلتها فاحفظها بما تحفظ به عبادَك الصالحين».

1217. [It is narrated by Sayyidina Abu Hurayrah that the Prophet ﷺ said, "When one of you comes to his bed, he should dust his bedding with the inner extremity of his lower garment and call the name of Allah, for he does not know what has come on to it since he left it. Then, as he lies down, he should turn to his right side and make this supplication:

سبحانك ربي، بك وضعت جنبي، وبك أرفعه، إن أمسكتَ نفسي فاغفر لها، وإن أرسلتها فاحفظها بما تحفظ به عبادَك الصالحين.

"Glorified are You, my Lord! In Your name I lay down my side and in Your name I raise it up. If You keep my soul have mercy on it, but if You let it return, guard it with that with which You guard Your upright slaves)."][1] (Abu Dawood, Ahmad)

We have seen this Hadith at #1210.

٥٨٠ ـ باب ما يقول إذا استيقظ بالليل

580. Chapter: What should one say when he gets up at night

١٢١٨ ـ **حدَّثَنا** معاذ بن فضالة قال: حدثنا هشام الدستوائي، عن يحيى (هو ابن أبي كثير) عن أبي سلمة قال: حدثني ربيعة بن كعب قال: كنت أبيتُ عند باب النبي ﷺ فأعطيه وَضوءه. قال: فأسمعه الهَوِيَّ من الليل يقول: «سمع الله لمن حمده» وأسمعه الهويَّ من الليل يقول: «الحمد لله رب العالمين».

1218. [Rabi'ah bin Ka'b said that he used to spend the night near the Prophet's ﷺ door. He arranged for water for ablution for the Prophet ﷺ (at Tahajjud). When he awoke, Rabi'ah heard the Prophet ﷺ say for a long time.

"Allah has heard him who praises Him سمع الله لمن حمده

and he heard him say for a long time الحمدالله رب العالمين "All praise belongs to Allah."][2] (Ahmad)

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(1) [١٢١٧] أخرجه أبو داود (كتاب الأدب) ١٠٦، وأحمد في المسند ٢/ ٤٣٢ ـ ٤٣٣.

(2) [١٢١٨] أخرجه أحمد في المسند ١/ ٣٣٣ ـ ٢/ ٢٥٥ ـ ٣/ ٨٧.

٥٨١ ـ باب من نام وبيده غَمَر

581. Chapter: Sleeping with greasy hands

١٢١٩ ـ **حدَّثَنَا** أحمد بن إشكاب قال: حدثنا محمد بن فضيل، عن ليث عن محمد بن عمرو بن عطاء، عن ابن عباس، عن النبي ﷺ قال: «من نام وبيده غَمَر قبل أن يغسله فأصابه شيء فلا يلومن إلا نفسه».

1219.[It is reported by Sayyidina Ibn Abbas ﵄ that the Prophet ﷺ said, "If anyone goes to sleep while he has something greasy on his hand and he does not wash it so that he is troubled later because of that then he should blame himself."](1) (Abu Dawood, Ahmad)

١٢٢٠ ـ **حدَّثَنَا** موسى قال: حدثنا حماد بن سلمة، عن سهيل، عن أبيه، عن أبي هريرة، عن النبي ﷺ قال: «من بات وبيده غَمَر، فأصابه شيء، فلا يلومنَّ إلا نفسه».

1220.[It is reported by Sayyidina Abu Hurayrah ﵁ that the Prophet ﷺ said, "If a person spends the night wihle some greasy substance lies on his hand and he faces hardship because of that then he should blave his own self."](2)

EXPLANATION: Greasy substance on the hand might include sweet or any such thing. If a man goes to sleep without washing his hands then a rat or any other animal might bite him. He has no one else to blame in such cases, for he acted stupidly and lazily in not washing his hands.

٥٨٢ ـ باب إطفاء المصباح

582. Chapter: Extinguishing the tantern

١٢٢١ ـ **حدَّثَنَا** إسماعيل قال: حدثني مالك، عن أبي الزبير المكي، عن جابر بن عبد الله، أن رسول الله ﷺ قال: «أغلقوا الأبواب، وأوكئوا السقاء، وأكفوا الإناء، وخمروا الإناء، وأطفئوا المصباح، فإن الشيطان لا يفتح غَلَقاً، ولا يحل وكاءًا، ولا يكشف إناءًا، وإن الفويسقة تضرم على الناس بيتهم».

1221.[Sayyidina Jabir bin Abdullah ﵁ has narrated that the Messenger of Allah ﷺ said, "Shut the doors, tie close the Mouth of the water skins, upturn the vessels, cover their vessels and extinguish the lantern because the devil does not open closed doors untie laces (that tie up the mouth of water-skin) or uncover covered vessels, and the rat burns down people's homes."](3) (ahmad).

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(1) [١٢١٩] أخرجه أبو داود في السنن (كتاب الأطعمة) ب٥٤، وأحمد في المسند ٢/ ٢٦٣.

(2) [١٢٢٠] انظر: المصادر في الحديث السابق.

(3) [١٢٢١] أخرجه أحمد في المسند ٣/ ٣٨٦.

EXPLANATION: The Hadith instructs us to observe these things at night before going to sleep. In this way, we will be protected from the mischief of the devil an rats and other animals.

The Prophet's ﷺ advice to upturn the vessels is given as an alternative when there is nothing with which they may be covered. The devil can do only that which Allah has given him ability to do. He cannot open closed doors or untie the mouths of waterskins. He cannot lift up the covers over vessels.

Imam Bukhari رحمه الله has observed brevity in this Hadith. It is stated in a version: "while shuting the door, tying the string to the mouth of a waterskin, or covering a vessel, take the name of Allah (meaning,recite Bismillah)." It is also stated there, "If there is nothing to cover a vessel with the place stick or such a thing on its mouth." (Mishka al-Mansabeeh P 382) we will see something of it in Hadith #1234, later on.

١٢٢٢ ـ حدَّثَنَا عبد الله بن محمد قال: حدثنا عمرو بن طلحة قال: حدثنا أسباط، عن سماك بن حرب، عن عكرمة، عن ابن عباس قال: جاءت فأرة فأخذت تجر الفتيلة، فذهبت الجارية تزجرها. فقال النبي ﷺ: «دعيها» فجاءت بها فألقتها على الخمرة التي كان قاعداً عليها، فاحترق منها مثل موضع دِرْهم، فقال رسول الله ﷺ: «إذا نمتم فأطفئوا سرجكم، فإن الشيطان يدل مثل هذه فتحرقكم».

1222.[Sayyidina Ibn Abbas رضي الله عنه said that a rat came before a lamp and pulled at its wig to take it away. A girl ran to stop it but the Prophet ﷺ asked her to leave it alone. The rat pulled out the wig and dropped it on the mat on which the Prophet ﷺ was sitting, and that burned a hole in the mat about the size of a dinar in diameter. The Messenger of Allah ﷺ said, "When you are about to sleep then extinguish the lamp because the devil teached the rat to make such mischief which burns down your property and may harm a man even."][(1)] (Abu Dawood)

EXPLANATION: The Prophet ﷺ disallowed the girl from preventing the rat take away the twig because people may see its mischeif practically.

١٢٢٣ ـ حدَّثَنَا أحمد بن يونس قال: حدثنا أبو بكر، عن زيد بن أبي زياد، عن عبد الرحمٰن بن أبي أنعم، عن أبي سعيد قال: استيقظ النبي ﷺ ذات ليلة، فإذا فأرة قد أخذت الفتيلة، فصعدت بها إلى السقف لتحرق عليهم البيت فلعنها النبي ﷺ وأحل قتلها للمُحْرِم.

1223. [Sayyidina Abu Sa'eed رضي الله عنه said that one night when the Prophet ﷺ awoke from sleep, he saw a rat climbing to the roof with a burning lamp so

(1) [١٢٢٢] أخرجه أبو داود في السنن ٥٢٤٧.

that he may set the house and its dwellers at fire. The Prophet ﷺ cursed the rat and made it lawful for a muhrim to kill it.][1] (Hakim Tahawi)

A muhrim is a pilgrim (for Hajj or Umrah) who has assumed the ihram which is a state of the pilgrim when certain things are disallowed to him and he has to do certain other things including wrapping himself in two sheets of unstitched cloth.

٥٨٣ - باب لا تُترك النار في البيت حين ينامون

583. Chapter: Do not leak burning fire in the house when you go to sleep

١٢٢٤ - **حدَّثَنَا** أبو نُعيم قال: حدثنا ابن عيينة، عن الزهري، عن سالم، عن أبيه، عن النبي ﷺ قال: «لا تتركوا النار في بيوتكم حين تنامون».

1224.[It is reported by Saalim on the authority of his father (Abdullah bin Umar ﷺ) that the Prophet ﷺ said, "Do not leave burning fires in your homes when you go to sleep." (Extinguish them or bury them under earth.)][2] (Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

١٢٢٥ - **حدَّثَنَا** عبد الله بن يزيد قال: حدثنا سعيد بن أبي أيوب قال: حدثني يزيد بن عبد الله بن الهاد عن نافع، عن ابن عمر، قال: قال عمر رضي الله عنه: إن النار عدوٌّ فاحذروها. فكان ابن عمر يتبع نيران أهله ويطفئها قبل أن يبيت.

1225. [It is reported by Sayyidina Ibn Umar ﷺ that Sayyidina Umar ﷺ said, "Surely the fire is an enemy. So protect yourself from it".]

فكان ابن عمر يتبع نيران أهله ويطفئها قبل أن يبيت.

[Sayyidina Ibn Umar ﷺ was very careful of burning fire in his home and used to extinguish it before he went to sleep.]

١٢٢٦ - **حدَّثَنَا** ابن أبي مريم قال: أخبرنا نافع بن يزيد قال: حدثني ابن الهاد قال: حدثني نافع، عن ابن عمر، سمع النبي ﷺ يقول: «لا تتركوا النار في بيوتكم؛ فإنها عدوّ».

1226.[It is reported by Sayyidina Ibn Umar ﷺ that he heard the Prophet ﷺ say, "Do not leave fire burning in your homes because it is an enemy."][3]

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(1) [١٢٢٣] أخرجه الحاكم قال: إسناده صحيح والطحاوي في أحكام القرآن، وفيه أن يزيد بن أبي نعيم سأل أبا سعيد الخدري: لَمَ سميت الفأرة فويسقة؟ فقال ..... الحديث.

(2) [١٢٢٤] أخرجه المصنف في الصحيح ٨/ ٨١، ومسلم في الصحيح (كتاب الأشربة) ب٢ رقم١٠٠، وأبو داود في السنن ٥٢٤٦، والترمذي في السنن ٣/ ١٨، وابن ماجه في السنن ٣٧٦٩، وأحمد في المسند ٢/ ٧ - ٨/ ٤٤.

(3) [١٢٢٦] انظر: مصادر الحديث رقم ١٢٢٤.

١٢٢٧ ـ **حدَّثنا** محمد بن العلاء قال: حدثنا حماد بن أسامة، عن يزيد بن عبد الله، عن أبي بردة، عن أبي موسى قال: احترق بالمدينة بيت على أهله من الليل فحُدِّث بذلك النبي ﷺ فقال: «إن [هذه] النار عدو لكم، فإذا نمتم فأطفئوها عنكم».

1227.[Sayyidina Abu Musa ﵁ said that fire engulfed a house in Madinah one night. The Prophet ﷺ was told of it and he said, "Surely, fire is your enemy.When you are about to sleep, extinguish it".]

٥٨٤ ـ باب التيمّن بالمطر

584. Chapter: Receive blessings from rain

١٢٢٨ ـ **حدَّثنا** بشر بن الحكم قال: حدثنا محمد بن ربيعة، عن السائب بن عمر، عن أبي مليكة، عن ابن عباس، أنه كان إذا مطرت السماء يقول: يا جارية، أخرجي سرجي، أخرجي ثيابي. ويقول: ﴿وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَـٰرَكًا﴾ [ق: 9].

1228.[It is reported by Abu Mulaykah that when rain descended from the heavens, Sayyidina Ibn Abbas ﵁ used to say, "O Lord! Bring out my saddle and my garments." And, he recited this verse of the Qur'an:

ونزلنا من السماء ماء مباركاً.

«And We send down from the heaven blessed water} (Qaf, 50:9)

EXPLANATION: He used to go out for a little while on his riding beast and let rain drops fall on him.

٥٨٥ ـ باب تعليق السوط في البيت

585. Chapter: Suspending the rod in house

١٢٢٩ ـ **حدَّثنا** إسحاق بن أبي إسرائيل قال: حدثنا النضر بن علقمة أبو المغيرة، عن داود بن علي، عن أبيه، عن ابن عباس، أن النبي ﷺ أمر بتعليق السوط في البيت.

1229.[Sayyidina Ibn Abbas ﵁ said that the Prophet ﷺ commanded that rod should be left suspended in the house.][1] (Musannaf Abdir Razzaq).

EXPLANATION: This is because the people of the house may continue to fear and respect him. They may not disobey the religious injunctions on the assumption that the head family is negiligent in this regard. They may realise that if they disregard religious obligations then the rod will be used on them. The same thing is found in another Hadith.

ولا ترفع عنهم عصاك أدباً وأخفهم في الله.

[Do not remove from them your rod to teach manners and fear of Allah.]

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(1) [١٢٢٩] إسحاق ابن أبي إسرائيل، اسمه إبراهيم بن كامجرا، أبو يعقوب المروزي، نزيل بغداد صدوق، تكلم فيه لوقفه في القرآن مات سنة خمس وأربعين وقيل ست، وله خمس وسبعون من أكابر العاشرة النضر بن علقمة، أبو المغيرة، مجهول، من الثامنة. أخرجه عبد الرزاق في المصنف.

٥٨٦ ـ باب غلق الباب بالليل

586. Chapter:Shut the door at night

١٢٣٠ ـ **حدَّثنا** مسدد قال: حدثنا يحيى بن سعيد، عن ابن عجلان قال: حدثنا القعقاع بن حكيم، عن جابر بن عبد الله قال: قال رسول الله ﷺ: «إياكم والسمر بعد هدوء الليل، فإن أحدكم لا يدري ما يبثُّ الله من خلقه، غلقوا الأبواب، وأوكئوا السقاء، وأكفئوا الإناء، وأطفئوا المصابيح».

1230.[It is reported by Jabit bin Abdullah ﷺ that the Messenger of Allah ﷺ said, "When the darkness of night comes and it is quiet (and movement of every kind stops) refain from speaking. None of you knows which of His creation, Allah despeses and they spread out on the thorough fares. Shut the doors of the houses, tie up the mouths of the water-skins, ivert the vessels and blow out the lamps.]

٥٨٧ ـ باب ضم الصبيان عند فورة العشاء

587. Chapter: Summon children to you when it is evening

١٢٣١ ـ **حدَّثنا** عارم قال: حدثنا حماد بن سلمة قال: حدثنا حبيب المعلم، عن عطاء بن أبي رباح، عن جابر، عن النبي ﷺ قال: «كفوا صبيانكم حتى تذهب فحمةُ ـ أو فورة ـ العشاء، ساعة تهبُّ الشياطين».

1231.[It is reported by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ said, "Keep the children near you until the darkest part of the night passes away. It is the time when the devils move about".]

EXPLANATION: It is stated in another Hadith that when the sun sets do not let your animals and children go at large until the initial part of darkness passes away. This is because when the sun sets the devils are sent out. They move about until the inital part of the night is over. It is necessary to abide by this Hadith becasue our children remain outside at this time, and the devils hurt them which we call as being taken over by evil spirits.

٥٨٨ ـ باب التحريش بين البهائم

588. Chapter: Inciting animals to fight

١٢٣٢ ـ **حدَّثنا** مخلد بن مالك قال: حدثنا هاشم بن القاسم عن أبي جعفر الرازي عن ليث، عن مجاهد، عن ابن عمر، أنه كره أن يحرِّش بين البهائم.

1232.[Sayyidina Ibn Umar ﷺ disliked that animals should be incited to fight one another.] (Tirmizi, Abu Dawood).

EXPLANATION: Imam Bukhari ﷺ has narrated this Hadith as mawqoof meaning a saying of Sayyidina Ibn Umar ﷺ. This Hadith is also related as marfoo. Sayyidina Ibn Abbas ﷺ has narrated that the Messenger of Allah ﷺ

forbade that animals should be aroused to fight one another(1). (Abu Dawood, Tirmizi, as found in Mishkat, P 359)

٥٨٩ ـ باب نباح الكلب ونهيق الحمار

589. Chapter: Barking of dogs and braying of donkeys

١٢٣٣ ـ **حدَّثَنا** عبد الله بن صالح قال: حدثني الليث قال: حدثني خالد بن يزيد، عن سعيد بن أبي هلال، عن سعيد بن زياد، عن جابر بن عبد الله عن النبي ﷺ قال: «أقلوا الخروج بعد هدوء، فإن لله دوابَّ يبثهن، فمن سمع نباح الكلب أو نهاق حمار فليستعذ بالله من الشيطان الرجيم؛ فإنهم يرون ما لا ترون».

1233.[It is narrated by Sayyidina Jabir bn Abdullah ﷺ that the Prophet ﷺ said, "When it is peaceful in the night (and movement has ceased), curtail coming out of the houses. There are many creatures of Allah whom He scatters (on the land at that time). If anyone hears the barking of a dog or at the braying of a donkey, let him seek the protection of Allah from the accursed devil because these animals see what you do not see.](2) (Ahmad,Hakim,Abu Dawood)

١٢٣٤ ـ **حدَّثَنا** أحمد بن خالد قال: حدثنا محمد بن إسحاق، عن محمد بن إبراهيم، عن عطاء بن يسار، عن جابر بن عبد الله، عن النبي ﷺ قال: «إذا سمعتم نباح الكلاب أو نهاق الحمير من الليل فتعوذوا بالله، فإنهم يرون ما لا ترون وأجيفوا الأبواب، واذكروا اسم الله عليها، فإن الشيطان لا يفتح باباً أجيف وذُكر اسم الله عليه، وغطُّوا الجرار، وأوكئوا القِرَب وأكفئوا الآنية».

1234.[It is reported by Sayyidina Jabir bin Abdullah ﷺ that the Prophet ﷺ said, "When you hear the barking of a dog or the braying of a donkey at night, seek refuge in Allah because these animals see what you do not see. And, shut the doors remembering the name of Allah on them because the devils cannot open such doors as are shut and the name of Allah is taken on them. And cover up the jars and tie the openings of water-skins and invert vessels."]'(3) (Abu Dawood, Ahmad, Hakim).

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(1) [١٢٣٢] أخرجه الترمذي عن مجاهد عن ابن عباس مرفوعاً وموقوفاً وقال: الموقوف أصح وأخرج أبو داود كليهما في سننه (كتاب الجهاد).

(2) [١٢٣٣] أخرجه أحمد في المسند ٣/٣٠٦، والحاكم في المستدرك ١/٤٤٥، وأبو داود في السنن ٥١٠٤.

(3) [١٢٣٤] أخرجه أبو داود في السنن ٥١٠٣، وأحمد في المسند ٣/٣٠٦، والحاكم في المستدرك ٤/ ٢٨٤.

١٢٣٥ ـ **حدَّثَنَا** عبد الله بن صالح وعبد الله بن يوسف قالا: حدثنا الليث قال: حدثني يزيد بن الهاد، عن عمر بن علي بن حسين، عن النبي ﷺ. قال ابن الهاد: وحدثني شرحبيل عن جابر أنه سمع من رسول الله ﷺ يقول: أقلوا الخروج بعد هدوء، فإن لله خلقاً يبثهم. فإذا سمعتم نباح الكلاب أو نهاق الحمير فاستعيذوا بالله من الشيطان.

1235.[It is reported by Sayyidina Jabir ﷺ that he heard the Messenger of Allah ﷺ say, "When it is peaceful at night (and all movement comes to a halt), cut down your coming out of homes. There are many creatures of Allah and He scatters them (at that time on land). when you hear the dog bark or the donkey bray, seek refuge in Allah from the devil.][1]

٥٩٠ ـ باب إذا سمع الديكة

590. Chatpter: When one hears the cock crow

١٢٣٦ ـ **حدَّثَنَا** عبد الله بن صالح قال: حدثني الليث قال: حدثني جعفر بن ربيعة، عن عبد الرحمٰن بن هرمز، عن أبي هريرة، عن رسول الله ﷺ قال: «إذا سمعتم صياح الديكة من الليل فإنها رأت ملكاً، فسلوا الله من فضله وإذا سمعتم نهاق الحمير من الليل فإنها رأت شيطاناً، فتعوذوا بالله من الشيطان».

1236.[It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When you hear the cock crow at night, ask Allah for its blessings because he has seen the angels. But, when you hear the donkey bray at night, seek refuge in Allah from the devil because he has seen it.][2] (Bulkhari, Muslim, Abu Dawood, Tirmizi, Ahmad.)

٥٩١ ـ باب لا تسبوا البرغوث

591. Chapter: Do not revile a flea

١٢٣٧ ـ **حدَّثَنَا** محمد بن بشار قال: حدثنا صفوان بن عيسى قال: حدثنا سُويد أبو حاتم، عن قتادة، عن أنس بن مالك، أن رجلاً لعن برغوثاً عند النبي ﷺ فقال: «لا تلعنه، فإنه أيقظ نبياً من الأنبياء للصلاة».

1237.[It is narrated by Sayyidina Anas ﷺ that a man cursed the flea in the presence of the Prophet ﷺ. He said, "Do not curse it because it has awakened one of the Prophets for prayers."][3] (Abu Ya'la, Tabarani, Bazzar)

EXPLANATION: We have translated the Arabic word Barghooth as flea. It is like a bed-bug, a small insect which normally infects bodies of animals,

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(1) [١٢٣٥] انظر: مصادر الحديث رقم١٢٢١.

(2) [١٢٣٦] أخرجه المصنف في الصحيح ٤/ ١٥٥، ومسلم في الصحيح (كتاب الذكر والدعاء) ٨٢، وأبو داود في السنن ٥١٠٢، والترمذي في السنن ٣٤٥٩، وأحمد في المسند ٦/ ٣٠٦.

(3) [١٢٣٧] أخرجه أبو يعلى والطبراني والبزار.

but sometimes stings human beings too.

٥٩٢ ـ باب القائلة

592. Chapter: Afternoon nap

١٢٣٨ ـ **حدَّثَنَا** عبد الله بن محمد قال: حدثنا هشام بن يوسف قال: أخبرنا معمر، عن سعيد بن عبد الرحمن، عن السائب، عن عمر قال: ربما قعد على باب ابن مسعود رجال من قريش، فإذا فاء الفيء قال: قوموا، فما بقي فهو للشيطان، ثم لا يمر على أحد إلا أقامه، قال: ثم بينا هو كذلك إذ قيل: هذا مولىٰ بني الحسحاس يقول الشعر. فدعاه فقال: كيف قلت؟ فقال:

1238.[It is reported by Sa'ib that Sayyidina Umar ﷺ said that the men of Quraysh often came and sat at the door of Sayyidina Ibn Masood ﷺ (seekng knowledge). When the shadow curtailed, Sayyidina Ibn Mas'ood ﷺ said to the men, "Arise! The time that remains now is for the devil (so do not coverse but have a nap)." Then, he asked every man he passed by to stand up.

The narrator said that once he did the same thing while he was among us. He was told that a freed slave of Banu al-Hamas recited poerty and he called him and said, "What is it that you recite?" The freed slave of Banu al-Hammas recited his poetry.

ودع سليمى إن تجهزت غازياً كفى الشيب والإسلام للمرء ناهياً فقال: حسبك: صدقت، صدقت.

Leave your mistress Sulayma if you go out on a journey in the early morning. Old age and Islam are enough to keep a man away from evil-doing. Sayyidina Ibn Mas'ood said, "enough! you have spoken the truth! you have spoken the truth!"][1] (Al-Asabak of Hafiz)

EXPLANATION: On hearing the poet Sayyidina Ibn Mas'ood ﷺ said, "Your word is enough." He spoke thus because the poet has said a very good thing: if a man is a Muslim and old but does not abstain from sin then who will stop him?

١٢٣٩ ـ **حدَّثَنَا** علي بن عبد الله قال: حدثنا عبد الرزاق قال: أخبرنا معمر، عن سعيد بن عبد الرحمٰن الجحشي، عن أبي بكر بن محمد بن عمرو بن حزم، عن السائب بن يزيد قال: كان عمر رضي الله عنه يمر بنا نصف النهار ـ أو قريباً منه ـ فيقول: قوموا فقيلوا، فما بقي فللشيطان.

1239.[It is narrated by al-Sa'ib bin Yazeed that Sayyidina Umar ﷺ used to pass by them on mid-day or there about and say, "Get up! Have a nap. The time that remains is for the devil".]

(1) [١٢٣٨] أخرجه الحافظ في الإصابة.

١٢٤٠ - **حدَّثَنَا** حجاج قال: حدثنا حماد، عن حميد، عن أنس قال: كانوا يجمّعون ثم يقيلون.

1240.[Sayyidina Anas ﷺ said that the people gathered and had the afternoon nap.][(1)] (Ibn Khuzaymah, Ibn Hibban)

EXPLANATION: The meaning is that the people gathered together for their work, talked to one and other and in the afternoon they had the nap.

١٢٤١ - **حدَّثَنَا** موسى قال: حدثنا سليمان بن المغيرة، عن ثابت، قال أنس: ما كان لأهل المدينة شراب - حيث حرّمت الخمر - أعجب إليهم من التمر والبُسر. فإني لأسقي أصحاب رسول الله ﷺ - وهم عند أبي طلحة - مرَّ رجل فقال: إن الخمر قد حرّمت. فما قالوا: متى؟ أو حتى ننظر. قالوا: يا أنس، أهرقها. ثم قالوا عند أم سُليم حتى أبردوا واغتسلوا. ثم طيَّبتهم أم سُليم، ثم راحوا إلى النبي ﷺ فإذا الخبر كما قال الرجل.

1241.[Sayyidina Anas ﷺ said, "Before we were forbidden the people of Madinah liked ripe and half ripe wine of dates. I was serving this wine to the Companions of the messenger of Allah ﷺ while they were with Abu Talhah ﷺ (my step-father). A man passed by and called out, "Wine is forbidden!' Those people did not ask sinne whe it has been forbidden or that they would verify the report. They said simply, 'O Anas, throw it out.' then they had a nap in the house of Umm Sulaym (my mother) until it was cool. They had a bath and Umm Sulaym sent them perfume. then they went to the Prophet ﷺ where they learnt that the information of wine being forbidden was true".

قال أنس: فما طعموها بعد.

Sayyidina Anas said, "These people never had wine after that."] (These narrative prove that the afternoon nap is recommended.)

٥٩٣ - باب نوم آخر النهار

593. Chapter: Sleeping in the last part of the day

١٢٤٢ - **حدَّثَنَا** محمد بن مقاتل قال: أخبرنا عبد الله قال: حدثنا مسعر، عن ثابت بن عبيد، عن ابن أبي ليلى، عن خوّات بن جبير قال: نوم أول النهار خُرق، وأوسطه خُلْق، وآخره حمق.

1242.[Khawwat bin Jubary ﷺ said that it is stupid to sleep in the first part

(1) [١٢٤٠] أخرجه ابن خزيمة بطريقين ولفظه كنا نكبّر بالجمعة، ثم نقيل، وابن حبان ولفظه: كنا نصلّي مع النبيّ ﷺ الجمعة ثم نرجع فنقيل، وبلفظ: نقيل يوم الجمعة، ولفظ أحمد: كنا نصلي مع رسول الله ﷺ ثم نرجع إلى القائلة.

of the day, good to sleep in the middle of it)because if makes it easy to rise fo tahajjud) and it is very foolish to sleep in its last stages.]

٥٩٤ ـ باب المأدبة

594. Chapter: Invitation to Meal

١٢٤٣ ـ **حدَّثَنَا** عمر بن خالد قال: حدثنا أبو المليح قال: سمعت ميموناً (يعني ابن مهران) قال: سألت نافعاً: هل كان ابن عمر يدعو للمأدبة؟ قال: لكنه انكسر له بعير مرة فنحرناه. ثم قال: احشر عليَّ المدينة قال نافع: فقلت: يا أبا عبد الرحمٰن، على أي شيء؟ ليس عندنا خبز. فقال: اللهم لك الحمد. هذا عُراق، وهذا مَرَق. أو قال: مَرَق وبَضْع، فمن شاء أكل ومن شاء وَدَع.

1243.[Ibn Maharan said that he asked Nafi whether Sayyidina Ibn Umar ﷺ ever invited people to meal. Sayyidina Nafi ﷺ said, "(In normal times such was not the custom) but once his camel broke its leg, so he slaughtered it. Then he said that the people of Madinah shoud be invited. Nafi ﷺ said that he asked him, " O Abu Abdur Rahman (the kyunayh of Ibn Umar ﷺ) what is the invitation for ? We don't have any bread?" He said, "O Allah! Praise belongs to you, all of it. These are the bones, this is the gravy." Or, he said, "This is the gravy and piece of meal. He who wishes, will eat it. He who does not, will leave it.]

٥٩٥ ـ باب الختان

595. Chapter: Circumcision

١٢٤٤ ـ **أخبرنا** شعيب بن أبي حمزة قال: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة، أن رسول الله ﷺ قال: «اختتن إبراهيم ﷺ بعد ثمانين سنة، واختتن بالقدوم». (قال أبو عبد الله: يعني موضعاً).

1244. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "Sayyidina Ibrahim ﷺ was circumscribed after eighty years (of age). He performed it himself at al-Qudoom".[1]

٥٩٦ ـ باب خفض المرأة

596. Chapter: Circumcision of Women

١٢٤٥ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا عبد الواحد قال: حدثتنا عجوز من أهل الكوفة ـ جدة علي بن غراب ـ قالت: حدثتني أم المهاجر قالت: سُبيتُ في جواري من الروم، فعرض علينا عثمان الإسلام، فلم يسلم منا غيري وغير أخرى. فقال عثمان: اذهبوا فاخفضوهما وطهروهما.

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(1) [١٢٤٤] أخرجه أحمد في المسند ٢/ ٤١٨، والمصنف في الصحيح ٤/ ١٧٠.

1245. [Umm al-Muhajir ﷺ said that she was one of the captives among the girl-slaves of Rome. Sayyidina Uthman " asked them to accept Islam. She and one another woman were the only ones to accept it. Sayyidina Uthman said, "Take (both of) them and perform the Khaffad (circumision) and purify them.

EXPLANATION: It was the custom among the Arabs to perform the Khaffad of female children. Khaffad means to diminish or reduce and stands for female circumcision. Nothing was severed or cut off but a portion of the skin was suppressed inside and that it is called Khaffad. Whereever circumcision of women is mentioned, it stands for this practice.

٥٩٧ ـ باب الدعوة في الختان

597. Chapter: Feast on the occasion of Circumcision

١٢٤٦ ـ **حدَّثَنَا** زكريا بن يحيى قال: حدثنا أبو أسامة، عن عمر بن حمزة قال: أخبرني سالم قال: ختنني ابن عمر أنا ونعيماً، فذبح علينا كبشاً. فلقد رأيتنا وإنا لنجذل به على الصبيان أن ذبح عنا كبشاً.

1246. [It is narrated by Saalim ﷺ that (his father) Sayyidina Ibn Umar " had Saalim and Na'eem Circumscribed and had a ram slaughtered for them. He (Saalim) also narrated that he remembered boasting among children that a ram was slaughtered for them. [1] (Ibn Abu Shaybah)

٥٩٨ ـ باب اللهو في الختان

598. Chapter: Frolicking on the Occasion of Circumcision

١٢٤٧ ـ **حدَّثَنَا** أصبغ قال: أخبرني ابن وهب قال: أخبرني عمر، أن بكيراً حدثه، أن أم علقمة أخبرته، أن بنات أخي عائشة [خُتِنَّ] فقيل لعائشة: ألا ندعو لهن من يلهيهنَّ؟ قالت: بلى. فأرسلت إلى عدي فأتاهن. فمرت عائشة في البيت فرأته يتغنى ويحرك رأسه طرباً ـ وكان ذا شعر كثير ـ فقالت: أف، شيطان. أخرجوه، أخرجوه.

1247. [It is narrated by Umm Alqamah that the nieces of Sayyidah Ayshah ﷺ were circumscribed. It was suggested to Sayyidah Ayeshah ﷺ that someone should be called to amuse the girls. She said, "Yes, call him." So Addi was called who came to her nieces. Sayyidah Ayeshah ﷺ came past the room and found him singing while he rocked his head and body, swinging his long hair. Sayyidah Ayeshah ﷺ said, "Oh! He is a devil! Get him out, get him out!]"

EXPLANATION: The girls perhaps felt pain after the circumscision. Hence, they hoped to lighten their plight with a little play and amusement. Sayyidah Ayeshah ﷺ agreed to the suggestion because she felt that the

(1) [١٢٤٦] أخرجه ابن أبي شيبة في المصنف.

attention of the girls would be diverted from their condition. However, that man turned out to be a singer. This saddened Sayyidah Ayshah ﵂ considerably and she ordered that the devil should be expelled from there.

٥٩٩ - باب دعوة الذمي

599. Chapter: Feast for a Zimmi

١٢٤٨ - **حدَّثَنَا** أحمد بن خالد قال: حدثنا محمد بن إسحاق عن نافع، عن أسلم مولى عمر قال: لما قدمنا مع عمر بن الخطاب الشام أتاه الدهقان قال: يا أمير المؤمنين، إني قد صنعت لك طعاماً، فأحب أن تأتيني بأشراف من معك، فإنه أقوى لي في عمل وأشرف لي. قال: إنا لا نستطيع أن ندخل كنائسكم هذه مع الصور التي فيها.

1248. [The slave of Sayyidina Umra " said that when they reached Syria (Shaam) with Sayyidina Umar " a (dahqaan) rustic came to him and said, "O Ameer al-Mu'mineen, I have prepared a meal for you. Do come to me with your noble men (Chiefs) for that will encourage me and I will be honoured." He said, "We cannot come to your churches while there are pictures on their walls".

(The Arabic word dahqaan, refers to the headman of the village farmers, translated in the text simply as a rustic.)

٦٠٠ - باب ختان الإماء

600. Chapter: Circumscision of girl-slaves

١٢٤٩ - **حدَّثَنَا** موسى قال: حدثنا عبد الواحد بن زياد قال: حدثتنا عجوز من أهل الكوفة - جدة علي بن غراب - قالت: حدثتني أم المهاجر قالت: سُبيت وجواري من الروم، فعرض علينا عثمان الإسلام، فلم يسلم منا غيري وغير أخرى، فقال: اخفضوهما وطهروهما. فكنت أخدم عثمان.

1249. [Umm al-Muhajir said that she and other slave-girls of Rome were taken captives. Sayyidina Uthman " invited them to embrace Islam. But, apart from her and another woman, none accepted the invitation to Islam. He said, "Take both of them and perform their Khaffad, (Circumscision), and purify them".

henceforth, she served Sayyidina Uthman ."

EXPLANATION: The explanation against Hadith # 1249 may be seen.

٦٠١ - باب الختان للكبير

601. Chapter: Circumscision of a Grown up (or aged) person

١٢٥٠ - **حدَّثَنَا** سليمان بن حرب قال: حدثنا حماد بن يزيد، عن يحيى بن سعيد، عن سعيد بن المسيب، عن أبي هريرة قال: اختتن إبراهيم ﷺ وهو ابن عشرين ومائة، ثم عاش بعد ذلك ثمانين سنة.

1250. [Sayyidina Abu Hurayrah " said that Sayyidina Ibrahim ﷺ circumscribed himself at the age of a hundred and twenty years. He then lived eighty years (more).

قال سعيد إبراهيم أول من اختتن، وأول من أضاف، وأول من قص الشارب، وأول من قص الظفر، وأول من شاب فقال: يا رب، ما هذا؟ قال: وقار، قال: يا رب زدني وقاراً.

Sa'eed (ibn al-Musayyib) ﷺ said that Ibrahim ﷺ was the first person who circumscribed, the first who hosted a guest, the first who shaved his moustaches, the first who clipped his nails, and the first who had grey hair. He asked, "O Lord! What is this?" Allah said to him, "Dignity" (meaning something of honour). So, Ibrahim said, "O Lord! Let me have more dignity".(1) (Bukhari, Muslim, Ibn Hibban, Hakim)

EXPLANATION: In other words, circumscision was not done before Prophet Sayyidina Ibrahim ﷺ. He performed his own circumscision, shaved his moustaches and clipped his nails. The ummah of Prophet Muhammad ﷺ is directed to observe the faith of Ibrahim ﷺ and so these things are imposed on them too.

As for grey hair, it was again Prophet Ibrahim ﷺ who had them. Before that, hair did not turn grey and when it was turned as a means of dignity by Allah, he requested, "O Allah! Increase me in dignity".

This Hadith mentions his age as a hundred and twenty years at the time of circumscision while Hadith # 1244 puts his age at over eighty years. It is stated in Saheeh al-Bukhari (v1 p 473):

اختتن إبراهيم ﷺ وهو ابن ثمانين سنة.

(Ibrahim ﷺ was circumscribed at the age of eighty years.)

And it is this version that is correct.

١٢٥١ ـ حدَّثَنا محمد قال: أخبرنا عبد الله قال: أخبرنا معتمر قال: حدثني سالم بن أبي الذيال (وكان صاحب حديث) قال: سمعت الحسن يقول: أما تعجبون لهذا (يعني مالك بن المنذر) عمد إلى شيوخ من أهل كسكر أسلموا، ففتشهم، فأمر بهم فختنوا، وهذا الشتاء، فبلغني أن بعضهم مات. ولقد أسلم مع رسول الله ﷺ الرومي والحبشي فما فتشوا عن شيء.

1251. [Saalim bin Abn Ziyal said that he heard Sayyidina Hassan ﷺ say, Why are you not surprised at this man (Maalik bin al Munzir)? When the people of Kaskar became Muslims and though they were of old age they were examined and those that were not circumscribed were circumscribe. That was the wintry season and (a time when injury heals slowly. And they should not

(1) [١٢٥٠] أخرجه المصنف في صحيحه في أحاديث الأنبياء، والاستئذان، ومسلم في صحيحه في أحاديث الأنبياء، وابن حبان والحاكم.

have done that for) some of them died. When the Romans and Abyssinians had embraced Islam at the hands of the Messenger of Allah ﷺ, they were not examined for anything (whether they were circumscribed or not).]

١٢٥٢ ـ حدَّثَنَا عبد العزيز بن عبد الله الأويسي قال: حدثني سليمان بن بلال، عن يونس، عن ابن شهاب، قال: كان الرجل إذا أسلم أمر بالاختتان وإن كان كبيراً.

1252. [It is stated by Ibn Shihab that when a man becomes a Muslim then it is ordered that he should be circumscribed even if he is of an old age.]

EXPLANATION: The Circumcision of children should be performed dutifully and it is one of the sha'air of Islam (a distinguishing sign of Islam). If an old man becomes a Muslim then it is not necessary for him to circumscribe particularly if he does not have enough bodily strength. Sayyidina Hassan ﷺ rejected the action of Maalik bin al-Munzir who had Muslims circumscribed at their old age.

As for Sayyidina Ibn Shihab's saying that when a man embraces Islam he is asked to circumscribed, it is perhaps a reference to an isolated event. Sayyidina Ibrahim i had circumscribed himself at the age of eighty years. He did it with his own hands and he was a strong and powerful man who could endure the pain. (Tabayyin al-Haqa'iq v6 p226:)

وعذر الشيخ الذي لا يطيق ظاهر فيترك.

"The excuse of an old man who cannot endure it as evident... he must not do it".

٦٠٢ ـ باب الدعوة في الولادة

602. Chapter: Feast on Birth of a Child

١٢٥٣ (ث ٣٤٧) ـ حدَّثَنَا محمد بن عبد العزيز العمري قال: حدثنا ضمرة بن ربيعة، عن بلال بن كعب العكي قال: زرنا يحيى بن حسان [البكري الفلسطيني] في قريته، أنا وإبراهيم بن أدهم وعبد العزيز بن قرير وموسى بن يسار. فجاءنا بطعام. فأمسك موسى وكان صائماً، فقال يحيى: أمَّنا في هذا المسجد رجل من بني كنانة من أصحاب النبي ﷺ يكنى أبا قرصافة أربعين سنة، يصوم يوماً ويفطر يوماً. فولد لأبي غلام، فدعاه في اليوم الذي يصوم فيه فأفطر. فقام إبراهيم فكنسه بكسائه، وأفطر موسى [وكان صائماً].

1253. [Bilal bin Ka'b al-Akki said that he, Ibrahim bin Adham, Abdul Aziz bin Qudayd and Musa bin Yasar, the four of them, went to the village of Sayyidina Yahya bin Hassan al-Bakri, al-Falastini " for a visit, He presented them a meal but Musa abstained because he was fasting.

Yahya said, "There was a man of Banu Kinanah who continued to be the Imam of this mosque for forty years and he was a companion of the Prophet ﷺ. His Kunyah was Abu Qursafah. He fasted one day and went without fast the

other day (fasted every alternate day). A child was born to my father and my father invited him (to a feast) on the day he was fasting. So, he broke his fast".

Ibrahim stood up and cleaned the place with his garment and Musa broke his fast, because he was fasting.]

Abu Abdullah Bukhari said that the name of Abu Qursafah was Jundur bin Khayshnah.

EXPLANATION: If a man has observed a voluntary fast then it is allowed to him to break the fast to please his host. Of course, if the host is agreeable and happy if the guest completes the fast then he should not break the fast. However, it is Wajib (obligatory) to redeem a fast that is broken.

٦٠٣ ـ باب تحنيك الصبي

603. Chapter: Tahneek of a child

١٢٥٤ ـ حدَّثنَا حجاج بن منهال قال: حدثنا حماد بن سلمة، عن ثابت، عن أنس قال: ذهبت بعبد الله بن أبي طلحة إلى النبي ﷺ يوم ولد، والنبي ﷺ في عباءة يهنأ بعيراً له. فقال: «معك تمرات؟» قلت: نعم. فناولته تمرات فلاكهن. ثم فغر فا الصبي وأوجرهن إياه، فتلمظ الصبيّ، فقال النبي ﷺ: «حبّ الأنصار التمر». وسماه عبد الله.

1254. Sayyidina Anas " said that he picked up Abdullah bin Abu Talhah " when he was born and took him to the Prophet ﷺ. At that time the Prophet ﷺ was wearing a cloak and applying Qatran to his camel (to cure it of itching).

He said (to Anas), "Do you have dates ?" He replied, "yes!",and he handed then over to the Prophet ﷺ. He chewed them and then opened the child's mouth and applied the paste. The child stirred his mouth, and the Prophet " commented, "The Ansar love dates." He gave the child the name Abdullah"(1). (Ahmad).

EXPLANATION: When a child is born we must send it to a righteous man. He will chew dates and place the paste in the childs's mouth. This is Masnoon, as is evidenced by the foregoing Hadith. If dates are not avaliable then our religious elders suggest that any sweet thing may be applied after chewing it. This is called Tahneek in Arabic, and the word is derived from hanaka (حنك) which means palate.

٦٠٤ ـ باب الدعاء في الولادة

604. Chapter: Supplication when a child is born

١٢٥٥ ـ حدَّثنَا محمد قال: أخبرنا عبد الله قال: أخبرنا حزم قال: سمعت معاوية بن

(1) [١٢٥٤] أخرجه أحمد في المسند ٣/ ١٨١.

قرة يقول: لما ولد لي إياس دعوت نفراً من أصحاب النبي ﷺ فأطعمتهم. فدعوا. فقلت: إنكم قد دعوتم فبارك الله لكم فيما دعوتم، وإني إن أدعو بدعاء فأمِّنوا. قال: فدعوت له بدعاء كثير في دينه وعقله وكذا قال: فإني لأتعرف فيه دعاء يومئذٍ.

1255. Mu'awiyah bin Qurrah said that when his son Iyas was born he invited some of the Companions " of the Prophet " to a feast and served them a meal. (After the meal,) they made a supplicatoin.

He said to them, "You have made a supplication and may Allah favour you and also bless what you have prayed for. And, now I will make a supplication

and request you to say Aameen." So he made a lengthy Supplication for the child's religion and intelligence and so on.

He said, "Surely, I remember the day I made the supplication."(1) (Bukhari)

٦٠٥ ـ باب من حمد اللَّه عند الولادة إذا كان سويّاً، ولم يبال ذكراً أو أنثىٰ

605. Chapter: He who extols Allah when a child is born sound healthy and does not mind wheather it is boy or girl

١٢٥٦ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا عبد الله بن دكين، سمع كثير بن عبيد قال: كانت عائشة رضي الله عنها إذا ولد فيهم مولود (يعني في أهلها) لا تسأل: غلاماً ولا جارية. تقول: خلق سويًا؟ فإذا قيل: نعم، قالت: الحمد لله رب العالمين.

1256. Kathir bin ubayd said that whenever a child was born in the family of Sayyidiah Ayshah ﵂ she never asked whether it was a boy or girl. She only asked if it was a normal, healthy child. When she was told that the baby was normal and sound, she said, "al-Hamdulillah Rab il aalameen (prasie belongs to Allah. Lord of the worlds)".

٦٠٦ ـ باب حلق العانة

606. Chapter: Sharing the pulses

١٢٥٧ ـ **حدَّثَنَا** سعيد بن محمد الحرمي قال: حدثنا يعقوب بن إبراهيم قال: حدثنا أبي، عن ابن إسحاق، عن محمد بن إبراهيم بن الحارث التيمي، عن أبي سلمة بن عبد الرحمٰن، عن أبي هريرة قال: قال رسول الله ﷺ: «خمس من الفطرة: قص الشارب، وتقليم الأظفار، وحلق العانة، ونتف الإبط، والسواك».

1257. It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "Five characteristics are innate to man:

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(1) [١٢٥٥] أخرجه المصنف في الصحيح ٨/٦٦.

(1) to shave the moustaches,

(2) to clip nails,

(3) to shave the pubes,

(4) to pluck hair in the armpit, and

(5) to use the miswak (brush teeth)".[1] (Abu Dawood, Tirmizi, Nasa'i, Ibn Majah, Ahmed)

EXPLANATION: These things are in born in man and come naturally to him. They produce cleanliness and purity. The Holy Prophet ﷺ practiced these things.

It is Sunnah to pluck out the hair under the armpit but if a person cannot endure it then he must find any other method to remove the hair. The last limit for removing them and showing the pubs is forty days but it is better to do it earlier. A Hadith in Tirmizi (abwab al. Aadaab) narrated by Sayyidina Anas quotes the Messenger of Allah ﷺ as saying, "Clip moustach, clip nails, shave the hair below the navel, pluck the hair under the armpit and do not leave them for more than forty days." As for miswak it should be performed for every prayer.

٦٠٧ ـ باب الوقت فيه

607. Chapter: Time Limit for the Foregoing Things

١٢٥٨ ـ حدَّثَنَا محمد بن عبد العزيز قال: حدثنا الوليد بن مسلم قال: حدثنا ابن أبي رواد قال: أخبرني نافع، أن ابن عمر كان يقلم أظافيره في كل خمس عشرة ليلة، ويستحد في كل شهر.

1258. [It is narrated by Nafai] that Sayyidina Ibn Umar " clipped his nails every fifteen days and took the razor every month (to shave the hair below the navel).

(This was his practice. It is good to observe it but better to do it earlier than that.)

٦٠٨ ـ باب القمار

608. Chapter: Gambling

١٢٥٩ ـ حدَّثَنَا فروة بن أبي المغراء قال: أخبرنا إبراهيم بن المختار، عن معروف بن سهيل البرجمي، عن جعفر بن أبي المغيرة قال: نزل بي سعيد بن جبير، فقال: حدثني ابن عباس أنه كان يقال: أين أيسار الجزور؟ فيجتمع العشرة، فيشترون

(1) [١٢٥٧] أخرجه أبو داود في السنن (كتاب الترجل) ب١٦، والترمذي في السنن ٢٧٥٦، والنسائي في السنن ١/ ١٤ ـ ٨/ ١٢٩ و١٨١، وابن ماجه في السنن ٢٩٢، وأحمد في المسند ٢/ ٢٢١ ـ ٢٣٩ ـ ٤٨١.

الجزور بعشرة فصلان إلى الفصال، فيجيلون السهام، فتصير لتسعة، حتى تصير إلى واحد، ويغرم الآخرون فصيلاً فصيلاً إلى الفصال، فهو الميسر.

1259. [It is narrated by Sa'eed bin Jubayr " that Sayyidina Ibn Abbas " said to him that people used to say, "Where is the gambled camel." (When a lost camel was found), ten men gathered together and bought a camel against ten youngs of the camel on the understanding that when a she-camel delivers a foal, everyone will deliver a foal (of his camel) to the (first) owner of the camel (from whom the camel was bought).

Then they divined with the arrows (in bags). Nine of the arrows were apportioned a share each (while the tenth had no share. And they kept dividing the arrows) until all the shares were apportioned to one man only. The remaining men were left without a share and had to give the owner of the camel a ransom of one foal each. Everytime a young camel was delivered, every one gave him (a foal). This was the gambling of the people of Arabic][1]

EXPLANATION: This was one of the ways they gambled. There were other ways too in which they gambled.

١٢٦٠ ـ **حدَّثَنَا** الأويسي قال: حدثنا سليمان بن بلال، عن موسى بن عقبة، عن نافع، عن ابن عمر قال: الميسر القمار.

1260. [Sayyidina Ibn Umar " said, "The word (in the Qur'an is) الميسر (al-maisir) it means qumar or gambling".

٦٠٩ ـ باب قمار الديك

609. Chapter: Gambling on Cocks

١٢٦١ ـ **حدَّثَنَا** إبراهيم بن المنذر قال: حدثني معن قال: حدثني ابن المنكدر، عن أبيه، عن ربيعة بن عبد الله بن الهدير بن عبد الله أن رجلين اقتمرا على ديكين على عهد عمر، فأمر عمر بقتل الديكة، فقال له رجل من الأنصار: أتقتل أمة تسبّح؟ فتركها.

1261. [It is narrated by Rabi'ah bin Abdullah that in the times of Sayyidinah Umar's " Khalifah, two men gambled on cocks. Sayyidina Umar " ordered that the cocks should be killed but one of the Ansar man said to him, "Would you kill one of those creatures of Allah who hymn the praise of Allah?" So, he stopped having them killed.]

EXPLANATION: There are many ways in which a man gambles and one of them is to have two cocks fight. The owner of the cock that loses the fight has

(1) [١٢٥٩] إبراهيم بن المختار التميمي أبو إسماعيل الرازي، صدوق ضعيف الحفظ من الثامنة يقال مات سنة اثنين وثمانين.

to pay the stakes previously agreed upon to the winner.

This behaviour violates (first) the prohibition to make animals fight, as we have seen in Hadith # 1232. The second violation is of the Quranic injunction which forbids gambling. We are told in Surah al-Ma'idah:

رجس من عمل الشيطان.

[an abomination of Satan's handiwork] 5:90

This is unlawful in the Islamic Shari'ah no matter how and in what manner it is done. It is unlawful whatever name is applied to it.

٦١٠ ـ باب من قال لصاحبه: تعال أقامرك

610. Chapter: He who calls his colleague to gamble

١٢٦٢ ـ **حدَّثَنَا** يحيى بن بكير قال: حدثنا الليث عن عقيل، عن ابن شهاب، أخبرني حُميد بن عبد الرحمٰن، أن أبا هريرة قال: قال رسول الله ﷺ: «من حلف منكم فقال في حَلفه: باللات والعُزَّى، فليقل: لا إلٰه إلا الله. ومن قال لصاحبه: تعال أقامرك، فليتصدق».

1262. [It is reported by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "If anyone of you swears on Laat and Uzzah then he should recite لا اله الا الله (La ilaha illAllah, there is no god but Allah, and thus renew his declaration of faith because Laat and Uzzah are names of idols of the pagan Arabs.) And, as for him who tells his colleague, 'Come I will gamble with you,' he must give sadaqah, so that it atones for his invitation to sin".

٦١١ ـ باب قمار الحَمَام

611. Chapter: Gambling on Pigeons

١٢٦٣ ـ **حدَّثَنَا** عمرو بن زرارة قال: أخبرنا مروان بن معاوية، عن عمر بن حمزة العمري، عن حصين بن مصعب، أن أبا هريرة قال له رجل: إنا نتراهن بالحمامَيْن، فنكره أن نجعل بينهما محلِّلاً تَخَوُّفَ أن يذهب به المحلِّل. فقال أبو هريرة: ذلك من فعل الصبيان، وتوشكون أن تتركوه.

1263. [Someone said to Sayyidina Abu Hurayrah " that they staked on peigeons. He added that they did not like to have a muhallil between them for fear he might take away all stakes himself.

Sayyidina abu Hurayrah " said, "This is what children do. (They play with peigeons and bet on them. And there is sin in it so) you will abandon it soon. (As long as you neglect the hereafter, you will carry on with it".]

EXPLANATION: It is gambling if two people bet on anything with the understanding that the loser will surrender to the winner the agreed amount of the stake.

However, the Prophet ﷺ has said about horse-racing that it is allowed if a third person is placed between the two so that if he wins, he will take away the stakes of both the losers and if he loses he will not pay anything. Such a person is called muhallil (provided his horse is very swift and not likely to fall behind the others). He is called a muhallil because his intervention makes the bet of the persons legal and there is a possibility that both of them will not get anything.

The people who placed a bet on peigeons said to Sayyidina Abu Hurayrah " that if they associated a third person as a muhallil (one who makes it lawful for them) then he might take away the stakes of both parties. Thus, if a muhallil is not associated then the bet is unlawful.

٦١٢ ـ باب الحداء للنساء

612. Chapter: Rhyming the Huda to speed up the women's camels

١٢٦٤ ـ حدَّثنَا موسى بن إسماعيل قال: حدثنا حماد بن سلمة قال: أخبرنا ثابت، عن أنس، أن البراء بن مالك كان يحدو بالرجال، وكان أنجشة يحدو بالنساء ـ وكان حسن الصوت ـ فقال النبي ﷺ: «يا أنجشة؛ رويدك سوقك بالقوارير».

1264. [Sayyidina Bara bin Maalik " was appointed to read the huda to the camels of men that they may speed up. And, Anjashah " was appointed to run the camels of women by reading the huda to them. He had a very good voice and the Prophet ﷺ said, "O Anjashah, be gentle in driving the camels because tearful eyes ride them".

EXPLANATION: We have seen this Hadith at # 264 and 883. Explanation may be seen at 264.

٦١٣ ـ باب الغناء

613. Chapter: Singing Songs

١٢٦٥ ـ حدَّثنَا حفص بن عمر قال: حدثنا خالد بن عبد الله قال: أخبرنا عطاء بن السائب، عن سعيد بن جبير، عن ابن عباس في قوله عز وجل ﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾ [لقمان: 6] **قال: الغناء وأشباهه.**

1265. [Sayyidina Ibn Abbas ﷺ" has explained the words of Allah:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾ [لقمان: 6].

«And of mankind is he who buys frivolous discourse} (Luqman, 31:6)

He said لـهـ الحـديـث (lahwal-Hadith, frivolous discourse) means singning songs and playing much and other such indulgence".

١٢٦٦ ـ حدَّثنَا محمد بن سلام قال: أخبرنا الفزاري وأبو معاوية قالا: أخبرنا

قنان بن عبد الله النهميّ، عن عبد الرحمن بن عَوْسَجَة، عن البراء بن عازب قال: قال رسول الله ﷺ: «أفشوا السلام تسلموا. والأَشَرَة شر».

1266. [Sayyidina Bara bin Aazib " has narrated that the Messenger of Allah ﷺ said, "Spread Salam and you will be secure, and it is a bad thing to brag about.

Abu Mu'awiyah said that al-Ashrah (to brag about) means something playful, nonsensical.][1] (Ahmad)

١٢٦٧ - **حدَّثنا** عصام قال: حدثنا حريز، عن سلمان الألهاني، عن فضالة بن عبيد وكان بمجمع من المجامع، فبلغه أن أقواماً يلعبون بالكوبة، فقام غضباناً ينهى عنها أشد النهي. ثم قال: ألا إن اللاعب بها ليأكل قمرها، كآكل لحم الخنزير ومتوضىء بالدم بني بالكوبة النرد.

1267. [It is reported by Salman al-Ilhani that sayyidina Fudulah bin Ubayd " learnt that a goup of men were playing Kubah (Chess or drafts). He got up in anger and forbade them strictly. He said, "Beware! He who plays it to gain from gambling is like one who eats swine flesh and performs ablution with blood."[2]

EXPLANATION: The Kubah could mean chess or a dice game. Both games are similar in the prohibition they attract. It was invented by a Persian King Ardeshir bin Babik and hence it is also called nardshar.

It (Kubah) is also translated as a small drum as indeed it is written in al-Qamoos.

It is forbidden to play with these things. Further, if anyone gambles through them then it attracts a severe prohibition.

٦١٤ - باب من لم يسلّم على أصحاب النرد

614. Chapter: He who does not salute the chess players

١٢٦٨ - **حدَّثنا** عبيد الله بن سعيد، عن القاسم بن الحكم القاضي قال: أخبرنا عبيد الله بن الوليد الوصافي، عن الفضيل بن مسلم، عن أبيه قال: كان عليّ رضي الله عنه إذا خرج من باب القصر فرأى أصحاب النرد، انطلق بهم فعقلهم من غدوة إلى الليل، فمنهم من يعقل إلى نصف النهار. قال: وكان الذي يعقل إلى الليل الذين يعاملون بالورِق، وكان الذي يعقل إلى نصف النهار الذين يلهون بها، وكان يأمر أن لا يسلموا عليهم.

1268. [It is reported by Fudayl bin Muslim on the authority of his father that once Sayyidina Ali " came out of the door of Qasr (a place in Kufah) and

(1) [١٢٦٦] أخرجه أحمد في المسند ٤/ ٢٨٦.

(2) [١٢٦٧] راجع تخريج الحديث رقم ٧٨٨.

saw some people playing chess. He went to them and jailed them from morning to night and some of them he put in jail for half a day.

The narrator said that those of them whom he arrested from morning to night played with silver (meaning they gambled). Those he had arrested for half a day were playing just for enjoyment.

He also commanded that they must not be offered salam.]

٦١٥ ـ باب إثم من لعب بالنرد

615. Chapter: Sin that Accues on playing with dices

١٢٦٩ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن موسى بن ميسرة، عن سعيد بن أبي هند، عن أبي موسى الأشعري، أن رسول الله ﷺ قال: «من لعب بالنرد فقد عصى الله ورسوله».

1269. [It is narrated by Sayyidina Abu Musa al-Ash'ari " that the messenger of Allah ﷺ said, "He who plays with dice, disobeys Allah and His Messenger.][(1)] (Ahmad)

١٢٧٠ ـ حدَّثَنَا مسدد قال: حدثنا معتمر قال: سمعت عبد الملك، عن أبي الأحوص، عن عبد الله بن مسعود قال: إياكم وهاتين الكعبتين الموسومتين اللتين تزجران زجراً، فإنهما من الميسر.

1270. [Sayyidina Abdullah bin Mas'ood " said, "Save yourselves from two marked cubes from which you are forbidden because both of these are used in gambling.][(2)] (Ahmad)

١٢٧١ ـ حدَّثَنَا محمد بن يوسف وقبيصة قالا: حدثنا سفيان، عن علقمة بن مرثد عن ابن بُريدة، عن أبيه، عن النبي ﷺ قال: «من لعب بالنردشير فكأنما صبغ يده في لحم خنزير ودمه».

1271. [Sayyidina Abu Hurayrah " has narrated on the authority of his father (Abu Musa al-Ash'ari") that the Prophet ﷺ said, "He who plays with dice has sort of dyed his hands with the flesh of swine and its blood."[(3)](Ahmad)

١٢٧٢ ـ حدَّثَنَا أحمد بن يونس ومالك بن إسماعيل قالا: حدثنا زهير قال: حدثني عبيد الله قال: حدثني نافع، عن سعيد بن أبي هند، عن أبي موسى عن النبي ﷺ قال: «من لعب بالنرد فقد عصى الله ورسوله».

1272. [It is reported by Sayyidina Abu Musa " that the Prophet ﷺ said, "He

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(1) [١٢٦٩] أخرجه أحمد في المسند ٤/ ٣٩٤.

(2) [١٢٧٠] أخرجه أحمد عن علي بن عاصم عن إبراهيم الهجري عن أبي الأحوص.

(3) [١٢٧١] أخرجه أحمد في المسند ٥/ ٣٥٢.

who plays with dice, disobeys Allah and His Messenger"[1].

٦١٦ ـ باب الأدب وإخراج الذين يلعبون بالنرد وأهل الباطل

616. Chapter: To teach manners & expel dice players & sinners from home

١٢٧٣ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن نافع، أن عبد الله بن عمر كان إذا وجد أحداً من أهله يلعب بالنرد، ضربه وكسرها.

1273. [It is reported by Nafi' that if Sayyidina Abdullah Ibn Umar " happened to see anyone of his family members play the dice game (or chess), he beat him and smashed down the game.][2] (Muwatta Maalik).

١٢٧٤ ـ حدَّثَنَا إسماعيل قال: حدثني مالك عن علقمة بن أبي علقمة، عن أمه، عن عائشة رضي الله عنها، أنه بلغها أن أهل بيت في دارها كانوا سكاناً فيها عندهم نرد، فأرسلت إليهم: لئن لم تخرجوها لأخرجنكم من داري، وأنكرت ذلك عليهم.

1274. [It is narrated by Alqamah bin Abu Alqamah on the authority of his father that Sayyidah Ayeshah ﵂ learnt that one member of her household who lived in her house had the dice. She sent message to him that he should throw it out of the house, or she would expel him out of the house. And she expressed displeasure to those people.

١٢٧٥ ـ حدَّثَنَا موسى قال: حدثنا ربيعة بن كلثوم بن جبر قال: حدثني أبي قال: خطبنا ابن الزبير فقال: يا أهل مكة، بلغني عن رجال من قريش يلعبون بلعبة يقال لها: النردشير ـ وكان أعسر ـ قال الله: ﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ﴾ [المائدة: 90]. **وإني أحلف بالله لا أوتى برجل لعب بها إلا عاقبته في شعره وبَشَرِه وأعطيتُ سَلَبه لمن أتاني به.**

1275. [Rabi'ah bin Kulthoom bin Jabar narrated on the authority of his father that Sayyidina Ibn al-Zubayr " delivered a sermon to them. He said, "O people of Makkah, complaints have come to me of some men of Quraysh that they play a game called Nardsher (dice game, or chess) and they play with the left hand. Allah has said:

﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ﴾ [المائدة: 90]

«Wine and gambling (game of chance) and (sacrificing) to idols, and diving arrows, are an abomination of Satan's handiwork, so abstain from it..}

(al-Ma'idah, 5:90)

And, I swear by Allah that if a man is brought to me who has played the game then I will punish him in his hair and in his hide (meaning, I will pull

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(1) [١٢٧٢] انظر: التخريج في الحديث رقم ١٢٦٩.

(2) [١٢٧٣] أخرجه مالك في الموطأ.

his hair and his skin out) and will confiscate his property which I will give away to him who nabs him and brings him to me".][(1)]

١٢٧٦ ـ حدَّثَنَا ابن الصباح قال: حدثنا إسماعيل بن زكريا، عن عبيد بن أبي أمية الحنفي (وهو الطنافسي) قال: حدثني يعلى بن مرة قال: سمعت أبا هريرة في الذي يلعب بالنرد قماراً: كالذي يأكل لحم الخنزير، والذي يلعب به غير القمار كالذي يغمس يده في دم خنزير، والذي يجلس عندها ينظر إليها كالذي ينظر إلى لحم الخنزير.

1276. [It is narrated by Ya'la bin Murrah that he heard Sayyidina Abu Hurayrah " say about the man who played the dice game that it is gambling. He is like one who eats pork. And he who plays without gambling is as one who pours his hands in the blood of swine. As for him who sits there watching them, he is like one who looks at swine flesh.]

١٢٧٧ ـ حدَّثَنَا الحسن بن عمر قال: حدثنا يزيد بن زريع، عن حبيب، عن عمرو بن شعيب، عن أبيه، عن عبد الله بن عمرو بن العاص قال: اللاعب بالفصين قماراً كآكل لحم الخنزير، واللاعب بهما غير قمار كالغامس يده في دم خنزير.

1277. [Sayyidina Abdullah ibn Amr ibn al-Aas " said, "Anyone who gambles with two cubes is like him who eats pork. And he who plays with these two without gambling is like him who pours his hand in the blood of swine.

٦١٧ ـ باب لا يُلدغ المؤمن من جحر مرتين

617. Chapter: A Believer is not Bitten From One Hole Twice

١٢٧٨ ـ حدَّثَنَا عبد الله بن صالح قال: حدثني الليث قال: حدثني يونس، عن ابن شهاب قال: أخبرني سعيد بن المسيب، أن أبا هريرة أخبره، أن رسول الله ﷺ قال: «لا يُلْدغُ المؤمنُ مِن جُحْرٍ مرَّتين».

1278. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "A Believer is not stung from the same hole twice".

EXPLANATION: It is possible that a man may cheat a Believer once. But, it is not the characteristic of a Believer that the same man may cheat him a second time. It is not a sign of religion that a man continues to be victimised by cheats and fraudulent people, pleading that he is a simple, pious man.

٦١٨ ـ باب من رمىٰ بالليل

618. Chapter: Shooting arrows at night

١٢٧٩ ـ حدَّثَنَا عبد الله بن يزيد قال: حدثنا سعيد بن أبي أيوب قال: حدثني

(1) [١٢٧٥] ربيعة بن كلثوم بن ضبر البصري، صدوق يهم من السابعة.

يحيى بن أبي سليمان، عن سعيد المقبري، عن أبي هريرة، عن النبي ﷺ قال: «من رمانا بالليل فليس منا» قال أبو عبد الله: في إسناده نظر.

1279. [It is narrated by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "He who shoots arrows at us at night is not one of us".]

EXPLANATION: In other words, if anyone practices arrow-shooting at night, he must do it carefully in an open space lest he hit any unwary person.

١٢٨٠ - **حدَّثَنَا** خالد بن مخلد قال: حدثنا سليمان بن أبي صالح، عن أبيه، عن أبي هريرة قال: قال رسول الله ﷺ: «من حمل علينا السلاح فليس منا».

1280. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "He who picks up his weapon against us is not one of us".][1]

١٢٨١ - **حدَّثَنَا** محمد بن العلاء قال: حدثنا أبو أسامة، عن بريد بن عبد الله بن أبي بردة، عن أبي موسى قال: قال رسول الله ﷺ: «من حمل علينا السلاح فليس منا».

1281. [It is reported by Sayyidina Abu Musa " that the Messenger of Allah ﷺ said, "He who raises the weapon against us is not one of us".][2]

٦١٩ - باب إذا أراد الله قبض عبد بأرض جعل له بها حاجة

619. Chapter: When Allah decides that a man should die at a land, He creates for him a need there

١٢٨٢ - **حدَّثَنَا** سليمان بن حرب قال: حدثنا حماد بن زيد، عن أيوب عن أبي المليح، عن رجل من قومه (وكانت له صحبة) قال: قال النبي ﷺ: «إذا أراد الله قبض عبد بأرض جعل له بها حاجة».

1282. [It is reported by a man (who was a companion") of the tribe of Abu al-Maleeh that the Prophet ﷺ said, "When Allah decides to take the soul of a man at a particular place then He creates for him an excuse (to go) there." (When he goes there to attend to his affairs, he dies there).][3]

٦٢٠ - باب من امتخط في ثوبه

620. Chapter: Blowing the nose with one's garment

١٢٨٣ - **حدَّثَنَا** حفص بن عمر قال: حدثنا يزيد بن إبراهيم قال: حدثنا محمد بن

(1) [١٢٨٠] أخرجه المصنف في الصحيح ٩/ ٥ - ٦٢، ومسلم في الصحيح (كتاب المقدمة) ٢٢، (كتاب الإيمان) ١٦١ - ١٦٣ - ١٦٤، والترمذي في السنن ١٤٥٩، والنسائي في السنن ٧/ ١٧، وابن ماجه في السنن ٢٥٧٥ و٢٥٧٦، وأحمد في المسند ٢/ ١٦٥٣ و٢١٧٥.

(2) [١٢٨١] يراجع مصادر الحديث السابق.

(3) [١٢٨٢] أخرجه ابن عدي عن الكامل في الضعفاء ٤/ ١٦٣٤.

سيرين، عن أبي هريرة أنه تمخط في ثوبه ثم قال: بخ بخ، أبو هريرة يتمخط في الكتان، رأيتني أصرع بين حجرة عائشة والمنبر، يقول الناس: مجنون، وما بي إلا الجوع.

1283.. [It is narrated by Muhammad bin Sireen ﷺ about Sayyidina Abu Hurayrah that " he blew his nose on his garment. Then he said (to himself), "Well, well! Abu Hurayrah cleans his nose with Katan! I have seen myself between the chambers of Sayyidah Ayshah and the pulpit in an unconscious condition. People were speaking (about me, 'he is mad.' had renderred me unconscious."][1] (Bukhari, Tirmizi)

EXPLANATION: Katan was regarded as a fine variety of cotton cloth in those days. This is what Sayyidina Abu Hurayrah " said, "Today, I blow my nose in Katan garment but there was a day when I used to lie unconscious because of hunger and people called me mad.

٦٢١ - باب الوسوسة

621. Chapter: Promptings

١٢٨٤ - حدَّثَنا محمد بن سلام قال: أخبرنا عبدة، عن محمد بن عمرو قال: حدثنا ابن سلمة، عن أبي هريرة قالوا: يا رسول الله! إنا نجد في أنفسنا شيئاً ما نحب أن نتكلم به وأنّ لنا ما طلعت عليه الشمس. قال: «أوقدْ وجدتم ذلك؟» قالوا: نعم. قال: «ذلك صريح الإيمان».

1284. [Sayyidina Abu Hurayrah " said that once the Companions ﷺ submitted to the Prophet ﷺ, "Messenger of Allah, we find something in our hearts (meaning, evil promptings) which we do not like to speak out with our tongues even if we were to receive everything on which the sun rises".

The Prophet ﷺ said, "Did you find such a thing in your heart?" and they confirmed that they had. So, he said, "That is pure faith".

١٢٨٥ - وعن حَريز، عن ليث، عن شهر بن حوشب قال: دخلت أنا وخالي على عائشة فقال: إن أحدنا يعرض في صدره ما لو تكلم به ذهبت آخرته، ولو ظهر لقتل به. قال: فكبَّرت ثلاثاً ثم قالت: سئل رسول الله ﷺ عن ذلك، فقال: «إذا كان ذلك من أحدكم فليكبر ثلاثاً، فإنه لن يحس ذلك إلا مؤمن».

1285. [It is narrated by Shar bin Hawshab that he and his maternal uncle visited Sayyidah Ayeshah ﷺ. They said, "We get such kinds of thoughts that if we were to bring them on the tongue, we will suffer in the Hereafter. And, if it is made known, we could be killed because of that".

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(1) [١٢٨٣] أخرجه المصنف في الصحيح، والترمذي في الصحيح (كتاب الزهد: وفي الشمائل).

Thereupon, Sayyidah Ayshah ﷺ called out the takbeer (Allahu Akbar) three times and said, "The Messenger of Allah ﷺ was asked about it and he had said that if anyone of you faced such a situation, he should call out Allahu Akbar thrice because no one else besides a believer can ever feel that".

١٢٨٦ ـ وعن عقبة بن خالد السكوني قال: حدثنا أبو سعد سعيد بن مرزبان قال: سمعت أنس بن مالك يقول: قال رسول الله ﷺ: «لن يبرح الناس يسألون عما لم يكن، حتى يقولوا: [هذا] الله خالق كل شيء، فمن خلق الله؟».

1286. [It is narrated by Sayyidina Anas bin Maalik " that the Messenger of Allah ﷺ said, "People will not cease to ask about those things that will not happen so much so that they will even ask that while Allah, the Exalted, is the One Who created everything, who then has created Allah?"][(1)] (Ahmad)

EXPLANATION: The devil pesters the believing men with such promptings as are against faith. Un-necessary questions are suggested and people think about them and ask those silly questions. They even wonder who created Allah. It is generally the Believers who get these thoughts because they have faith and the devil is an enemy of faith. His attacks with promptings are directed only at the Believers and they are so evil that a believing person is repulsed and cannot speak them out at any cost. Even if he is given all the world, he cannot agree to bring it out on his tongue or believe it.

According to some Ahadith, the Companions ﷺ said, "Messenger of Allah, we get such evil feelings in our hearts that even if we are burnt down to ashes, we cannot compromise ourselves to speak them out." The Prophet ﷺ said, "This is sincere faith. First, because of the devil pestering you (who are Believers) and, secondly, your being fed up with him; these are distinguishing characteristics of faith. So, do not worry. When you get such thoughts, read اعوذ بالله من الشيطان الرجيم (I seek refuge in Allah from the accursed devil). You must overlook these feelings and carry on with your living".

This Hadith (under discussion) tells us to call out Allahu Akbar three times toward off the devil, Insha Allah.

٦٢٢ ـ باب الظن

622. Chapter: Assumption

١٢٨٧ ـ حَدَّثَنَا إسماعيل قال: حدثني مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة، أن رسول الله ﷺ قال: «إياكم والظن، فإن الظن أكذب الحديث، ولا

(1) [١٢٨٦] اخرجه أحمد في المسند ٩/ ١١٩.

تجسَّسوا، ولا تنافسوا، ولا تَدابروا، ولا تحاسدوا، ولا تباغضوا، وكونوا ـ عباد الله ـ إخواناً».

1287. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "Keep yourself away from suspicion for it is the worst of false things. Do not pry into the affairs of other people. Not complete with one another (to gain wordly possessions and, in the process, you hurt one another). Do not turn your backs to fellow men. Do not be jealous of other people and do not despise any one. But, live as slaves of Allah, one brother to the other[1]. (Bukhari, Muslim, Tirmizi, Abu Dawood, Ahmad)

(We have read this Hadith at # 410)

١٢٨٨ ـ **حدَّثنا** موسى بن إسماعيل قال: حدثنا حماد بن سلمة قال: أخبرنا ثابت، عن أنس قال: بينما النبي ﷺ مع امرأة من نسائه، إذ مرّ به رجل، فدعاه النبي ﷺ فقال: «يا فلان، هذه زوجتي فلانة» قال: من كنت أظنُّ به فلم أكن أظن بك. قال: «إن الشيطان يجري من ابن آدم مجرى الدم».

1288. [Sayyidina Anas " said that the Prophet ﷺ was sitting with one of his wives. A man passed by and the Prophet ﷺ called him and clarified to him, "O so-and-so, this is my wife!"

That man said, "Even if I were one to make assumptions, I could not make it with you." The Prophet ﷺ said to him, "The devil runs in the veins of men like blood. (Hence, I made it clear to you that you may not fall into the devil's promptings."][2] (Ahmad)

EXPLANATION: This case pertains to Sayyidah Safiyah رضي الله عنها. The Prophet ﷺ was sitting in the mosque and she had come to him. When she was going back, the Prophet ﷺ saw her off and it was then that the man was passing along the path. The Prophet ﷺ forestalled possibility of suspicion by telling him that the woman with him was his wife. The story is narrated in Saheeh al-Bukhari (v1 p273) but it is stated there that there were two men whom the Prophet ﷺ called and informeds stated.

١٢٨٩ ـ **حدَّثنا** يوسف بن يعقوب قال: حدثنا يحيى بن سعيد أخو عبيد القرشي قال: حدثنا الأعمش عن أبي وائل، عن عبد الله قال: ما يزال المسروق منه يتظنّى حتى يصير أعظم من السارق.

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(1) [١٢٨٧] أخرجه المصنف في الصحيح ٤/ ٥ ـ ٧/ ٢٤ ـ ٨/ ٢٣، ومسلم في الصحيح (كتاب البر والصلة) ٢٨، والترمذي في السنن ١٩٨٨، وأبو داود في السنن (كتاب الأدب) ب٥٥، وأحمد في المسند ٢/ ٣١٢ـ ٤٧٠ ـ ٤٨٢ ـ ٤٩٢ ـ ٥٠٤.

(2) [١٢٨٨] أخرجه أحمد في المسند ٣/ ١٦٥.

1289. [Sayyidina Abdullah " said "When theft is committed of a person's possessions, he goes on assuming and presuming so that he surpasses the thief himself".]

EXPLANATION: He presumes that people who have not committed the theft are thieves. Instead of one thief he creates a large number of thieves. Accordingly, his sin exceeds the sin of the thief.

١٢٩٠ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا حماد بن سلمة قال: أخبرنا عبد الله بن عثمان بن عبيد الله بن عبد الرحمٰن بن سمرة، عن بلال بن سعد الأشعري، أن معاوية كتب إلى أبي الدرداء: اكتب إليَّ فُسَّاق دمشق. فقال: مَا لِي وفسَّاق دمشق، ومن أين أعرفهم؟ فقال ابنه بلال: أنا أكتبهم، فكتبهم. قال: من أين علمتَ؟ ما عرفتَ أنهم فسَّاق إلا وأنت منهم، ابدأ بنفسك. ولم يرسل بأسمائهم.

1290. [It is narrated by Bilal bin Sa'd al-Ash'ary that Sayyidina Mu'awiyah " wrote to Sayyidina Abu-al-Darda " that he should write to him about the sinners of Damascus and tell him who they were.

He wrote back in answer, "Of what concern are the sinners of Damascus to me? How will I recognise them"?

His son Bilal said to him, "I will write to him," and he wrote down some names, Sayyidina Abu Darda " said to his son, "How do you know them?" And, he added, "Yes, you recognise them because you are one of them. So, write down your name before every other name." (Thus, the result was that,) no name was sent to him.]

EXPLANATION: He reprimanded his son for offering to name sinners. He asked him how he could recognise them and name a person as a sinner. Either he was one of them, for a friend can recognise his friend, or he was going by presumption. If he was one of them then he must write down his name before every other name. And, if he was writing on assumption then it was an evil presumption.

And presumption is not proper. He cautioned his son in this manner.

٦٢٣ ـ باب حلق الجارية والمرأة زوجها

623. Chapter: A female slave or a Woman shaving her husband

١٢٩١ ـ **حدَّثَنَا** موسى بن إسماعيل قال: حدثنا سُكين بن عبد العزيز بن قيس، عن أبيه قال: دخلت على عبد الله بن عمر وجارية تحلق [عنه] الشعر. وقال: النُّورَة ترقّ الجلد.

1291. [It is reported by Abdul Aziz ibn Qays on the authority of his father that he came to Sayyidina Abdullah bin Amr ". He found a slave-girl shaving his hair. He said, "The (depilatory) powder for removing hair softens the hide. Therefore, I prefer to shave them.]

EXPLANATION: The slave-girl was his property. It was a practice in those

days. Under certain conditions, it was allowed to have sexual intercourse with them.

٦٢٤ ـ باب نتف الإبط

624. Chapter: Plucking Hair Under Armpit

١٢٩٢ ـ حدثنا يحيى بن قزعة قال: حدثنا إبراهيم بن سعد، عن ابن شهاب، عن سعيد بن المسيب، عن أبي هريرة، عن النبي ﷺ قال: «الفطرة خمس: الختان، والاستحداد، ونتف الإبط، وقص الشارب، وتقليم الأظفار».

1292. [It is narrated by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "Five things are natural to mankind:

(i) to circumscribe,

(ii) to take the razor (for the pubes)

(iii) to pluck hair under armpit,

(iv) to shave the moustaches, and

(v) to clip the nails.][1] (Abu Dawood, Nasa'i, Ibn Majah, Ahmad, Tirmizi)

(We have seen this Hadith at # 1257 where it has been explained and may be seen.)

١٢٩٣ ـ حدَّثَنَا مسدَّد قال: حدثنا يزيد بن زريع قال: حدثنا عبد الرحمٰن بن إسحاق قال: حدثني سعيد بن أبي سعيد المقبري، عن أبي هريرة عن النبي ﷺ: «خمس من الفطرة: الختان، وحلق العانة، وتقليم الأظفار، ونتف الضَّبْع، وقص الشارب».

1293. [It is reported by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "Five characteristics are innate to man:

(i) to circumscribe,

(ii) to clip nails,

(iii) to pluck hair under armpit, and

(iv) to clip or shave moustaches"[2].

١٢٩٤ ـ حدَّثَنَا عبد العزيز قال: حدثني مالك، عن سعيد بن أبي سعيد المقبري، عن أبيه، عن أبي هريرة: خمس من الفطرة: تقليم الأظفار، وقص الشارب، ونتف الإبط، وحلق العانة، والختان.

1294. [It is narrated by Sayyidina Abu Hurayrah " that five things are natural.

(i) to clip the nails,

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(1) [١٢٩٢] أخرجه أبو داود في السنن (كتاب الترجل) ب١٦، والنسائي في السنن ١/ ١٤ و٨/ ١٢٩، وابن ماجه في السنن ٢٩٢، وأحمد في المسند ٢/ ٢٢١ و٢٣٩ والترمذي في السنن ٢٧٥٦.

(2) [١٢٩٣] راجع مصادر التخريج في الحديث السابق.

(ii) to clip or shave the moustaches,
(iii) to pluck hair from the armpit,
(iv) to shave the hair below the navel, and
(v) to circumscribe.][1] (Abu Dawood, Hakim)

٦٢٥ ـ باب حسن العهد

625. Chapter: To Reciprocate Kindness

١٢٩٥ ـ حدَّثنا أبو عاصم، عن جعفر بن يحيى بن ثوبان، قال: حدثني عمارة بن ثوبان قال: حدثني أبو الطفيل قال: رأيت النبي ﷺ يقسم لحماً بالجِعْرانة وأنا يومئذ غلام أحمل عضو البعير. فأتته امرأة فبسط لها رداءه. قلت: من هذه؟ قيل: هذه أمه التي أرضعته.

1295. [Sayyidina Abu al-Tufayl " narrated that he saw the Prophet ﷺ distribute flesh at Ji'ranah. He was a young boy during those days. He (Abu al-Tufayl) was carrying a limb of the camel. A woman came forward to the Prophet ﷺ and he spread out his cloak for her.

Abu al-Tufayl " asked who she was and was told that she was the foster mother of the Prophet ﷺ (Sayyidah Halimah Sa'diyah رضي الله عنها) who had suckled him.]

EXPLANATION: The Prophet ﷺ was brought up as an infant in the tribe Banu Sa'd and suckled by Sayyidah Halima Sa'diyah. Thereafter, she continued to live with her tribe. After the conquest of Makkah at the time when the Prophet ﷺ was dividing the spoils of the Battle of Hunayn, his foster mother, Sayyidah Halimah Sa'diyah came to him. The Prophet ﷺ spread out his cloak for her an honourable reception. The place where this happened was Ji'ranah which lies on the road to Ta'if. She was his benefactor when he was an infant and he bore in mind her favours on him. Thus, he gave her a kind treatment.

٦٢٦ـ باب المعرفة

626. Chapter: Acquaitance

١٢٩٦ ـ حدَّثنا أبو نعيم قال: حدثنا يونس، عن أبي إسحاق، عن المغيرة بن شعبة قال رجل: أصلح الله الأمير، إن آذنكَ يعرف رجالاً فيؤثرهم بإذن. قال: عَذَرَه الله، إن المعرفة لتنفع عند الكلب العقور، وعند الجمل الصَّؤُول.

1296. [It is narrated by Sayyidina Mughirah " ibn Sha'ban that a man said,

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(1) [١٢٩٤] أخرجه أبو داود والحاكم في أبي الطفيل ٣/٦٠٨، وفي المقدمة، وفي البر والصلة ولفظ الجاحظ: فأقبلت امرأة بدوية فلما عنت من أصحاب النبي ﷺ بسط لها.

"May Allah reform the ameer! If your gate-keeper knows a man, he gives him preference in allowing him (in)".

Thereupon, the ameer said, "May Allah accept his excuse (because that is a fitting and innate trait). Surely acquaintance is such a thing that the biting dog and the camel also respect it".

EXPLANATION: In other words, even animals are influenced by acquaintances. To know one another is such a thing. Thus, if a man gave someone a preferance because of that then he is excused. Insha Allah. (There is a provision, however, that no sinful affairs is concluded thereby).

٦٢٧ ـ باب لعب الصبيان بالجوز

627. Chapter: Children playing with walnut

١٢٩٧ ـ حدَّثَنا موسى بن إسماعيل قال: حدثنا أبو عوانة، عن مغيرة، عن إبراهيم قال: كان أصحابنا يرخصون لنا في اللعب كلها غير الكلاب (قال أبو عبد الله: يعني للصبيان).

1297. [Mughirah has reported from Ibrahim that their guardians allowed them every kind of play except dogs.

١٢٩٨ ـ حدَّثَنا موسى قال: حدثنا عبد العزيز قال: حدثني شيخ من أهل الخير يكنى أبا عقبة قال: مررت مع ابن عمر مرة بالطريق، فمر بغلمة من الحبش فرآهم يلعبون، فأخرج درهمين فأعطاهم.

(Abu Abdullah Bukhari ﷺ said, "That is permission to children to play".)]

1298. [It is narrated by Abu Uqbah that once he went through a road with Sayyidina Ibn Umar ". Ibn Umar " came across some boys playing and he took out two dirhams and gave them to the boys.

(He did not express displeasure of any kind on their playing.)]

١٢٩٩ ـ حدَّثَنا عبد الله قال: أخبرني عبد العزيز بن أبي سلمة، عن هشام، عن أبيه، عن عائشة، أن النبي ﷺ كان يسرِّب إلى صواحبي يلعبن باللعب: البنات الصغار.

1299. [It is reported by Sayyidah Ayeshah that the Prophet ﷺ used to send to her, her girl friends. They played with her (and) they were young girls.][1]

EXPLANATION: There must have been some kind of play with walnuts in those days. Even in normal kind of play, walnut had some role. This is why Imam Bukhari has introduced it in the chapter heading though there is

(1) [١٢٩٩] أخرجه المصنف في الصحيح.

no reference whatever to walnuts in any of the three Ahadith. It must be understood that even with children's games only those are approved that are played without any kind of gambling.

٦٢٨ ـ باب ذبح الحمام

628. Chapter: Slaughtering Pigeon

١٣٠٠ ـ **حدَّثنَا** شهاب بن معمر قال: حدثنا حماد بن سلمة، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال: رأى رسول الله ﷺ رجلاً يتبع حمامة قال: «شيطان يتبع شيطانة».

1300. [Sayyidina Abu Hurayrah " said that the Messenger of Allah ﷺ saw a man chase a she Pigeon. He remarked, "A devil goes after a she-devil."][1] (Abu Dawood, Ibn Majah)

EXPLANATION: Generally, playing with Pigeons frequently keeps those who occupy themselves in this game away from religious matters. That is why the Prophet ﷺ called the man who pursued the pigeon a devil and the pigeon itself a she-devil. Also, since there is gambling in games of Pigeon, this too is a reason the man was perferred to as a devil.

١٣٠١ ـ **حدَّثنَا** موسى بن إسماعيل قال: حدثنا يوسف بن عبدة قال: حدثنا الحسن قال: كان عثمان لا يخطب جمعة إلا أمر بقتل الكلاب وذبح الحمام.

1301. [It is narrated by Sayyidina Hassan رحمه الله that when Sayyidina Uthman رضي الله عنه" delivered the Friday sermon he invariably gave the command to kill dogs and slaughter pigeons.]

٠٠٠ ـ **حدَّثنَا** موسى قال: حدثنا مبارك، عن الحسن قال: سمعت عثمان يأمر في خطبته بقتل الكلاب وذبح الحمام.

[It is narrated by Sayyidina Hassanرحمه الله that he heard Sayyidina Uthman " give in his sermons the command to kill dogs and slaughter pigeon.]

EXPLANATION: It is the dogs that roam about unchecked to which the Hadith refers. It is not the dogs that are used to guard or to hunt. And, it is the pigeons that are used for gambling that are marked to be slaughtered.

٦٢٩ ـ باب من كانت له حاجة فهو أحق أن يذهب إليه

629. Chapter: He who has a need in the one who should go to it

١٣٠٢ ـ **حدَّثنَا** محمد قال: أخبرنا عبد الله قال: حدثنا يحيى بن أيوب قال:

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(1) [١٣٠٠] أخرجه أبو داود في السنن ٤٩٤٠، وابن ماجه في السنن ٣٧٦٤.

حدثني عقيل بن خالد، أن سعيد بن سليمان بن زيد بن ثابت حدثه، عن أبيه، عن جده زيد بن ثابت، أن عمر بن الخطاب جاءه يستأذن عليه يوماً فأذن له ورأسه في يد جارية له ترجله، فنزع رأسه، فقال له عمر: دعها ترجلك، فقال: يا أمير المؤمنين، لو أرسلتَ إليَّ جئتك. فقال عمر: إنما الحاجة لي.

1302. [It is narrated by Sayyidina Zayd bin Thabit " that Sayyidina Umar ﷺ" came to him one day and requested permission to enter. He gave him the permission while his head was in the hands of his slave girl who was combing his hair.

(When Sayyidina Umar " came,) Sayyidina Zayd " pulled his head away. Sayyidina Umar " said to him, "Let your head be there so that she may comb you".

Sayyidina Zayd " said, "O Ameer al-Mumineen, if you had summoned me, I would have come to you myself." Sayyidina Umar ﷺ" said, "It was I who had a need (so I came to you myself)]"

EXPLANATION: This Hadith tells us that a man who has a need or a desire must go himself (to fetch it). He should do that even if it is someone younger than him, or junior to him, to whom he has to go. He should not (use his authority to) command him to come to him.

٦٣٠ ـ باب إذا تنخع وهو مع القوم

630. Chapter: While sitting in company, a man gets the phelgm

١٣٠٣ ـ **حدَّثَنَا** موسى، عن حماد بن سلمة، قال: أخبرنا ثابت، عن عبد الرحمٰن بن [عباس] القرشي، عن أبي هريرة قال: إذا تنخع بين يدي القوم فليوارِ بكفيه حتى تقع نخاعته إلى الأرض، وإذا صام فليدهن لا يرى عليه أثر الصوم.

1303.[Saddidina Abu Hurayrah " said that if a man spits out phelgm amidst other people, he must cover it with his palms until he has spat on the earth. And, if a man keeps fast then he should apply oil so that the effects of fasting are not apparent on him.]

EXPLANATION: This last advice is for those people who fast and let other people know that they are fasting. They should apply oil on their faces and lips so that they look fresh.

٦٣١ ـ باب إذا حدَّث الرجل القوم لا يقبل على واحد

631. Chapter: When talking to some people, a man should not turn to one of them

١٣٠٤ ـ **حدَّثَنَا** محمد بن سلام قال: أخبرنا هشيم، عن إسماعيل بن سالم، عن

حبيب بن أبي ثابت قال: كانوا يحبون إذا حدَّث الرجل أن لا يُقبِلَ على الرجل الواحد، ولكن ليعمَّهم.

1304. [It is stated by Habib ibn Abu Thabit that it was the practice of the righteous elders that when a man spoke (to a few persons) he did not turn his attention to (only) one man but he was alternative to all.

٦٣٢ - باب فضول النظر

632. Chapter: Roaming Eyes

١٣٠٥ - حدَّثَنَا قتيبة قال: حدثنا أبو بكر بن عياش، عن الأجلح، عن ابن أبي الهذيل قال: عاد عبد الله رجلاً ومعه رجل من أصحابه، فلما دخل الدار جعل صاحبه ينظر، فقال له عبد الله: والله لو تفقأت عيناك كان خيراً لك.

1305. [It is narrated by Ibn Abu Huzayl that Sayyidina Abdullah " paid a sick visit to a man. Of his friends, one of them had also accompained him. When they entered the house, this man looked here and there. Sayyidina Abdullah " said to him, "If your eyes were pierced out that would have been better for you".]

EXPLANATION: It is clear from this that even if a man has someone's permission to visit him, he must keep his gaze down and not let his eyes wander about. He must sit down where he is asked to sit and go where he is taken in the house.

١٣٠٦ - حدَّثَنَا خلاد قال: حدثنا عبد العزيز، عن نافع، أن نفراً من أهل العراق دخلوا على ابن عمر، فرأوا على خادم لهم طوقاً من ذهب، فنظر بعضهم إلى بعض، فقال: ما أفطَنكم للشر!.

1306. [It is reported by Nafi' that some of the people of Iraq visited Sayyidina Ibn Umar ﷺ". They saw one of his maid-servants wearing a gold necklace, and they began to look at one another. Sayyidina Ibn Umar ﷺ" told them that their sights were very sharp in looking at evil.

EXPLANATION: The Arabic word Khadim means slave girl (translated maid servant). They even used the masculine noun to refer to her. She had a gold necklace on her which the visitors observed and indicated to one another by the movement of their eyes. Sayyidina Ibn Umar ﷺ" did not like the gestures with their eyes and said to them, "You people are quick to eye the evil. This is your condition while there is nothing wrong in a slave girl wearing a necklace. If it was a boy who had worn it, even then it was wrong on your part to look at him and make gestures or try to find faults".

٦٣٣ ـ باب فضول الكلام

633. Chapter: Vain Talk

١٣٠٧ ـ حدَّثنَا مسدَّد قال: حدثنا معتمر، عن ليث، عن عطاء، عن أبي هريرة قال: لا خير في فضول الكلام.

1307. [Sayyidina Abu Hurayrah " said, "There is no good in vain conversation".][1]

١٣٠٨ ـ حدَّثنَا مطر قال: حدثنا يزيد قال: حدثنا البراء بن يزيد، عن عبد الله بن شقيق، عن أبي هريرة، عن النبي ﷺ قال: «شرار أمتي الثرثارون، المتشدّقون، المتفيهقون. وخيار أمتي أحاسنهم أخلاقاً».

1308. [It is narrated by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "The worst people of my Ummah are they who speak too much, ridicule other men and speak valuably. And the best people of my Ummah are they who are well-mannered".][2]

EXPLANATION: This Hadith condemns vain talk and incessant conversation. When a man speaks much, he also riducules other people. He says such words which project him as a proud man. Hence, some of the narratives explain al-Mutafayhiq. (who ridicule others) as arrogant people. (Tirmizi).

٦٣٤ ـ باب ذي الوجهين

634. Chapter: Two Faced

١٣٠٩ ـ حدَّثنَا إسماعيل قال: حدثني مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة، أن رسول الله ﷺ قال: «من شر الناس ذو الوجهين، الذي يأتي هؤلاء بوجه وهؤلاء بوجه».

1309. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of Allah ﷺ said, "Of the evil people is he, too, who is two-faced. He comes to a company with a face and to another company with a different face".][3] (Kanz al-Ummal)

EXPLANATION: In other words, he keeps every group happy by reporting on the other group. He presents himself as a suppathiser but never speaks the truth.

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(1) [١٣٠٧] البراء عن عبد الله بن يزيد الغنوي البصري وربما نسب إلى جده وقيل هما اثنان، ضعيف من السابعة.

(2) [١٣٠٨] انظر: إتحاف السادة المتقين للزبيدي ٧/ ٤٧٧.

(3) [١٣٠٩] انظر: كنز العمال للمتقي الهندي ٣/ ١٩٣٦.

٦٣٥ ـ باب إثم ذي الوجهين

635. Chapter: The sin of two Facedness

١٣١٠ ـ حدَّثَنَا محمد بن سعيد الأصبهاني قال: حدثنا شريك، عن ركين، عن نعيم بن حنظلة، عن عمار بن ياسر قال: سمعت النبي ﷺ يقول: «من كان ذا وجهين في الدنيا كان له لسانان يوم القيامة من نار» فمر رجل كان ضخماً، قال: «هذا منهم».

1310. [It is reported by Sayyidina Ammar bin Yasir " that he heard the Prophet ﷺ say, "He who has two faces in the world will have two tongues of fire on the Day of Resurrection."] (1) (Mishkat al-Masabeeh, Bayhaqi)

EXPLANATION: A two-faced person is not one who really has two faces by birth. Rather, he presents a different face to each of the two parties of people as though he was a sincere sympathiser. It is as though he spoke something to the first goup with one face and to the second group with another face. He behaves like a hypocrite with each and speaks contradictory words to them. It is him one physical face which is spoken of as two faces because a man with a sense of honour feels ashamed to contradict himself once he has spoken something with his tongue. It is the man without a conscience who is shameless and who uses his one face as two. It is the misuse of his tongue that has earned him the epithet of a two-faced person.

He played the part of two faces with one tongue; therefore, he will have two tongues in his face on the Day of Resurrection as punishment for his evil behaviour in this world. He will continue to burn because of his tongues. The people will know on seeing him being punished in this way that he was a hypocrite in the world presenting a different side to every goup. May Allah protect us from that!
(Tuhfa Khawateen)

٦٣٦ ـ بابٌ شرُّ الناس من يُتَّقىٰ شرُّه

636. Chapter: The Evil One is He whom Men Fear

١٣١١ ـ حدَّثَنَا صدقة قال: حدثنا ابن عيينة قال: سمعت ابن المنكدر قال: سمع عروة بن الزبير، أن عائشة أخبرته: استأذن رجل على النبي ﷺ فقال: «ائذنوا له، بئس أخو العشيرة». فلما دخل ألانَ له الكلام. فقلت: يا رسول الله، قلتَ الذي قلتَ ثم ألنتَ الكلام؟ قال: «أي عائشة، إن شر الناس من تركه الناس (أو وَدَعهُ الناس) اتقاءَ فحشه».

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(1) [١٣١٠] انظر: مشكاة المصابيح ٤٨٤٦، والسنن الكبرى للبيهقي ١٠/ ٢٤٦، موارد الظمآن ١٩٧٩، حلية الأولياء ٨/ ٢٨٢.

1311. [It is narrated by Urwah bin al-Zubayr that Sayyidah Ayeshah ﵂ said to him that a man requested the Prophet ﷺ permission to enter the house. He said, "Let him come in. He is an evil man of his tribe." When he came in, the Prophet ﷺ spoke to him mildly. Sayyidah Ayeshah ﵂ said that she submitted to the Prophet ﷺ, "Messenger of Allah, what you said (about this man is in my mind) but then you spoke to him mildly".

The Prophet ﷺ said, "O Ayshah! The evil man among people is he whom they avoid because he has an evil tongue".][(1)]

EXPLANATION: The man who had visited the Prophet ﷺ was truly an evil man of his tribe and the Prophet ﷺ let it be known that other men may beware of him. But, he himself spoke gently to him because that was the demand of good manners. Should he have spoken to him roughly? Those people who have a bad tongue are avoided by others. Should the Prophet ﷺ have behaved like them? No, his mission was to promote love and not hatered.

٦٣٧ - باب الحياء

637. Chapter: Modesty (al-Haya)

١٣١٢ - حدَّثَنَا آدم قال: حدثنا شعبة، عن قتادة، عن أبي السوار العدوي قال: سمعت عمران بن حصين قال: قال النبي ﷺ: «الحياء لا يأتي إلا بخير» فقال بشير بن كعب: مكتوب في الحكمة: إن من الحياء وقاراً، إن من الحياء سكينة. فقال له عمران: أحدِّثك عن رسول الله وتحدثني عن صحيفتك!.

1312. [It is narrated by Imran bin Hussayn " that the Prophet ﷺ said, "al-Haya (modesty) brings good".

Bashir bin ka'b said, "It is written in (the sayings of) wisdom that al-haya produces diginity. And al-haya gives peace.

Imran " said, "I narrate to you the Hadith of the Messenger of Allah ﷺ and you quote from your book."][(2)] (Bukhari, Muslim, Ahmad)

١٣١٣ - حدَّثَنَا بشر بن محمد قال: أخبرنا عبد الله قال: أخبرنا جرير بن حازم، عن يعلى بن حكيم، عن سعيد بن جبير، عن ابن عمر قال: إن الحياء والإيمان قُرنا جميعاً، فإذا رُفع أحدهما رُفع الآخر.

1313. [Sayyidina Ibn Umar " said, "al haya (modesty) and faith go together.

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(1) [١٣١١] انظر: مشكاة المصابيح للتبريزي ٤٨٢٩.

(2) [١٣١٢] أخرجه المصنف في الصحيح ٨/ . ٣٥ ومسلم في الصحيح (كتاب الإيمان) ٦٠، وأحمد في المسند ٤/٤٢٧.

When one of them is removed, the other too is removed.](1) (Kanaz al Ummal, Mishkat)

NOTE: We have read a chapter on modesty in the earlier portion of this book. The Ahadith have been explained there and may be read over again.

٦٣٨ ـ باب الجفاء

638. Chapter: Hard Heartedness

١٣١٤ ـ **حَدَّثَنَا** سعيد بن سليمان قال: حدثنا هشيم، عن منصور، عن الحسن، عن أبي بكرة، عن النبي ﷺ قال: «الحياء من الإيمان، والإيمان في الجنة. والبذاء من الجفاء، والجفاء في النار».

1314. [It is narrated by Sayyidina Abu Hurayrah " that the Prophet ﷺ said, "Modesty is part of faith, and the faithful will go to Paradise. And rudeness is part of callous nature, and callousness will carry one to Hell".](2) (Muslim, Tirmizi, Ibn Majah, Ahmad, Hakim)

١٣١٥ ـ **حَدَّثَنَا** موسى بن إسماعيل قال: حدثنا حماد، عن ابن عقيل، عن محمد بن علي (ابن الحنفية)، عن أبيه قال: كان النبي ﷺ ضخم الرأس، عظيم العينين، إذا مشى تكفأ كأنما يمشي في صعد، إذا التفت التفت جميعاً.

1315. [It is narrated by Muhammad bin Ali (Ibn al-Hanafiyah) on the authority of his father (Sayyidina Ali ") that the Prophet ﷺ had a large head and big eyes. When he walked he leaned (forward). It looked as though he was descending from a height. And when he turned towards anyone in attention, he was fully attentive (to him).](3) (Ahmad, Tirmizi)

EXPLANATION: This mentions the humility and moderation of the Prophet ﷺ. When he turned to anyone, he did not look sideways but paid a full, direct attention to him. It is the way of the arrogant to pay half attention to anyone. And that is because of hard nature and callous temperament. This is why Imam Bukhari رحمه الله has presented the Hadith here in this chapter.

٦٣٩ ـ باب إذا لم تستَحْي فاصنع ما شئت

639. Chapter: If you have no haya then you may do what you like

١٣١٦ ـ **حَدَّثَنَا** آدم قال: حدثنا شعبة، عن منصور قال: سمعت ربعي بن حِراش

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(1) [١٣١٣] انظر: كنز العمال ٥٧٥٦ ومشكاة المصابيح ٥٠٩٣ ـ ٥٠٩٤.

(2) [١٣١٤] أخرجه مسلم في الصحيح (كتاب الإيمان) ٥٩، والترمذي في السنن ٢٠٠٩ ـ ٢٦١٥، وابن ماجه في السنن ٤١٨٤، وأحمد في المسند ٢/٩، ٥٠١، والحاكم في المستدرك ١/٥٢ ـ ١٥٣.

(3) [١٣١٥] أخرجه أحمد عن طريقين والترمذي في الشمائل عن حماد.

يحدِّث عن أبي مسعود قال: قال النبي ﷺ: «إن مما أدرك الناس من كلام النبوَّة الأولى إذا لم تستحي فاصنع ما شئت».

1316. [It is narrated by Sayyidina Ibn Mas'ood " that the Prophet ﷺ said, "Among the sayings of the earlier Prophets, which the people have discovered, we find: if you have no modesty then do what you wish."] [1] (Ahmad)

EXPLANATION: This means that the teachings of all Prophets عليهم السلام emphasised on al-haya (modesty). It is their contention that if a man lacks modesty then he may do what he likes. In other words, it is modesty that prevents a man commiting sin and bad deeds. Without it, there is nothing to stop man from doing anything wrong. This is what the earlier people were taught and this ummah is also taught.

The exponents of Ahadith explain this expression in two ways. One is apparent from the translation which we have presented, namely, a man who is shameless is not restricted by any limit. He is not ashamed to face the creatures and he is not shameful before Allah. He may commit whatever sin he likes and do any immodest act he wishes to prepetrate, for, he has lost the characteristic that stops him from wickedness and evil. This is reflected in the Persian quote:

بر حيا باش وهرجه خوابي كن

The second explanation of this expression could be like this: If you do not feel ashamed to do something and your heart accepts it and you are willing to do it before other people then you may do it. If it was an evil thing then modesty would have prevented you from doing it. You would not have been prepared to do it. It is stated in a Hadith explictly:

الإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس.

"Sin is what pricks your conscience and you do not like that people should be told of it".

٦٤٠ ـ باب الغضب

640. Chapter: Anger

١٣١٧ ـ حدَّثَنَا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن سعيد بن المسيب عن أبي هريرة، أن رسول الله ﷺ قال: «ليس الشديد بالصُّرعة، إنما الشديد الذي يملكُ نفسه عند الغضب».

1317. [It is narrated by Sayyidina Abu Hurayrah " that the Messenger of

(1) [١٣١٦] أخرجه أحمد في المسند ٤/ ١٢٣ ـ ٥/ ٣٧٢.

Allah ﷺ said, "He is not brave who knocks down other people but he is brave who keeps himself in control when he is angry."(1) (Bukhari, Ahmad, Muslim)

١٣١٨ ـ **حدَّثَنَا** أحمد بن يونس قال: حدثنا أبو شهاب عبد ربه، عن يونس، عن الحسن، عن ابن عمر قال: ما من جرعة أعظم عند الله أجراً من جرعة غيظ كظمها عبدٌ ابتغاء وجه الله.

1318.[Sayyidina Ibn Umar " said, "In terms of reward, no sin is greater in the sight of Allah than the sin that swallows anger for the pleasure of Allah".]

EXPLANATION: Anger is natural to man. Though it is difficult to control anger, man has the ability to overcome it. This is why the Hadith tells us that he is not a wrestler who knocks down his rival wrestler. The true wrestler is he who keeps himself in check when he is angry.

There is a Hadith transmitted by Bayhaqi that the Messenger of Allah ﷺ said, "If anyone checks his anger then on the Day of Resurrection Allah will stop His punishment from this man".

Another Hadith quotes the Messenger of Allah ﷺ as saying, "If anyone had the ability to act in accordance with his anger but swallows his anger then (on the Day of Resurrection) Allah will summon him before all His creatures and give him a choice to pick out the Hoor he likes".

maid of paradise with splanded black eyes

Yet another Haidth tells us that his heart will be filled with peace and faith (Mishkat)

The Ahadith also prescribe treatments for anger. One of these is to recite the Ta'ooz:

اعوذ بالله من الشيطان الرجيم.

(I seek refuge in Allah from the accursed devil) (Mishkat p 4)

We will see this in the following Ahadith.

Another treatment is to shut the tongue and become mute. (Ahmad)

A third treatment is to Attach oneself to earth. (Ahmad and Tirmizi)

Another Hadith says that the Messenger of Allah ﷺ said, "Surely, if you are overcome by anger, perform ablution." (Mishkat)

Sayyidina Abu Zarr " has said that the Messenger of Allah ﷺ said, "When anger seizes any of you and he is standing, let him sit down. If the anger subsides on sitting down, that is a good thing otherwise he should lie down. (Ahmad and Tirmizi)

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(1) [١٣١٧] أخرجه المصنف في الصحيح ٨/ ٣٤، وأحمد في المسند ٢/ ٢٣٦ ـ ٢٦٨ ـ ٥١٧، ومسلم في الصحيح (كتاب البر والصلة) ب٣٠ رقم١٠٧ ـ ١٠٨.

٦٤١ ـ باب ما يقول إذا غضب

641. Chapter: What does one say when angry

١٣١٩ ـ حدّثَنا علي بن عبد الله قال: حدثنا أبو أسامة قال: سمعت الأعمش يقول: حدثنا عدي بن ثابت، عن سليمان بن صُرَد قال: استبَّ رجلان عند النبي ﷺ، فجعل أحدهما يغضب ويحمرُّ وجهه. فنظر إليه النبي ﷺ فقال: «إني لأعلم كلمة لو قالها لذهب هذا عنه: أعوذ بالله من الشيطان الرجيم» فقام رجل إلى ذاك الرجل فقال: تدري ما قال؟ قال: قل أعوذ بالله من الشيطان الرجيم، فقال الرجل: أمجنوناً تراني؟.

1319. [It is narrated by Sulayman bin Surad " that two men were sitting in the company of the Prophet ﷺ when they began to revil each other. One of them became angry so that his face reddened. The Prophet ﷺ looked towards him and said, "I know of an expression which if he repeats, his anger will subside. (That is) اعوذ بالله من الشيطان الرجيم (I seek refuge in Allah from the accursed devil)".

A man got up and asked the angry one if he knew what the Prophet ﷺ had said. And he told him that he should say:

اعوذ بالله من الشيطان الرجيم.

The angry man retorted, "Do you take me to be mad?"][1] (Tirmizi)

١٣١٩م ـ حدّثَنا عبد الله بن عثمان قراءة، عن أبي حمزة، عن الأعمش، عن ابن ثابت، عن سليمان بن صُرد قال: كنت جالساً مع النبي ﷺ، ورجلان يستبّان، فأحدهما احمرَّ وجهه وانتفخت أوداجه، فقال النبي ﷺ: «إني لأعلم كلمة لو قالها لذهب عنه ما يجد» فقالوا له: إن النبي ﷺ قال: «تعوَّذ بالله من الشيطان الرجيم» قال: وهل بي من جنون؟

1319 (A). [It is narrated by Sayyidina Sulayman bin Surad " that he was sitting with the Prophet ﷺ when two men reviled each other. The face of one of them became red and the veins of his throat swelled. The Prophet ﷺsaid, "I know of an expression which if he repeats then his anger will subside." The people around told him what the Prophet ﷺ had said and that he should seek refuge in Allah from the accursed devil. This man retorted, "Am I possessed by the devil.?"][2] (Ahmad)

EXPLANATION: This Hadith tells us of a way to cool down anger. It is to say اعوذ بالله من الشيطان الرجيم seek refuge in Allah from the accursed devil) when one is angry.

(1) [١٣١٩] (ألف) أخرجه الترمذي في السنن ٣٤٥٢.

(2) [١٣١٩] (ب) أخرجه أحمد في المسند ٦/ ١٥٦.

One of the man had become angry and the people present there suggested to him that he should repeat اعوذ بالله من الشيطان الرجيم . He vaired them away saying that he was not mad.

A doubt arises here on the condition of this man who heard the saying of the Prophet but gave a nonsensical reply. This behaviour is not expected from a Sahabi (Companion)".Some of the commentators have contended that perhaps he was a hypocrite. Some others have suggested that he might have been a rustic who had become a Muslim not long before the incident; he might have been under training and not have understood the demands of faith till then.

٦٤٢ - باب يسكت إذا غضب

642. Chapter: To keep quiet when angry

١٣٢٠ - حدَّثَنَا مسدد قال: حدثنا عبد الواحد بن زياد قال: حدثنا ليث قال حدثني طاوس، عن ابن عباس قال: قال رسول الله ﷺ: «علموا ويسروا، وعلموا ويسروا» ثلاث مرات «وإذا غضبتَ فاسكت» مرتين.

1320. [It is narrted by Sayyidina Ibn Abbas " that the Messenge of Allah ﷺ said, "Teach people (the religion) and make things easy for them. Teach people and make it easy for them." He said that three times.

He also said, "When you are angry, keep quiet." He said it twice.][1]

EXPLANATION: To preserve oneself from the repercussion of anger, this Hadith suggests that man should keep quiet when he is angry. He should not speak to anyone. Insha Allah, his anger will subside.

٦٤٣ - باب أَحبِبْ حبيبكَ هَوْناً ما

643. Chapter: Let Moderation guide you in Friendship

١٣٢١ - حدَّثَنَا عبد الله قال: حدثنا مروان بن معاوية قال: حدثنا محمد بن عبيد الكندي، عن أبيه قال: سمعت علياً يقول لابن الكواء: هل تدري ما قال الأول؟ أحبِبْ حبيبكَ هوناً ما، عسى أن يكون بغيضَك يوماً ما. وأبغض بغيضَك هوناً ما، عسى أن يكون حبيبَك يوماً ما.

1321. [Muhammad bin Ubayd al-kindi " has narrated on the authority of his father that he heard Sayyidina Ali " say to Ibn al-Kawwa, "Do you know what the people of earlier times said? (It is their saying that if you love anyone, do not give him very much love. It is possible that you may despise him someday. And, if you despise anyone, do not over do it, too. Perhaps,

(1) [١٣٢٠] أخرجه أبو داود في السنن ٤٧٨٠، والحاكم في المستدرك ٤٤١.

you may love him some day."][1] (Tabarani, Tirmizi)

EXPLANATION: In other words, one must exercise moderation in love and hartred. If one loves the other excessively and discloses all personal secrets to him, as also family secrets, and later develops ill-feelings with him then he will repent having made the disclosures.

In the same way, one must not let ill-feelings grow beyond limit so that when the two are befriended he feels sorry for his past behaviour. He would wish that he had not been very hard hearted and hurt the other man.

٦٤٤ ـ باب لا يكون بغضُك تلفاً

644. Chapter: Let not your enimity destroy anyone

١٣٢٢ ـ حدَّثَنَا سعيد بن أبي مريم قال: أخبرنا محمد بن جعفر قال: حدثنا زيد بن أسلم، عن أبيه، عن عمر بن الخطاب قال: لا يكن حبك كلفاً، ولا بغضك تلفاً فقلت: كيف ذاك؟ قال: إذا أحببتَ كلفتَ كلف الصبيّ، وإذا أبغضت أحببتَ لصاحبك التلف.

1322. [Sayyidina Umar bin al-Khattab " said, "Let not your friendship go to the limits of madness. And let not your hartred go to the limits of destruction".

The narrator said that he asked, "How does that happen?" Sayyidina Umar " said, "It is like a child who loves someone. Do not love in this way (so that you hold your loved one as the only one before you). And let it not be that when you despise anyone, you should only think of destroying him"[2]. (Musannaf Abdul Razzaq).

تم الكتاب بحمد الله الملك الوهاب والصلاة والسلام على من أوتي الحكمة وفصل الخطاب وعلى آله وأصحابه خير آل وخير أصحاب وعلى من تبعهم بإحسان عدد من تاب وأناب.

(١٥ ربيع الآخر ١٤١٣ هـ)

اللّهم صلي على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد. اللّهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد.

(1) [١٣٢١] أخرجه الطبراني عن ابن عمر وفيه جميل بن زيد، وعن عبد الله بن عمرو وفيه محمد بن كثير النهري وكلاهما ضعيفان. وأخرجه الترمذي عن أبي هريرة تفرد به سويد بن عمرو وقال ابن حبان في الضعفاء سويد بن عمرو المتون الواهية على الأسانيد الصحيحة. وقال ابن سيرين أراه رفعه. وقال الترمذي: هذا الحديث غريب لا نعرفه بهذا الإسناد إلا من هذا الوجه. وقد روى هذا الحديث عن أيوب وهو حديث ضعيف.

(2) In the text of the book. see also the journal khayr al-Usool p-48.

Glossary Of Islamic Terms
(Used in Al-Adab al-Mufrad)

Ahadith:	pl. of Hadith
Aathar	(pl of athar) a hadith related by a Companion as distinguished from one of the Prophet's own.
Allahu Akbar:	Allah is the Greatest.
Adah (pl.: aadah):	manner, etiquette, courtesy, good manners, civility, decency, propriety, accepted standards of behaviour, ethics.
Ameer al-Mo'min-een:	the commender of Faithful.
As-salamu Alaykum:	may peace be upon you (the salam or greeting of a Muslim when he meets another who replies: wa alaykum al-salam.
Akbar al kaba'ir:	the greatest of the major sins.
(as-)Salaah:	regular prayer, invocate blessings on the prophet صلى الله عليه وسلم.
Ansar:	the helper(s), residents of Madinah who helpd the Muhajir(emigrants).
Al-wasil:	one who unites ties of relationship.
Akram:	most noble.
Al-awqiyah:	forty dirham.
Al-nash:	twenty dirham.
Al-nawah:	five dirham.
'arif (pl. Arifeen, Ari-foon):	mystic, one who has intimate knowledge of Allah.
Al-Rahm رحم:	ties of relationship, womb, (distinguish the word from Rahim (Raheem رحيم).
Al-Rahman:	attribute of Allah meaning The Compassionate.
Ashrafi:	a unit of ancient currency.
Abd:	worshipper, slave.
Amah:	(female) worshipper, female slave.
Al-Hanifiyah al-Sam-hah:	the creed of of sayyidina Ibrahim عليه السلام.
Al-Mubazzireen:	spendthrifts, those who spend on unnecessary things.
Ameer a-Mo'mineen:	commander of the faithful or believers. The title was coined by Iraqis in the times of Umar رضي الله عنه see Hadith No.1023.
Ahl- al Sunnah wa al-Jama'at:	the sunnis, those who adhere to the Sunnah.
Al-jama'at:	the sunnis, those who adhere to the Sunnah.
Al-kufoor:	desert, village.(Hadith No.579)
Asma-al-Husna:	the beautiful Names (of Allah).
Al-hamdulillah:	all praise belongs to Allah.
Aqeem:	barren.
Aafiyah:	safety, health, soundness.
Abu al-Qasem:	the kunyah of the prophet صلى الله عليه وسلم.

Al-mutmasah:	(touch-sale a man touches another's garment and the buyer tells the seller, when I touch your garments then the business transaction is finalised, and there is no inspection at all.
Al-Munabazah:	a man throws his garment to another and the other throws his garment and in this way the business transaction is confirmed without inspection.
Al-sama':	a man puts his garment over one shoulder leaving the other side bare.
Al-tarba':	cross-legged sittings posture. A man sits on his hips and legs are drawn inside one overlapping the other.
Bid'ah:	innovation in religion
Bid'ati:	one who brings something new to religion, an innovator.
Bay'ah al-ridwan (بيعة الرضوان):	oath of allegiance to the prophet صلى الله عليه وسلم as described in surat al fath verse 8. this was sworn by the companions رضي الله عنهم at Hudaybiyah under a tree when Sayyidina Uthman رضي الله عنه was delayed at Makkah in negotiations with the infields who had prevented the Muslims from performing Umrah.
Bay' al-sarf:	a pure salve in which items offered in exchange represent the price, as gold for gold. The usual objects are dirhams and dinars it is a prompt transaction and no time whatsoever is allowed.
Bulus:	a prison in Hell.
Bayt al-Maal:	Public treasury of a Muslim state.
Baqee':	graveyard at Madinah.
Curtain:	seclusion of women.
Deen:	religion, code of life.
Durood:	invocate blessings on the prophet صلى الله عليه وسلم.
Dinar:	unit of currency.
Dar ul-uloom:	house of knowledge, a university.
Fard (pl fara' id):	absolute obligation, essential.
Fada' il:	excellences, merits, virtues.
Faqeer:	mendicant ; one who had given up worldly pleasures.
Fiqh:	jurisprudence.
Fatrah:	the time between two prophets; the time during which revelation is paused.
Fatwa:	religious edict; a ruling.
Fata:	young boy ; slave.
Fatah:	slave-girl.
Fard kifayah:	a collective duty which absolves everyone of sin of even one person discharges the duty.
Faasiq:	impious, adulterer, transgressor, wicked man.
Ghazi:	a worrier who fights in the cause of Allah.
Ghulam:	an under age boy; slave.
Ghayr mahram:	one who is not mahram.
Hadith:	saying, action or approval of the prophet صلى الله عليه وسلم.
Hadith mawqoof:	a restricted Hadith which the companion does not connect to prophet صلى الله عليه وسلم.
Hajj:	pilgrimage to Makkah, involving visits to Mina, Arafah and Muzdalifah; it is compulsory once in a life time to those who are able

to undertake the journey monetarily and physically.

Haram : prohibition, absolutely disallowed.

Hadith or khabar : (a continuous) Hadith which is handed down by very many.

Mutawatir : distinct chains of narrators and which has always been accepted as authentic no doubt ever being raised against it.

Hadith oe Khaba al-Ahad: a hadith related by one person and handed down by a single chain of narrators.

Hijrah : the prophet's صلى الله عليه وسلم hijrah was to Madinah from Makkah, and before that he had directed certain muslims to emigrate to Abyssinia. It is also to flee from sin.

Hanafi : Suni Muslims who observe the school of thought of Imam Abu Hanifah.

Hanbali : Sunni Muslim observes of the school of thought of Ahmad Ibn Hanbal.

Hudood(pl.of Had) : literally obstructions; prescribed punishments limit of which have been defined by Allah in the Qur'an or by by the prophet صلى الله عليه وسلم in the Ahadith.

Haleef : ally; one with there is a covent.

Hajar Aswad : the black stone.

Hijab : woman's veil, seclusion of women enjoined in the Qur'an ;a partition or curtain.

Hajj badal : hajj performed on behalf of someone else.

Hullah : two garments; izar the lower garment and rida the cloak that covers the whole body.

Huda: camel's song, sung by the cameleer to incite the camel forward.

Hajj al-wada' : the prophet's صلى الله عليه وسلم farwell pilgrimage.

Hadith Jibra'il : maybe be termed umm al-Hadith (mother of all Ahadith). jibra'il came to the prophet صلى الله عليه وسلم and asked various questions about Islam so that the answers may satisfy the companions رضي الله عنهم who were shy to ask the prophet صلى الله عليه وسلم so many questions.

Hoor : maids of paradise with splendid black eyes.

Hadith : saying, action or approval of the prophet صلى الله عليه وسلم.

Hadith Mawqoof : a restricted Hadith which the companion does not connect to the prophet صلى الله عليه وسلم.

Umrah : pilgrimage to Makkah ; it is a lesser pilgrimage than Hajj.

Hajj: pilgrimage to Makkah, involving visits to Mina, Arafah and Muzdalifah; it is compulsory once in a life time to those who are able to undertake the journey monetarily and physically.

Hadya : gift, present, there being no other aim but to please.

Hullah : garments, uniform. Etc.

Habwah : a man sits straight feet on the ground, knees drawn up and a sheer unraped round him and tied at the knees.

Istighfar : seeking forgivness of Allah.

Insa Allah : if Allah wills.

Izar : lower garment.

Iqamah : the words of Azan with a slight addition called out before the congregation summoning people to it.

Izkhir : lemon grass.

Ihsan : doing good ; showing favors.

Ihram : the state assumed by a pilgrim whereby certain things are disallowed to him and he binds himself to do somethings. He discards normal clothing and dons two pieces of sheets, the upper and lower garments but both are unstitched.

Iblis : the devil.

Istikharah : to ask Allah for proper guidance to supplicate Allah to choose what is good for oneself, and it signifies divine guidance.

Ihram : is the state of a pilgrim when he has to do certain things and to do certain other things which may be lawful otherwise. For example, he has not to wear normal garments but wrap himself in two unstitched sheets of cloth, etc.

Jihad : a war waged solely in the name of Allah against enemies of Allah.

Jumadi al-awwal : the 5th month of the Islamic calendar.

Jumadi al -thani : the 6th month of the islamic calendar.

Jariyah : female slave.

Jalsah : sitting between two prostrations.

Jaleel : a kind of sweet smelling grass.

Ja'izah : provision for a guest, a special hospitality for him (hadith No.741).

Janabah : a state of major ritual impurity caused by menstruation, sexual intercourse and childbirth. One is not allowed to offer prayers or do certain acts of worship before prescribed bath.

Junub : an impure person who is in a state of janabah.he can not perform certain religious acts.

Ka'bah : the House of Allah, a squre edifice built by sayyidina Ibrahim عليه السلام and his son sayyidina Ismail عليه السلام at Makkah ; the pilgrim circumambulate round it.

Kalimah : (actually kalimah tayyibah) the words of profession of Islamic faith la ilaha ill Allah Muhammad Rasul Allah (there is no God but Allah and Muhammad is the messenger of Allah).

Kalam Allah : words of Allah, the Qur'an.

Karam : the characteristic noble.

Kunyah : a honorific name of paternity or maternity; agnomen, calling someone by his designation, e.g. Abu (so-and-so), Umm or Ibn.

Kalimah: word; phrase; the declaration of faith is known as kalimah tayyibah لا اله الا الله محمد رسول الله. There is no god but Allah and Muhammad is the messenger of Allah.

Khaleel Allah : friend of Allah, Ibrahim عليه السلام.

Khaleel al-Rahman : friend of Allah, Ibrahim عليه السلام.

Khalooq: a liquid, yellow perfume mainly composed of saffron.

Khadada-khaffad: to diminish, a kind of circumcision of women. Nothing is cut off but some skin is suppressed inside.

Kaba'ir : the major sins.

Laylah al-Qadr : a night in the last ten days of the month of fasting, Ramadan ; it is one of the odd nights not disclosed by the prophet صلى الله عليه وسلم to the Muslims.

La ilaha illa Allah : there is no god but Allah.

Laqih : pregnant she-camel.

Laylah al-qadr : the night of power, a night in the month of Ramadan on it odd dates between 21st and 29th.

Labayk! : here am I.

Marfoo' : hadith traceable to the prophet صلى الله عليه وسلم.

Mawqoof : a saying or act related or performed by one of the companions رضي الله عنهم.

Makrooh : disliked, detested.

Makrooh tahreemi : prohibition to a degree slightly lesser than haram.

Makrooh tanzeeli : prohibition, if something is not done, the obstainer will be rewarded but if done the doer will not be punished.

Mustahab : something which the prophet صلى الله عليه وسلم did occasionally; hence, anyone who observes it is rewarded but called as a task if he omits it.

Muhaddith(pl. muhadditheen) : narrator of a hadith ; representative of the science or study of Hadith ; one learned in Ahadith

Mujtahid : (1) a religious authority who has the requisite qualifications engage in individual effort with a view to formulating conclusions on all aspects of law using principles of jurisprudence.
(Islamic tradition); (2) a warrior.

Muharram : the first month of the Islamic calendar.

Mahram : unlawful; a near relative with whom it is lawful to marry.

Maliki or Malikiyah : sunni muslim adherents of the school of thought of Imam Malik bin Anas.

Mazhab : school (of thought).

Muhajir; the emigrants from Makkah to Madinah.

Maqam Ibrahim : the place where two rak'at prayers are offered after tawaf.

Mudabbar : a slave who is promised by his master to be manumitted afterthelatter's death.

Masjid : mosque

Musabbib al-asbab: causer of causes ; one who causes to happen; Allah.

Miswak : see siwak.

Mu'akhat (sing. Mu'akhah): fraternity, brotherhood. A man of Ansar ans a man of muhajir were paired as brothers in Madinah and they remained so until death.

Mudd : a measure for measuring corn.

Mahram : a near relative with whom it is unlawful to marry.

Mufti: a jurist; one who is authorized to give a religious verdict.

Mu'afat : safety, security, health.

Munafiq : hypocrite.

Mawla : freed slave.

Masnoon : founded on prophet's صلى الله عليه وسلم tradition.

Mithqal : a weight of precious metals equal to 24 qirat.

Muhrim : when a pilgrim who performs Hajj or Umrah has assumed the ihram, he is a muhrim.

Nafl : supererogatory or optional.

Nabeez نبيز: dates are soaked in water overnight and drunk in the morning very good for physical health. It is proper to drink it before it becomes intoxicant (hadith No. 746 and 109).

Peer : a saint.

Qiblah : the direction to which a Muslim turns in prayer facing the ka'bah at Makkah wherever he is.

Qeel wa qal :	idle talk. gossip.
Qisas :	even relation, equal retribution. The person offended may remit the punishment and, In case one is murdered his heirs may remit it.
Qawareer :	glass bottles or vessels. This term is used in Hadith No.264 figuratively for women's hearts.
Qa;dah :	the sitting posture in prayer when the tashahhud is recited ; it is performed after every two units of prayer.
Qattat :	a mischief maker, a tale bearer.
Qadyani :	a non muslim believer in Mirza Qadyani.
Qaseedah (qasidah) :	lyric poem.
Qasim :	distributor (haditg No.839).
Qirat :	a weight equal to a twentieth or twenty-forth of a dinar.
Qurfasa :	a squalting posture. A man sits on his buttocks, knees drawn up, heels flat on the floor, legs close to body and arms encircling the legs.
Rabi' al-awal :	the 3rd month of the Muslim calendar.
Rabi' al-thani :	the 4th month of the Muslim calendar.
Rajab :	the 7th month of the Muslim calendar.
Ramadan :	the 9th month of the Muslim calendar.
Rasul allah :	Messenger of Allah.
Raka'at (rak'ah) :	unit of prayers.
Rukh :	the corner of the Ka'bah in which the Hajar aswad is fixed.
Rida :	cloak that covers the whole body.
Rabb :	lord.
Ruku ' :	section of chapter of the Qur'an. There are 114 chapters(surah) in the Qur'an and each is divided into sections. The smaller ones who have only one section (ruku'), the biggest has 40 sections.
Rahmatulil Aalam-een :	mercy for the worlds. This is a description of the holy prophet صلى الله عليه وسلم in the Qur'an.
Rawafid :	shi'as.
Rajam :	a prescribeb punishment wherby married persons who commit fornication are stoned to death.
Sanad :	(of hadith) chain of narrators.
Shari'ah :	the right way of religion; the law including the teachings of Qur'an and Ahadith.
Sunnah muwakka-dah :	steadfasty upheld by the prophet. صلى الله عليه وسلم
Sunnah ghair mu-wakkadah :	an act in which he left off sometimes.
Sahabi(pl.sahabah):	a companion of the prophet. صلى الله عليه وسلم
Safar :	the 2nd month of islamic year.
Sha'ban :	the 8th month of the Islamic year.
Shawwal :	the 10th month of the Islamic calendar.
Seerah :	the biography of the holy prophet. صلى الله عليه وسلم
Sadaqah pl (sada-qat):	charity.

Salam :	greeting with assalamu 'alaykum.
Sunnah :	a path way or manner of life all that the prophet صلى الله عليه وسلم has said or done.
Shaykh :	a learned man, scholar ; a mentor ; a teacher.
Sayyid al -istighfar :	chief expression for istighfar.
Shafi'ee :	sunni adherent of the school of thought of Imam Muhammad bin Idrees al-Shafi'ee.
Sunni :	one of the path, ahl al-sunnah. It is applied to those Muslims who acknowledge the first four Khalifahs and confirm the 6 authentic books of Ahadith and follow one of the four imams,
Sirat :	a bridge across well, it is very narrow. The righteous will pass over it but the evil will fall into the fire.
Sadaqah jariyah :	perpetual charity, continuing charity; a charity whose benefits continue to be derived even after the death of the donor like a well whose water people go on using, a mosque, a madrasah where students learn then teach others and so on.
Sayyid :	chief.
Siwak :	a piece of a branch of a tree or root of a tree used as a tooth brush or cleaner. Also known as miswak
Sa' صاع :	a measure of weight approximately 3 kg ; used to weigh corn.
Saa' :	a measure for measuring corn.
Shamatat al- A'da :	rejoicing of the enemies, triumphant mockery of the foes.
Shirk :	associating partners with Allah.
Sahabiyah :	a female companion of the prophet صلى الله عليه وسلم
Sahabi :	a companion of the prophet صلى الله عليه وسلم. It is estimated that 1, 400 had the distinction of being a sahabi at the time of the prophet's صلى الله عليه وسلم death. Anyone Muslim who saw him and accompanied him even for a while has the destinction of being a sahabi (female sahabiyah; pl.ashab).
Shamah :	a mountain at Makkah.
Subhan Allah :	glory be to Allah.Allah is without blemish.
Sab'a mu'allaqah :	seven suspended odes on the walls of Ka'bah ; they were awarded the annual prize at the fiar of Ukar; pre-islamic.
Sa'adayk :	I am ready to obey you !
Tabi'ee :(pl.tabi'een):	a successor, (next generation) of a companion.
Ta'ala (تعالى):	Exalted, High, (used with Allah. Allah Ta'ala Allah the Exalted).
Tawbah :	repentance to Allah
Tawaf :	circumambulation of the Ka'bah.
tasbeeh :	glorifying Allah, sing his praise ; the rotary.
Tarikat (pl.tarikat) :	legacy; bequest, inheritance.
Tahleel :	reciting the kalimah
Tahmeed :	praising Allah.
Tashahud :	it is what is recited in the sitting posture known as qa'dah prayer.
Tajweed :	the science of reading the Qur'an correctly, observing rules of pronounciation and intonation.
Tabzeer :	wasteful spending, extravagance.
Taqteer :	under spending, niguardliness.
Tawbah :	repentance (to Aallah).

Tafeel:	a mountain at Makkah.
Thareed:	porridge.
Teenah al-khabal:	blood and puss from the body of dwellers of Hell.
Taqee':	same as nabeez(q.v).
Tasbih:	glorification of Allah, subhan Allah.
Tahmid:	praise of Allah, al-hamdulillah.
Takbir:	exolting Allah, allahu Akbar.
Tahneek:	when a child is born, an elderly religious person chews dates (or anything sweet)and applies the paste to the child palate.
Ummah:	a people, community.
Ulama:	religious scholar.
Umrah:	pilgrimage to Makkah, it is lesser pilgrimage than hajj.
Umm al-khaba'ith:	mother of all evils, wine.
Umm al-ibadat:	mother of all worship, prayers.
Umm al-mu'mineen:	mother of the believers, (this is how the wives of the prophet صلى الله عليه وسلم are called).
Wajib (pl.wajibat):	obligatory next to fard, essential.
Wa alaykum as-sal-am:	and peace be upon you.
Wa Rahmat Allahi:	and the mercy of Allah (sometimes added to the greeting or reponse to it).
Wa barakatuh:	and his blessings(added to the greetings).
Walimah:	wedding dinner given by the bridegroom.
Wajib kifayah:	a wajib that is discharged by anyone who absolves
The other of the duty.	
Zu 'al-qa'dah:	the 11th month in Islamic calendar.
Zu 'al-hijjah:	the 12th month in Islamic calendar.
Zakah:	an annual obligatory charity on the wealthy at 2.5%
Zikr:	remembrance of Allah.
Zimmi:	a non muslim living under the protection of an Islamic state. He pays a tribute for the protection for him and his property.

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(Al-Adab Al-Mufrad)

1. Hadith numbers are mentioned against entry, not page numbers.
2. E denotes explanation of the hdith.

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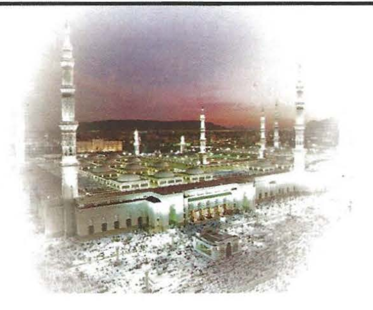
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This book

MANNERS IN ISLAM

AL ADAB AL MUFRAD



Al-Adab al Mufrad is a work by the greatest Muhaddith, of the Islamic world, Imam Bukhari رحمه الله.

He has collected Ahadith and Aathar from various sources reflecting upon personal manners, family affairs, human rights, social and national obligations, supplications at various times and Islamic principles of day to day living. Their number is more than 1300 .

These have been divided into suitable chapters, 644 in all .

Mawlana Muhammad Khalid has explained these Ahadith in detail and, often quoted extensively from the sayings of the prophet صلى الله عليه وسلم, thus adding to the number of Ahadith. He has also cited injunctions and rulings wherever it was necessary .

In translating the Ahadith and the explanation, the Urdu text has been followed discreetly and no outside comment was included. I have tried to do justice to the original within my abilities. I request readers to point out to me shortcomings in my effort -and they might be many- care of the publishers. May Allah reward them for that and may He accept my effort: Aameen.

The Translator


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